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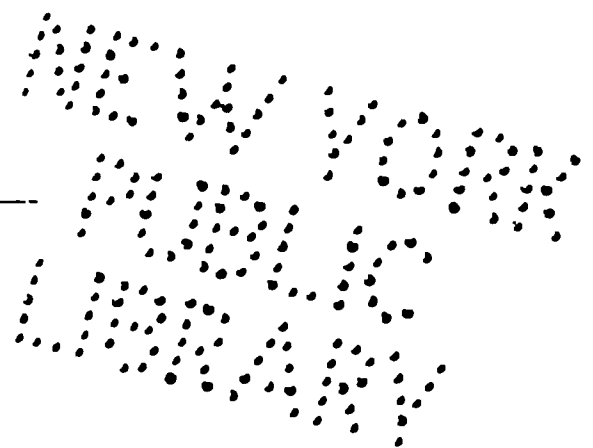
FOR

## WOMAN

PUBLISHED BY THE

WOMAN'S BOARD OF MISSIONS

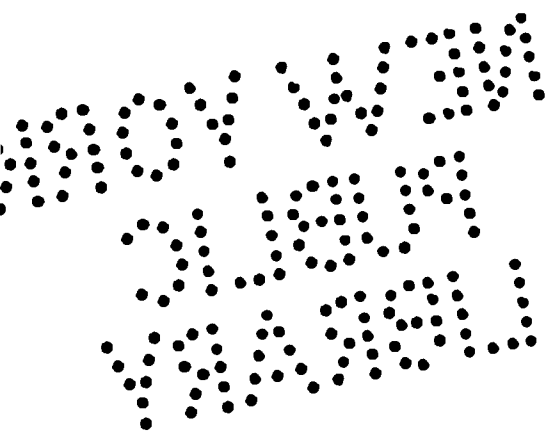
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# INVOCATION

BY EMILY HUNTINGTON MILLER

## I

Around thy banner, Prince of Peace,  
 One loyal host, in faith we pray,  
 "Thy kingdom come! when strife shall cease,  
 And nations own thy sovereign sway."  
 Still sweeps the angels' choral strain  
 From land to land, from sea to sea;  
 The star that rose on Bethlehem's plain  
 Leads by a thousand paths to Thee.

## II

New watchfires on the desert ways—  
 New highways where thy hosts may tread—  
 Our lips take up the song of praise  
 For grace that kept, and love that led.  
 For shelter in the noontide heat,  
 For cooling stream, and living spring,  
 For heavenly manna, dropping sweet,  
 Our grateful thanks to Thee we bring.

## III

Shine through our counsels, Light Divine!  
 Inspire our zeal, our faith increase,  
 Unite our hearts in love like thine,  
 And fill us with thy perfect peace.  
 So may we pray, "Thy will be done,"  
 In every land, from sea to sea:  
 And taste the bliss of heaven begun,  
 One loyal brotherhood in Thee.

Dr. and Mrs. James H. Pettee, after a year with their friends in America, sailed from San Francisco, November 22nd, returning to the MISSIONARY Japan Mission. They are happy in taking with them PERSONALS. their daughter Elizabeth who will spend a year with her parents in Okayama. Dr. and Mrs. Pettee are receiving congratulations on the birth of a grandson,—James Charles Pettee, born in Chicago, November 2nd, to Mr. and Mrs. Horace W. Pettee.

Dr. and Mrs. Herman N. Barnum, accompanied by their daughter, Mrs. Henry H. Riggs and her family, arrived in New York, December 3rd. Dr. and Mrs. Barnum, and Dr. and Mrs. Riggs with their little daughter will reside during the winter in Hyde Park, Mass. Little Annie Barnum Riggs has a remarkable missionary lineage on both sides of the family and can count her missionary relatives almost by the score.

We learn with regret that Miss Alice C. Bewer, who went to Aintab in the fall of 1907 as a missionary nurse and who has rendered efficient service in the hospital there, has been obliged to lay down her work for a time because of impaired health and expects to arrive in New York during this month.

Word has been received that Miss Mary Caroline Fowle who has been assisting in the Girls' School at Sivas has been called to Talas by the critical illness of her father, Rev. James L. Fowle. Many sympathizing thoughts and prayers are going out in behalf of Mr. Fowle and his family in this affliction.

THE During the month ending November 18th, the amount TREASURY. received for the regular pledged work was \$4,352.73,—a slight advance over the corresponding month of last year. As this is the first month of the fiscal year, it is encouraging to be able to report a gain and we shall look for greater things as the year goes on.

The success of the Jubilee meetings on the Pacific Coast and in the Interior has surpassed even the most sanguine anticipations. When we EASTERN JUBILEE consider that thousands of women, many of whom CAMPAIGN. knew little or nothing of it before, have come together and heard of mission work in foreign lands; have lunched together after the fashion of clubs; have avowed their interest in what they heard, and have pledged money for the cause, we give thanks and take courage.

During the next three months, cities in the East will take their turn,—Buffalo, Albany, Washington, Baltimore, Philadelphia, New Haven, Providence, Portland, and perhaps others, with Boston, March 14th and

15th, and a grand climax in New York the first week in April. Preparations are already making in these cities, and we must believe that the noble examples already set will be followed, and that the unusual opportunities which these gatherings offer will prove to be an occasion of wonderful enlargement in intelligence, interest and activity.

E. H. S.

Dr. Mary A. Holbrook, who died at the home of her brother, Dr. Charles W. Holbrook, East Haven, Conn., December 2nd, was for many years a faithful missionary of the Woman's Board of DEATH OF DR. HOLBROOK. Missions. She studied at Mount Holyoke Seminary and at the University of Michigan, where she completed her medical course. She was first appointed to the North China Mission in 1881, and her dispensary for women at Tung-chou, where she worked in connection with the hospital of the American Board, was one of the first to be opened in all that region. In 1889 she was transferred to the Japan Mission and established the scientific department at Kobe College where she taught, though with several interruptions, till early in the present year. During this time she spent several years in America, and her tender care of her invalid friend, Cora Stone, will be recalled. Though released from formal appointment in 1907, and in failing health, her heart longed for her Japanese home and friends and she returned to Kobe the same year, this time under the support of the Woman's Board of the Interior. So far as her strength permitted she devoted herself to the departments of biology and domestic science in the college until Miss Grace Stowe should be able to take up the work. Dr. Holbrook reached California last spring, and had just crossed the continent when the summons to the heavenly service came,—a few days after she arrived in East Haven. The funeral service was held, Sunday, December 4th, in Rockland, Mass.,—her early home,—in the church where until last summer she had retained her membership.

The ministry of healing is one of the most valuable forms of missionary effort. In "Our Medical Work," Mrs. Joseph Cook has prepared a NEW comprehensive review of the work of the missionary women LEAFLETS. physicians and nurses in the different mission fields of our Boards. (Price 10 cents.) "The Story of Two Friends," by Miss Caroline E. Bush, is a tender tribute on the part of her associate to Miss Harriet Seymour, as well as a most interesting story of the work of these missionary friends in Harpoot for more than thirty years. (Price 5 cents.) All who love little children will be interested in "The Children's



Garden," a story of the various kindergartens under the care of the Woman's Boards, compiled by Miss Lucia C. Witherby. (Price 5 cents.)

As the New Year approaches the friends of missions will not forget among the many calendars offered, the Prayer Calendar of the Woman's PRAYER Boards. The missionaries often speak appreciatively of the CALENDAR. fact that many are thus remembering them day by day in prayer. For yourself and for your friends this attractive calendar is a help in the "Ministry of Intercession." Orders should be sent to Miss Hartshorn. Price, 25 cents; 30 cents, by mail.

The nine volumes containing a verbatim account of the World Missionary Conference are at hand, and are in themselves an encyclopedia of REPORT OF EDINBURGH missions. They will be placed in the library of CONFERENCE. the Woman's Board for reference, and will afford much assistance to leaders in preparing programs, also to those who are in charge of the various departments of the "World in Boston."

The "World in Boston" is growing daily in potency. In the office at 4 Ashburton Place the bulk of work increases, and the movement of THE "WORLD people coming and going is almost continuous. Out in IN BOSTON." the churches, men and women, even those least expected and oftentimes most desired are volunteering to serve as stewards. At the first mass meeting for stewards held in Trinity Church, thirteen hundred people assembled though the night was disagreeably rainy.

Architecturally, the Exposition is passing from potentiality into activity. The African kraal, the Chinese village with its tall pagoda and the whole realistic background clarify in distinctness. And through it all will move the stewards as they reveal facts before undreamed of to the interested public, the children as they shall impersonate the world children at play, and best of all the missionaries who will give the culminating touches of accuracy and of spirituality.

The diversified activities of preparation are developing a helpful, upholding force of prayer. At noon, each Friday, a group of people meet to pray for the specified needs of the work. On January second, practically New Year's Day, those concerned are planning to gather in the chapel of Immanuel Church for a day of prayer to the end that the Exposition may justify its existence by becoming a transcendently spiritual enterprise.

The Exposition will be held in the Mechanics Building, Boston, from April 24 to May 20, 1911.

E. D. H.

**"A SUCCORER OF MANY"****MRS. MARY KELLY EDWARDS, INANDA, SOUTH AFRICA****BY REV. 'F. R. BUNKER**

Mr. Bunker, who was associated with the work of the Zulu Mission from 1897 to 1907, is about to return for a three years' term of service.

**A**MONG the queenly women of this age of heroic achievement in the Kingdom of God, I know of none more worthy of our honor and imitation than Mrs. Mary K. Edwards of Inanda, Natal, South Africa. Mrs. Edwards is now eighty-two years of age, and has been in service on the foreign field for forty years. She was an Ohio girl, reared in a Quaker household. The Friend spirit became hers by birth and training and she has lived loyal to the best features of that inheritance. "By untiring economy, exertion and perseverance, she obtained an education." For thirteen years she was associated with her husband, as a teacher in a graded school in Troy, Ohio. Then there came to her the great sorrow of her life in the passing of her husband from her side. Her self-dedication to service for the women of Africa soon followed.

Mrs. Edwards' decision was providentially timed to make her the first missionary of the Woman's Board of Missions, which had been organized in January, 1868. She sailed from Boston on August 19, 1868. And what a journey that was! A little barque of three hundred and seventy-five tons sailing out of Boston Harbor on its adventurous voyage! She writes: "In order to catch the trade winds we sailed southeast until the west coast of Africa was in sight, then southwest until St. Martin Bass Rocks, east of Brazil, were sighted, then southeast until the first sight of South Africa at Cape St. Francis." Three times across the Atlantic in order to reach the port which voyagers of to-day aim for as straight as the needle to the pole! She says: "I can remember now, how the waves dashed against the sides of the little ship with a noise like the roar of cannon, and tons of water washed over the upper deck until it seemed as if the sea would swallow us up; but through the mercy of God we reached the land." After seventy-nine days they reached Algoa Bay, beyond the Cape of Good Hope, and Mrs. Edwards was soon at Inanda where she began school on the first of March, 1869, with nineteen Zulu girls as her pupils. The work was in its infancy. There was no settled policy for its future and very little support for its present. A period of uncertainty followed during which Mrs. Edwards came to America,—the only time

she has visited the homeland during her forty-two years of service. She returned to the work under conditions which have resulted in the fine institution now known as Inanda Seminary.

Who can picture those years of active service? The coming of the girls in their nakedness, grease, and red clay; the wild effects of superstitious mania in relation to the attempts to introduce good order and regular habits through the school life; the growing good will, love, and understanding of the girls toward teachers and school; the dawning confidence in the minds of many girls that, at last, here was a refuge from the

MISS PRICE    MISS PHILPS    MRS. EDWARDS

"The Grand Triumvirate"

abhorrent customs of polygamy by which young girls were destined to be the wives of old polygamists; the wild rush at night through wild beasts and wilder superstitions to knock at a door which would open wide in welcome, no matter how unseemly the hour. They came to believe, with good reason, that in that schoolhouse was an ear always open to the cry of any distressed and hardly-pressed Zulu woman, and a heart and a hand strong to serve the message of the ear. God alone knows what that open

door and understanding welcome came to signify to the suffering Zulu womanhood of those early days. Many of them found it the open door into God's Kingdom. There were scenes of wild excitement and high courage when a lone woman would stand in an open door, behind her a trembling refugee, and in front a mad crowd of Zulu warriors, brandishing spears and knobkerries, and crying their wild demands and threatenings, if their chattel was not surrendered to them. It was enough to strike terror to the stout hearts of brave men. But the calm reply would go forth from no trembling lips, "She can go freely if you can persuade her to go, but you cannot step over this threshold to force her to go." Ah, those were days—days of noble heroism—in which the foundations on which we build were being laid!

But those exceptional scenes were not the most significant in the laying of the foundations. There were the first lessons in cleanliness, when the refugee must cut off the filthy head-dress. The demand for a clean body and clean garments was the first step in teaching purity of mind and heart. Then came the long process, often most discouraging, of dislodging the obstructive superstitions, and the persistent and interminable grind of instruction in civilized and Christian ideas and habits. This filled the seven days of the week, and sometimes the twenty-four hours of the day, often three hundred and sixty-five days in the year, year in and year out.

In 1880, in response to a knock at the door at midnight, Mrs. Edwards arose to let in one more of those poor refugee girls and, instead, an insane Indian coolie sprang out of the darkness, caught her by the hair, and abused her terribly before she could be rescued. This produced a nervous attack which kept her out of the school for two years, and was really the beginning of the time when she had to pass over the responsibility of superintendence into other hands, though she was still for some years the principal of the school. During this time she planned and began the work which was to occupy her later years. On foot, on horseback, and in a little carriage drawn by two oxen, she went over hill and valley throughout the whole region, searching out in their homes the girls who had been under her care in the school, reminding them of the lessons which she had taught them, comforting them in their sorrows and inspiring them to train their children in the better ways which had become known to them. In this work she often faced heathen husbands, whether ordinary men, wizards, or even chiefs, with the shame of mistreating her girls whom they had married, or their daughters for whom she pleaded womanhood's rights. Men who held the power of life and death over

others have been afraid of her arraignment of them before the bar of God's justice and have done what she demanded of them. She became a very prophetess to the people. They came to her from far and near for advice and counsel.

And not only before Zulu rulers, but before English magistrates, governors, and commissioners she has often pleaded the rights of individual Zulu girls to freedom of choice in their life relations, and has condemned in no uncertain terms the perpetuation of the sale of women in

#### EDWARDS HALL AND PRIMARY CLASS

marriage and the recognition of polygamy as legal. When she spoke, men of all classes listened with respect and her words always rang true to the highest.

In 1884 she returned to her place in the school and then began a period of rapid and substantial growth. The attendance greatly increased and the accommodations became inadequate repeatedly. In 1888 a fine large building was erected and named Edwards Hall in her honor. But that was soon overcrowded and a still larger building was built and crowded in its turn.

But the time came when from increasing years and infirmities Mrs. Edwards herself thought it best for her to turn over the active control of the work to younger hands. When this was done and Miss Fidelia Phelps had taken charge of the growing work, Mrs. Edwards felt that she ought to resign and withdraw from the school. But, for the work's sake, she was prevailed upon to remain, and for about twenty years she has labored on in the school. There has been the utmost harmony of action and personal love and fellowship between these two strong women and the work has greatly benefited by their joint services.

In 1877 Miss Martha E. Price joined the mission and has given untiring service for the younger girls at the seminary ever since, supplementing the work of Mrs. Edwards and Miss Phelps by her loving and helpful devotion. These three women are sometimes playfully referred to by the other missionaries as "The Grand Triumvirate."

Not merely in her general influence has Mrs. Edwards served the school during these later years, but by her persistence and inventiveness she has accomplished great things in the industrial department. Fuel becoming scarce she put her own money, laid aside for her old age, into the purchase of land adjacent to the school, on which she planted wattle trees to meet the future need of fuel. Enjoying the outdoor life she guided the large groups of strong Zulu girls out into the fields and raised thousands of bushels of corn, beans, peanuts, sweet potatoes and other food stuffs each year to save in the cost of living in the institution. She started and for a long time conducted a laundry at the school, having customers in the city of Durban, in order to train the girls and also to make a profit for their benefit. She raised and sold poultry on a large scale at one time.

And so, in innumerable ways, in practical and spiritual lines this queenly woman has spent her years of age and "retirement" in active service in the school and work which she loves and to which she devoted the mature strength of her womanhood. Even when blindness has been drawing its curtains over her eyes, and insomnia and the physical weakness of increasing years have made heavy drafts on her vitality, her spirit has been as keenly awake to do and to dare as ever. And those Zulu girls, both of the present generation of students and those who have gone forth to meet the active duties of womanhood for their people, are still carried on her heart before the throne of her King, even when her hands fail to serve any longer.

In the light of the old ideal of consecration, to "fill the hands unto the Lord," here is a truly consecrated life.

## "IN LABORS ABUNDANT"

ELIZA TALCOTT, KOBE, JAPAN

(See frontispiece)

**N**EARLY thirty-eight years ago two young women met for the first time on the deck of a Pacific steamship, just ready to sail out of the Golden Gate across the wide Pacific to the "Land of the Rising Sun."

They were here in response to the call from the Woman's Boards for two who would go as pioneers to this new field of Japan, where three and a half years before the American Board had sent its first choice representatives. Can you imagine the shrinking eagerness they must each have had to discover what manner of woman the other might be, and picture them as they clasp hands and look into each others eyes,—Miss Eliza Talcott from Connecticut, and Miss Julia Dudley from Iowa—

neither of them in their youth, but in strong, rich womanhood, and realizing that they must be to each other in a measure in place of so much they were leaving behind them?

We know what a deep breath of relief must have been drawn when they found they were "very companionable," as the first letter to home friends says. And true, loving companions and sisters they were all the following years until Miss Dudley was called to receive her crown. Miss Dudley's cousin, Miss Martha J. Barrows, joined them in two years, and while others came and went, the three have worked on in sisterly harmony all the years. The two left are dearer to each

MISS ELIZA TALCOTT

other than ever, and as they look back over the nearly two score years they may well say "What hath God wrought!" and give thanks for having had so large a share in it. When they went out the abolishing of the feudal system was so recent that the *samurai*, or daimyos' retainers, thrown out of their employment were often glad to teach the missionaries for the remuneration received, and for the opportunity to learn English themselves. This was greatly in the missionaries' favor, and gave them early an opportunity of reaching the influential class. A difficulty at first was in



getting the courteous Japanese to point out the blunders of their American pupils, and correct them.

Miss Talcott tells of her method for getting the idioms and construction, and the most approved language. She would tell a short story, preferably a Bible story, to her teacher and get him to repeat it to her in English, correcting any facts that he had misunderstood, and then he told it to her in Japanese. In the afternoon she told it to the children she had gathered to teach, and got them to tell her the story. She began with one little girl in her own room, and before many months she and Miss Dudley had seventeen who wanted to study with them, so that they rented a small Japanese room. In the meantime their homes in this large seaport of Kobe were with the Greenes and Davises.

It soon became evident that there was a call for much larger accommodations for pupils, and negotiations were made for a fine site for a boarding school for girls on a bluff overlooking the harbor of Kobe. Then came busy times planning and overseeing the putting up of a building which is the nucleus of the fine Kobe Girls' College of to-day. Very dear to Miss Talcott's heart became many of those first girl students, as she watched over them like a mother, feeling that she could not bear to have one of them go out from under her care without becoming a true Christian, and many are the pastors' wives, and earnest workers here and there who look back to those days with most affectionate gratitude as the beginning of their Christian life.

But she felt after a time that the educational work should be in the hands of those who were fresher from the schools at home, and she was glad to be more free for evangelistic work, not only in Kobe, but in the regions around where the lights were being kindled.

This touring work, while it brought her continual joy, meant leaving behind most physical comforts, more often than not going in the cold of winter because then the people were most at leisure, and finding at the end of the journey her resting place in a room warmed only by a charcoal brazier in the center, the floor the only seat, and the bed a quilt spread on the floor. She often said that she was thankful that from a child she always liked to sit on the floor, but at the end of a hard jinrikisha ride, over rough roads, and walking over the hard hills to ease the coolie's labor, such a seat with no support for the back was another thing. But the gladness of the people at seeing her, and her longing to show them the Saviour from sin and the Comforter for their sorrows made her forget her own comfort, or discomfort. Her quick sympathy and her Christian

liberality which made her recognize the good in their false faiths, and her tact and kindness in showing them a better way, and how to find deliverance from bondage to sin, made her rarely fitted for this phase of work. Just lately she has gone down almost to "Land's End," to the southernmost extremity of the southern island of Kinahin. She went by boat most of the way, and then by some kind of vehicle, taking a Bible woman with her. As they rode into the first town they found their coming had been heralded, for posters were up saying there would be a meeting at the church that evening, and Miss Talcott would lecture. Although she had only planned for a woman's meeting the next afternoon, she says "there was nothing to do but to rise to the occasion."

A short lecture from the text "Let him that stole steal no more" might have been in place about this time, for she found at the close of the meeting that her shoes, which in conformity to Japanese custom she had left at the door, had been taken, and the next morning when she wanted to go out she was reduced to wearing her toilet slippers, and taking a jinrikisha, while she sent to headquarters for another pair, and put the police on the lookout for the missing ones.

On one of her tours a driving storm came on, so fierce that no umbrella could be opened and no place of refuge was near. The rain came in drenching sheets; but her pity was mainly for the poor coolie who was drawing her, and he must have deserved it, though not from the amount of clothing to be soaked. But if her clothes were drenched her courage was not dampened. •

Another experience she will not soon forget was a midnight return from an urgent call to go several miles out by rail from Kobe to see a young man dying with consumption,—a Christian in a Buddhist family. Going back, circumstances seemed almost to compel her and the man accompanying her to cross a railroad trestle, which she would have thought she could not do in broad daylight. She felt the angels bore her up indeed. But she counted that, too, paying none too dearly for the joy of seeing the glad, eager welcome in the eyes of the young man, and witnessing the testimony he was giving the whole circle of family and friends of what a Christian death could mean.

Miss Talcott has the true New England quick-wittedness for emergencies and there seem few things to which she cannot turn her hand, whether it is teaching, dressmaking, cooking, nursing, washing and dressing new-born babies and caring for the young mothers, or lining little caskets and speaking words of comfort to the heart-broken mothers.

When Dr. Berry opened his hospital and training school for nurses in Kyoto she found herself wanted as matron, not only to give supervision to the nurses, but spiritual as well as physical comfort to the patients. And when the China-Japan war led to the building of hospitals at Hiroshima for the sick and wounded Japanese soldiers and for their Chinese prisoners of war, she was soon there, most eager that the Red Cross nurses should be Christian nurses, and helping them to see their opportunities. She went daily into the wards with fruit and flowers, news from the outside world, and, most of all, words of sympathy and cheer, and help for sin-sick souls. The soldiers called her their angel of mercy. Miss Clara Brown was a co-worker with her there, and the Japanese surgeon, head of the medical department of the army, sent special word that the two American ladies should have access to the wards at any time, and he sent them thanks for all they were doing for the soldiers.

It was early evident that there must be special training for Bible women, and much of Miss Talcott's work was in the Evangelistic Training School in Kobe. Miss Barrows was her co-worker there, and though Miss Talcott's work is elsewhere at present, one of her recent pleasures was in meeting her at the steamer as she came back from a furlough.

For a time Miss Talcott's work was in Okayama, and the vicinity, and she took a most sympathetic interest in Mr. Ishii's Orphanage in that city.

Returning from America in 1900 the Hawaiian Board besought her to stop over in Honolulu and take the supervision of the Japanese work there until Dr. Scudder could come to them.

For a year and a half she filled the breach there, and there, too, she let her heartstrings so twine around the work that the leave-taking was a wrench, though it was to go on to her beloved Japan.

Her home at the girls' school and later in connection with the training school was always open to passing missionaries of the country, and to those passing between China or India and America, and the guest-book might show names of many distinguished people from all over the world. Perhaps she is wont to show special courtesy to travelers who she suspects would otherwise go away with no idea of the Christian work which is being done, and takes pains to show them as much of it as possible.

In all of these years she has been home but twice, and then it seemed to her she could not leave Japan there was so much she longed to do. The refrain of her letters has been "I am so glad I am here." There has been no question with her whether life is worth living.

L. E. L.

**Note.**—The above sketch of Miss Talcott, prepared by a member of her family, reveals in part the variety and efficiency of the work of this gifted woman.

Of her training of the girls of the Kobe Girls' School, in the early days; her arduous work as an evangelist; her power and wisdom as a counsellor of young men, as well as young women; her remarkable proficiency in the Japanese language; her teaching of many Bible women in the use of the Scriptures; her visits as "a daughter of consolation" among the sick and suffering, much might be added.—ED.

**"THE MOTHER OF MANY DAUGHTERS"****OLIVE PARMELEE ANDRUS, MARDIN, TURKEY****BY AGNES FENENGA**

Mrs. A. N. Andrus, then Miss Parmelee, was one of the first seven missionaries adopted by the Woman's Board. She joined the Eastern Turkey Mission in 1868, and with her associate, Miss Baker, laid the foundations of the girls' high school in Mardin. In 1875 she became the wife of the Rev. Alpheus N. Andrus, and, with her husband, is still engaged in the work of the American Board in that station. This sketch of her work for women and girls has been prepared by Miss Fenenga, now principal of the high school.

Forty-two years ago Mrs. Andrus opened a school for women in a little windowless house in Mardin the center of the Arabic work of the American Board. It was with much urging that the wives of the young

**ON THE WAY TO MARDIN**

men who were preparing to be helpers, and a few widows who it was thought might make good Bible women, were persuaded to become the first pupils in this school. They were given instruction in reading, writing and mental arithmetic. They listened to Bible stories and learned to tell them. They learned how to keep themselves tidy and to care for their babies. And best of all they learned of the love of a Saviour for women as well as for men and to take their places with quiet dignity in their homes. The mothers brought babies and cradles with them, and lessons were not infrequently interrupted by a crying child.

Not until after several years, when the school had been established in its present quarters was the first unmarried girl admitted. It was considered impossible for a young girl to pass through the streets to and from school, and out of the question for her to leave her home and live in the school. Girls did not need to be educated—it could work only harm! so all the “wise men” said. This prejudice against educating girls is not wholly overcome, but enough so that what seemed once a building far too large is now entirely inadequate for the needs of the girls who seek for higher education. It is not only the poor and homeless who value the school, as at first, but now well-to-do parents are anxious to send their girls, and educated wives are at par value even with uneducated men. We long now for the time when our girls will be as acceptable in village schools as teachers as the boys are.

As more young girls who could give their whole attention to the studies and work of the school were enrolled geography and other studies were added, still all the work was but primary, and hardly more than was required for entrance after it became a high school. Primary work was from that period on done in the city and village mission schools by the trained girls. The school continues to

A VILLAGE TEACHER

grow in numbers and popularity, but the object of preparing Christian teachers and Bible women has not been lost sight of though we feel now that the time has come to broaden our scope and not limit a high school education to selected Christian workers.

Year by year studies have been added, so that now our course includes English and Turkish, physiology and astronomy, botany and physics.

physical geography and algebra, music and pedagogy and English, Turkish and Ancient History. The Bible still holds chief place—half-hour Bible lessons are given daily during the entire four years' course. Gymnastics form a part of the daily program and basket ball is played twice a week. It was rather difficult for the girls to unbend sufficiently at first, but many play well and all enjoy the game. Play had never come into their lives before! We who live in so much light and freedom can hardly realize the cramped condition of a girl's life in the Orient.

The high school at Mardin is the only school in the interior of Turkey for Arabic speaking girls to do work above the primary grades. It draws about a third of its students from the city, some from the twenty out-

#### VACATION CAMP OF MISSIONARIES

stations and the rest from cities of other Arabic speaking communities. Its graduates are scattered throughout these same villages and cities as teachers, Bible women and mothers in homes where little ones are being brought up according to Christian methods.

Our brightest and most hopeful pupils are daughters and granddaughters of former pupils. We cannot help feeling that it must give Mrs. Andrus much pleasure to see these daughters and granddaughters in the seats their mothers and grandmothers occupied! For though from time to time relieved of the name of principal, she has constantly been the real power, even if sometimes behind the scenes. She has been always

ready with advice when sought by principal and assistants. We have but one teacher trained outside of our own school and so much help is necessary in preparing the daily tasks. Mrs. Andrus, even in late years, has done her full share of this training, especially in the mental arithmetic, reading and botany classes. We feel very grateful to her for continuing the work with the seniors in Bible. Her beautiful, unassuming, consecrated life gives much weight to her interpretation of the Bible. And so it is that not only our graduates and pupils but all our native friends, men as well as women, feel favored when they can have a quiet talk about the deeper things with "Al Khatoon" as they call her.

You will rejoice with us in the progress of woman's work in our field. Not only have we outgrown our old quarters and are anxiously waiting for the beginning and completion of our new building but some women and girls in each of our twenty out-stations are able to read. In Karra-bash where Mrs. Andrus' earliest pupils came from and where there was so much prejudice against educating girls all the women in that church can read. They have their woman's society and lead the meeting in turn. In Mardin, there is a good woman's society holding its meetings frequently in non-Christian homes. There is also a girls' Christian Endeavor Society, with seventy-five members, who by their gifts have educated a girl in Africa and are now educating one in China. The girls of the school have their alumnae association, and pay the tuition of a girl in school in whom they are vitally interested. Their willingness to sacrifice for their alma mater is not surpassed even by the favored college girls of America.

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## AN ALUMNA'S APPEAL

Written to Miss Fenenga by a graduate of the Mardin High School, now teaching.

Of course we are glad to help and thankful for every good work it is done for the girls of our country. All of us are much obliged for every thing which was done for us, and we thank the American Board and people for their help. As we graduated from this school and took its help we are ready to do what we can to our dear school and the ignorant neglected girls here.

We met yesterday in your room and it reminded us of yourself, but we hope we shall see you soon and be happy together. We decided that our dues as Alumnae Association we shall keep them to the building that is this year and the next till they build and finish the building. And that



at least will be five liras. Bahul Masond who is appointed to write this letter she put in her mind before to buy for her a silk *gata*, for she is much tired from the white. I decided to give the money to the building and go without. I shall give what I can and work lace for part of it, for it costs more than a lira and my salary is just enough for food this year.

We decided in the meeting to write to the villages and tell them about our plan and to the rest of the graduates and we hope they will send money to the building. We shall send your letter to Midyat for there are five graduates there. We would like to give more but we cannot promise this year for everything is very expensive.

We decided to put our money in some special thing in the building, that is we want to use it for the large window or the lamps or some other thing. We hope that our plan will be acceptable, for it is not as we desire to do for the good of our country, but we hope when the work will begin many will give more. We like our collection will be ten liras till that time and we shall try to work for that much, that is with our dues.

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## MEDICAL MISSIONS FOR WOMEN IN INDIA

BY ROSE FAIRBANK BEALS, M.D.

Dr. Rose Fairbank, after some years of service in India, under the Woman's Union Missionary Society, married Dr. Lester H. Beals, in 1905, and now assists her husband in the medical work at Wai, in the Marathi Mission. Dr. and Mrs. Beals are now in America on furlough.

THERE is one great difference between medical missions in India and in China. In China there are almost no dispensaries and hospitals established and supported by government. But in India, among the great benefits which the English Government has brought to the country, is a system of free dispensaries, planted at regular intervals over the land, under the care of Indians trained in European medicine; and in all the larger cities are hospitals, under the care of European doctors belonging to the Indian Medical Service. There are also a considerable number of hospitals exclusively for women. They are called Dufferin Hospitals, because they are supported by the Lady Dufferin Fund. They are under the supervision of women doctors and nurses—European, Eurasian or Indian—all trained in Western medicine. But the population of India is

enormous; and all educated people, especially missionaries, although they may have no real knowledge of medicine, are still everywhere called upon to give medical help. And a doctor, settle where he may, almost invariably has all the practice he can attend to in a short time. Yet, a medical missionary in India is in a position to weigh more carefully than perhaps he would in China, that question of paramount importance "Where will my medical work be of most help in the bringing of men to Christ?"

Without doubt medical work for women in India is one of the most valuable of mission agencies. Because of the seclusion of women, especially in Northern India, women doctors, and hospitals for women under the superintendence of women, exert an influence which can be obtained in no other way. The position of woman in India is anomalous. In parts of India they are shut up in zenanas,—secluded almost as if they were slaves. But, everywhere, they have an immense amount of power. They are ignorant and extremely narrow-minded, because all their lives, and for generations, they have been repressed and shut off from the enlightening influences open to men. But nevertheless they, and not the men, rule in the homes.

I saw a curious illustration of this in one of the large cities of India not long ago. Two doctors were having a consultation in a wealthy home over a girl, aged six, who was suffering from hip disease. As is usual in such circumstances, the whole family were assembled to hear what the doctors would say. The women,—mother, grandmother and aunts—were sitting at one side with their veils drawn over their faces. The men were gathered around the patient, eagerly questioning the doctors. Inadvertently, one of the doctors said that the medicine they were giving was excellent, for it contained a large proportion of cod-liver oil. In a moment we saw that a great mistake had been made. We found that the men in the home knew that cod-liver oil had been used, but had kept it a secret from the women. And because cod-liver oil is an animal product, which cannot be touched by Hindus, when the women found out what it was, it could not be given. The women ruled the house, and they, less enlightened than the men, refused to have it in the house. So another preparation of cod-liver oil, as different as possible from the first, was given instead, and the secret was again kept by the men.

In the same line,—several times men have asked to take their medicine in the dispensary for they would not be allowed to take it at home. And, again and again, some young woman, needing an operation, and

quite ready to undergo it, goes home to consult, not her husband—which she may do incidentally,—but her mother-in-law, who is the real head of her house.

So often, in giving medical advice, the men of the home are ready and eager for what needs to be done, but nothing can be undertaken because of the women. I was called once to the house of a well-educated government officer to see his wife who had an infected hand. I prepared to open the hand; but as soon as she saw what I was about to do, she began screaming that she would not have it done. I turned to the husband and said to him in English “What shall I do? It will be a serious matter if I don’t open her hand and let out the pus!” But he only shrugged his shoulders and said “Well, what can I do?” And in the end, after I had used every argument I knew, I packed up my things and went home without doing anything.

These illustrations all go to show us how impossible it is for the men in India to rise,—though they are daily becoming more and more enlightened through outside influences,—unless the women can also be brought out of their ignorance and superstition. And medical work is one of the strongest Christian forces that we have to use in getting at them.

There are several Hindu practices which have been handed down from generation to generation that cause an immense amount of unnecessary suffering in India, especially among the women, and which can only be met and understood by a doctor. The results of these practices are seen by every woman medical missionary in India.

The first of them is the custom of early marriage. It is not at all unusual in India for a girl of thirteen or fourteen to become a mother. Although a girl matures more quickly in India than in America, no girl has her full growth at such an age. And the ills arising from this fact are legion. The little mother, seriously injured at the birth of her first child, has no more children. And the baby, born of a child-mother, has so little vitality, that in a great number of cases it dies. So the poor little wife suffers the great ignominy of having no children, and is perhaps finally put away by her husband because of it, so that he may take another wife who will give him a son. For, it must be understood, a Hindu must have a son to perform the proper ceremonies for him at his death, else his soul cannot progress upward in its transmigration, but will be born into something lower instead.

Another pernicious custom is the giving of opium to the babies. Over much of India, and certainly in all Central and Western India, every

mother gives opium to her baby until he is at least two years old, and believes that she is doing the right and best thing for her child. So often a mother brings a poor wizened baby into the dispensary and tells the doctor about all sorts of troubles that it has with its digestion. The doctor asks how much opium the child is taking, and receives some indefinite answer, and then endeavors to tell the woman that the baby is suffering from chronic opium-poisoning. Perhaps, seeing how dear the child is to the mother before her, she spends much valuable time in careful explanation. But so often the mother goes away utterly unconvinced that opium is the cause of the baby's trouble; and the doctor is reminded of how human it is to fail to accept the right remedy even when our souls are sick unto death, and God is offering us salvation so freely.

These are only glimpses of the medical woman's work which are unique in India. But it is an important fact that woman's position and influence there is one that must be seriously reckoned with in our missionary enterprise.

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## A RECENT VISIT TO CHOSEN

BY MRS. J. H. DE FOREST

**A**T last we have been able to accept the invitation of the Japanese Christians to visit Chosen, the name by which Corea is henceforth to be called—an old name of the country. This word is accented on the first syllable, and the second is pronounced like *sent* with the *t* omitted.

By the kindness of the Japanese head of the Y. M. C. A.—who went with us—we were able to go to the border of the Yalu River, and crossing it spend a few hours only on the Manchurian side. Mr. Niwa and Mr. De Forest speaking at several places on the way, in the club houses that the railroad has built for the social and moral improvement of its employees.

The American Board, as such, has no work in Chosen, but as many Christians have moved there, in the large places there are Japanese churches, and the Japanese missionary society with which we work has two churches and their pastors under its care.

Soon after our arrival at Seoul where the Kumiai Christians number about one hundred, two ladies, a mother and grandmother who were baptized by Mr. De Forest in Osaka nearly thirty years ago, called on us. This mother and her daughter are both graduates of the Baikwa School

in Osaka. Another woman, now beyond the age when women keep on in public life, was in the Doshisha Girls' School for half a dozen years. She is principal of a school started by Lady Om, in which both Koreans and Japanese are teachers, and all of them except two elderly Koreans, are Christians. I was fortunate in seeing this school on its field day, to which several Korean ladies of very high rank had come. How strange to such, used only to the very confined life, must have been the gymnastics, kindergarten exercises and the songs of two hundred girls of different ages!

Sunday afternoon I spoke to a gathering of over thirty women in our church at Seoul, and on the next Sunday in Pingyang to what was to have been an assembly of Korean women, but there were only five of them, six Japanese women and four men. I spoke in Japanese and a Korean man interpreted.

In the morning Mr. De Forest preached and a Japanese interpreted his sermon into Korean, and of the seven baptized, only one was a Japanese. The communion service followed when the wine was passed in a wine cup, and each communicant partook from an individual spoon.

It is not usual to have services interpreted but lately some Koreans who do not well understand Japanese, have attended services. The hymns are sung in both languages at the same time, using the same tune, and the passages of Scripture read are given out in Korean also, so that those who do not read the Japanese can read it in their own language. The wisdom of the Koreans who do not understand Japanese attending our church is very doubtful, and though the Presbyterians and Methodists have large churches and audiences the Japanese are planning a Korean Congregational Church. This is likely to be one of the problems confronting the new pastor here.

At the annual meeting of the Kumiai churches in October at Kobe, the Korean question had a prominent place, and the pastors felt that special efforts should be made for the strengthening of the work there among the Japanese, and the hope was expressed that this year would see the financial independence of our two churches, one in Seoul and one in Pingyang. In the former place there is a very efficient Bible woman, who has calls from morning till night from her country women who bring her their troubles and their perplexities.

Just at this time there is a special evangelistic movement in the Korean churches for which there are native prayer meetings at four-thirty in the morning, and missionaries come from other places to assist in the evening

meetings. It is the intention to reach every village in Corea in this campaign of which the object is "one million souls for Jesus."

The Japanese churches also are following in the same line, though they are fewer and have not so much help from outside.

I visited a Corean Sunday school for boys and girls under thirteen. A separate one is held for men and boys over that age at a different hour, and the third for women and girls, as the large church cannot accommodate all at one time, and besides somebody must care for the house, which cannot be left empty. There are usually three hundred present, but on account of the cholera the meetings had been suspended and only just begun again and there were present about half that number. The children sang a motion song, were very quiet during the prayer, and afterwards were asked to raise their Testaments to show how many had brought them, and an unusual number lifted them above their heads and afterwards read the lesson aloud. The contribution bag was passed around, and a boy who had had a birthday in the past week came forward and dropped his ten pennies one at a time into a brass bowl, delighted with the ten ringings which they made. Then all new scholars were asked to come to the platform and sixteen of them were welcomed by the bowing of the old scholars.

One noticeable feature of work among the Coreans is their study of the Bible. Women will come in from the country and spend a fortnight in daily Bible classes, twice a year, and their husbands will manage somehow to keep house during their absence. It is delightful to see how the missionaries in this and in other lands love the people for whom they are working, and also the welcome that the Coreans give a missionary from Japan just because she is a missionary and they are Christians. Truly there is no such universal bond as the love of a common Master, Christ Jesus.

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## THE BURNED BIBLE

(A reminiscence from Adana Province)

BY MRS. F. D. SHEPARD

[T was in the spring of 1909, a few days after the terrible Adana massacres, that the cruel blow fell upon the innocent Christian villages in the Amanus mountains.

When, on that fateful Saturday afternoon, mad mobs of Moslem murderers swarmed toward the beautiful village of Hasan Beyli, with its

springs and homes embowered in delightful fruit trees, to kill, plunder and burn, the terrified people fled to the mountains. There, the final hymn was sung, the last prayer was offered, the tragic good-by, uttered. Then, the men scattered, under cover of the forest, to be hunted out for days, like partridges, by their merciless enemies. The helpless women and children, after wandering foot-sore, some of them for days and nights, with only the bit of food they had brought with them, finally made their way down the mountain side to Baghche, to throw themselves, hungry and tattered, upon the mercy of the local government. Then, followed what they still call "their forty days of slavery." Huddled together in the looted houses and schools of that town; half fed by the scant dole of dry black bread thrown to them by brutal masters; stunned by the horrible tidings brought in by survivors, who gradually crept back from places of concealment, revealing that hundreds of men were missing from their loved ones, slow starvation was inviting pestilence among three thousand refugees. At this juncture two men appeared, one after the other, for the rescue of the hopeless multitudes,—one, a French consul, the other, Dr. Shepard of Aintab. The government ordered all the people back to their burned villages. With nothing save the rags on their persons, and each with a handful of mixed grain tied up in some old rag; with sunken eyes and cheeks, mothers with babes in their arms and children at their side, climbed that weary way three hours up the mountain, to the ruined, blackened walls of their cottages.

But—they were a people of strong faith and wonderful endurance. They were glad to leave the crowding and filth of Baghche, and, though without shelter, clothing, bedding or food, they could, at least, breathe the pure air of their mountain and drink the clean waters of their springs and sleep on the wet grass under their own mulberry trees.

During those first days, when we were distributing the necessities of life to the destitute people, and helping to reconstruct their ruined industries, it was most touching to see the women going about among the ruins of their cottages, and carefully picking up the charred scraps of paper,—all that remained to them of their beloved Bibles,—and to watch them deciphering the verses, or fractions of a verse that remained upon those pathetic bits of paper, with edges jagged and blackened by fire. These were their verse cards of consolation, in that dismal time when everything earthly seemed burned away! Even a few words, left from some familiar passage would remind them of the precious messages that had been memorized, and had grown into their hearts' fibre in their times of prosperity.



With what manifold force those promises to the persecuted, came back to them! Until the new Bibles and hymn books, sent by the hand of love, came by the relief caravans, these burned bits were the only Bibles they had. When I went to the Armenian Church for the sunrise service they are wont to hold every Sunday, there I saw laid up in numbers, pieces of the heavy leaves of mediaeval prints and manuscripts that had belonged to the church, but had been torn by the ruthless hand of the enemy, half burned and scattered about. With reverent hands the people had gathered them and placed them in the niches back of where the pulpit had been, —sad mementoes of the three clergymen who had read to them daily from those books, but whose voices were cruelly silenced by their martyrdom in the flight to the mountains. Their dear church was now only blackened walls and pillars, and the only dome was the blue arch of heaven. These Bible bits, so carefully treasured, bore silent witness, not only to the disaster that had fallen upon them, but also, to the undying love of those Christian hearts for God's Word. The book was burned but the Eternal Life given by the Master of the Book could never be destroyed. With such truths I tried to comfort the simple-hearted folk of that Christian village. When new Bibles and Testaments came, with what joy they greeted them. The books were more precious to those women than the new clothing that gradually replaced the rags they wore. How eagerly even the boys and girls would do the work I found for them, so that they could say, "I earned my Bible." And how did this love for the Book come to those women and children away up in the valleys of the Amanus? One reason is because, in past years, girls from those villages have gone to study in the seminary in Aintab, to become earnest followers of Jesus, and because they have gone back and given the Bible truths to the ignorant women and girls in those peasant homes. It was the power of that Christian faith which supported them when the terrible blow of persecution came, and husbands, fathers, brothers, sons, fell martyrs to their Christ, and which still upholds them, in the long struggle for life before them, because so many breadwinners are gone!

Women of America! those women to whom you have given the gospel and a Christian education bless you, and pray for you daily. By their fortitude in suffering, they are a wonder to the Moslem women who know not personally the Christ you have given them. Is not your work in the villages worth while?



# Junior Work

## Evangelistic Medical Educational

### A "JUVENILE MISSIONARY SOCIETY" OF THE OLDEN TIMES

This interesting story of a young woman's society of long ago, has been prepared from material kindly furnished by a former resident of Andover.

In November 1830 there was formed in the West Parish of Andover a "Juvenile Missionary Society" which must have been one of the earliest organizations of its kind.

Miss Sarah Lewis Holt, a Sunday school teacher, having been "gay and lively in her early days" felt that in later life she must "do what she could for Christ," and was led to influence "a class of young misses" to organize for missionary work because it was thought "highly important while the character was forming to call into frequent exercise the principle of benevolence." She was assisted in this work by Mr. Joseph Barr a student from the seminary and at that time the superintendent of the Sunday school. The society started with five members who were taxed twelve and one-half cents a year and required if possible to earn the same. Some did this by picking huckleberries at six and one-quarter cents per quart. The hour of the meetings was spent in making articles which were afterwards sold, and in receiving instruction on heathen countries, from the theological students. A talk was given and the members questioned on what they had heard.

On joining the society, the members received a badge which was worn on the left shoulder pinned under a blue ribbon. The officers wore it on the wrist as a sign of their official capacity. It was a card on which was pictured a man in a tall hat, standing under palm trees and passing a Bible to an African boy and girl.

The older members of the parish interested themselves in the children's attendance. In stormy weather some man would drive to the scattered homes, gather the children and carry them to the place of meeting. The older members speak of the rides behind the oxen when the roads were drifted with snow. With such devotion on the part of parents and children one can understand how the meetings were held once in two weeks for thirty years with but three omissions.

The first work of the band was for the American Indian but soon two children in West Africa were adopted who were given the names of Joseph Barr and Sarah Holt in honor of the organizers of the society. It is interesting to note that Joseph married Sarah when they reached adult age. Later the society became auxiliary to the Woman's Board and fell into line with its work.

Miss Holt was noted for her exquisite needlework and had charge of the highest branch of the society's work, namely needlebooks, for, as a member writes, "We began with patchwork, proceeded to perforated cardboard, advanced to pin cushions and capped the climax with needlebooks. For many years we supplied the West Parish, and often the 'regions beyond,' with these useful articles."

Miss Mary Faulkner, one of the early officers, was long the heart of the society and through her winning personality brought in many new members. No one could refuse her anything and mothers gave her their daughters for the society at their birth. It was a common thing for the girl babies to be born into the Juvenile Missionary Society. Surely this was a precursor of our present day Cradle Rolls. Miss Faulkner herself says, "We had regard to obtaining the taxes of infant members, thus increasing our treasury and securing early interest."

Each year anniversary day was observed, when all members, dressed in their best, marched solemnly to the church. They were preceded by a banner borne by one of the older members, with the smallest walking by her side, clinging to the tassels of the banner. This banner was made of white cloth about one yard long and three quarters of a yard wide and bordered with evergreen. From its lower corners were suspended two evergreen tassels and the motto which it bore was, "Remember the Heathen." The records show that on the fifteenth anniversary there were two hundred and twenty-five present, ninety of whom were members.

From this society sprang others, calling themselves auxiliary, in South Carolina, Arkansas, New York, Maine, Vermont and several in Massachusetts. Among its members and helpers are found the names of twenty who afterwards became missionaries in the home and foreign field.

A. L. M.

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Where the many toil together, there am I among my own;  
Where the tired workman sleepeth, there am I with him alone;  
I, the peace that passeth knowledge, dwell amid the daily strife;  
I, the bread of heaven, am broken in the sacrament of life.  
Every task, however simple, sets the soul that does it free;  
Every deed of love and mercy done to men is done to me.  
Thou hast learned the peaceful secret; thou hast come to me for rest.

—Henry Van Dyke.



# Our Work at Home

## "WHICH SHALL BE TO ALL PEOPLE"

(A Christmas Story)

BY HAZEL BANKS NORTHROP

The little woman with sweet, grave eyes, dropped into a dark corner of the church, and watched the rustling dresses and gay plumes gathering in the pews about her. She sat so quietly, that no one noticed she was there. The well-groomed, pampered women all about her chatted among themselves, and once she heard her name.

"Yes, they expect her to speak here, to-night," a handsome young matron was saying.

"You know her?" idly asked another.

"Oh, no! Missionaries are not my fad exactly," laughed the first, "but hers is such a touching case."

"It's always so, believe me," said the other.

"Perhaps." The first worldling shrugged her shoulders.

The little woman having heard, a slight chill seemed to shake her. She shut her eyes and drew her hand across them, as though she was unspeakably weary. But still the cold voices continued.

"Yes, her husband died over there. It was some sort of uprising among the natives."

"Boxer uprising?"

"Oh, no—not Boxer— That was in China, wasn't it?— No, it happened in Turkey somewhere, and as I said, her husband was martyred. It was only a short time before they expected to sail for the States, you know. Such a circumstance would have killed me, I am sure."

"Yes, yes, of course."

Oh, the bland tone. The tiny woman, as she sat there, asked desperately of herself, if it were possible for her to stay and hear her life rehearsed further without screaming. Would it not be better to get up and go away, out into the shadows, and the merciful silence of the night?

"But now—" again the persistent voice choked her thoughts and made itself present.—"now what do you think has happened?"

"I'm no mind reader, dear!"

The indifferent voice somehow sent a premonitory chill through the little widow. What had happened?

"You know," the voice wandered comfortably along, "that it is a custom of the missionaries to send their children to the States to be educated. How they can do it, I can't conceive. Think of never seeing one's children after a certain age, but packing them off for strangers to bring up. Why, I'd sooner see Doris buried!"

"They can't care so much for them, some way, I suppose," asserted the other. "Their work takes up such a great deal of time, that of course they must grow—a—preoccupied."

The sweet, grave eyes were alight and burning now. A feverish glow flushed the pale cheeks. What was it? What was it? The widowed thoughts darted forward, terror stricken and dread dragged them back to listen to the slow, smooth voices.

"She is expecting to be here to-night, you know. To-morrow she was going to her daughter."

"—Was going—!" The tiny widow's hand swiftly found her heart.

"They have told her nothing yet. It seemed better to wait till her son gets here. He will arrive at midnight. Then I suppose he will tell her,—poor thing! She only landed yesterday. Her daughter was at school somewhere near here, and to-morrow being Christmas, they expected to get her off on the midnight express to-night, after her talk. Mrs. Barstow had attended to her ticket and sleeper, when word came in, only an hour ago, that the daughter had died. Dreadfully sudden!—"

The black words followed on and on in chilly whispers that the little missionary heard and could not understand. The chatting stopped and from somewhere music began to pour in about her, smothering, drowning her in its sweet sounds. In her grief, the very beauty of it seemed to sharpen her pain into an unendurable agony.

They were praying now, her numbed ears told her, but still she sat rigid in the deafening silence of her thoughts. Some one was speaking now, far away, reading from the Holy Word. Now there was more music, and everyone about her stood and sang. Now there was a great silence, and now—

The tearless eyes opened in the white face. They had called her name. They were waiting for her to talk to them. Her Lord had called her to give his message, to plead with these men and women for the Turkish girls. Could she? Her sick heart fainted with its load, and she sat a moment listless.

Very quietly she arose and started forward. Two women gasped as she left her pew. The aisle seemed to end in oblivion, but still she walked on and on. At last she reached the tree, the great, friendly Christmas tree of little children. Its warm lights seemed to awake her thoughts. The God of her little child,—of all little children,—even of those in Turkish homes,—the God of light and love and innocent joy had called on her to speak.

She turned to the blur of faces. "It is Christmas Eve," she said, and her voice was strange in her ears,—“Christmas Eve in Christian lands, where our Lord has found a dwelling. But long ago the voice of the angel came—” here she opened her Bible, but her eyes could not make out the verses, and she repeated them slowly from memory. Slowly she spoke them, and with the words came strength and power.

“ . . . And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people.’—‘To all people!’ ”

The glad, holy words beat upon her ears with the meaning of a new message. To the Turkish people?—ah, as freely as to the American people.

The talk the little missionary had planned was all forgotten. She plead for her Turkish girls. Might not they have Christmas too? God had given lavishly to American fathers and mothers. For their souls’ sake, for the love they bore their own, would they not send Christmas to these others? The Christian widows,—would they not, in their grief, send to the “daughters of sorrow”? Those who had lost a dear child,—ah, they could let the little spirit live once more in the many, the hopeless, helpless many, who otherwise would lose their chance forever!

God was mighty in the church that night, for the words of the little missionary were winged with fire. The men and women forgot their wealth, their power, their idols, and bowed before the Christ child in the awful responsibility of their Christianity.

The tiny woman was trembling now, but still the brave lips did not falter with the hymn:

“Jesus, I my cross have taken,  
All to leave and follow thee.”

Yes, it had meant all.

There was silence in the great church. Some sat dry-eyed. Tears were on the cheeks of others, as they saw her going to her seat. Her tiny form, shaken with great sobs, sank into the pew, her head falling heavily upon her breast.

So she sat until the voices of the children reached her. " 'Glory to God in the highest,' " they were singing, " 'and on earth peace—peace to men!' "

After the voices had ceased, the words still sang through the stillness, and the weary eyes opened with new light. A great hush was in the little widow's heart. The loneliness and ache were gone, and it seemed as if her daughter came and nestled in her arms. She knew her husband must be very near. Before her eyes came the picture of that first Christmas, with lowly shepherds worshiping, and the great star pacing through the sky to guide three wise men.

The lights were soft, and the candles on the tree shone as gentle stars. Christ was born in her heart anew, for the hundreds of women who were yet to learn his name.

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## SOME EARLY MISSIONARY SOCIETIES

### THE FEMALE CENT SOCIETY OF JERICHO, VERMONT

Early in the summer of 1805, a few "females" met for the purpose of consulting together, and devising some plans to do good. From the records we glean the following facts: Mourning over the desolation of Zion they began to think they had something to do, but what that was no one could determine. Not a female society was known in all this northern region and not one of the women present had ever raised her voice within the praying circle. Under these embarrassments and many others,—"for without were fightings and within were fears,"—they determined to go forward.

They continued their meetings, always praying together even were there no more than two. In July 1806 they were formed into a society and raised an annual subscription for the missionary cause. At first the money was sent to the Vermont Missionary Society and the Bible Society. In 1817 they voted that the money now collected be appropriated to foreign missions. This society began with fifteen members; in 1816 after a great revival, fifty-five names were added. The first records commence with a lengthy preamble and nine articles.

Article sixth reads "All persons shall conduct themselves in the meetings with seriousness and solemnity and there shall not be an illiberal remark made respecting the performance of any of the members, neither shall they report abroad any of the transactions of the society to the prejudice of its members." This society has had a continuous existence since 1806, and became auxiliary to the Woman's Boards in 1877.

A. R. B.

### THE FEMALE CENT SOCIETY OF MIDDLEBURY, VERMONT

In the summer of 1805 a Cent Society was organized among the women of the Congregational Church of Middlebury, Vermont, the second of its kind in the state, the first being a similar society in Cornwall, Vermont the year before. From that time until this the ladies of this church in organization, under one name or another, have never failed to make an annual contribution to the cause of missions. This is on authority of Rev. C. S. Smith, author of an historical sketch of the state society.

The name "Cent Society" comes from the fact that membership was conditioned on giving into the treasury at least one cent each week. The report of the Vermont Domestic Society for 1810 credits "Female Society, Middlebury, \$17." The next information is in regard to the organization of the Middlebury Female Association for Foreign Missions.

We hold the original constitution and continuous record from that date, —1825. The amount raised that first year was \$85.84. In 1869 the association met and after mature deliberation unanimously voted themselves auxiliary to the Woman's Board of Missions in Boston.

H. B. H.

### THE MISSIONARY SEWING CIRCLE OF THE FIRST CHURCH OF CAMBRIDGE, MASS.

The Missionary Sewing Circle of the First Church of Cambridge, Mass., was formed June 12, 1819. The ladies agreed to meet on the first Wednesday of each month, and "spend at least three hours in some industrious employment, the avails of which shall be appropriated to the clothing of heathen or Indian children, under the care of missionaries." A fine of twelve and one-half cents or half a day's work at home was imposed on absent members. Occasionally meetings were omitted, because no remunerative work could be secured. Books were read to prevent "unnecessary or unprofitable conversation," among them the *Journal of Adoniram Judson*, the *Life of Pliny Fisk*, extracts from the *Missionary Herald*, and books of general religious interest.

October 7, 1819, the first money was voted, ten dollars to the "Mission sailing from Boston for the Sandwich Islands," for the founders of this famous mission of the A. B. C. F. M. sailed on October 17th. Twenty-two years later one of these missionaries, Mrs. Thurston, home on her first furlough, addressed the Circle, thirty-five ladies being present. The active interest of the Circle in China dates from 1834. From 1819 until 1872 these ladies divided their funds between home and foreign missions, though on May 13, 1869, they voted to become auxiliary to the Woman's Board of Missions and to attend the quarterly meetings in Boston.

J. C. W.



## SUGGESTIONS FOR AUXILIARY MEETINGS

## TOPIC FOR JANUARY

## WESTERN WOMEN IN EASTERN LANDS—CHAPTER IV

"The Women Behind the Work." In the study of this chapter of the text-book, the topic falls naturally into two divisions: the women who laid the foundations of the missionary work at home, and the missionaries of the Woman's Boards. In some societies, the first division was probably made the subject of the first meeting. Where this was not done, part of the hour may be given to the story of the "Pioneers of the Woman's Board," as told by Mrs. S. Brainard Pratt, in her charming leaflet. For the second part of the topic, the names of "honorable women not a few" will occur to the chairman of every program committee, and the difficulty will be one of selection: Corinna Shattuck, Alice Gordon Gulick, Mrs. Mary E. Bissell, Ella J. Newton, Mary Morrill, Annie Allender Gould, and many others whose work has been equally faithful, though not so well known, will be on the lips of many as this chapter is studied. The new leaflet by Miss Bush, "The Story of Two Friends," will be of deep interest in this connection, also the various sketches of our earlier missionaries to be found in the recent numbers of *LIFE AND LIGHT*.

## SIDELIGHTS FROM PERIODICALS

PAPAL LANDS.—"Portugal, Old and New," *Fortnightly Review*, November. "Republican Portugal," *Contemporary Review*, November. "Some Causes of the Portuguese Revolution," *Nineteenth Century*, November. "Mexicans and Americans," *Outlook*, December 3d. "Clew to Modern Italy," *North American Review*, December. "The Religious Question in Spain," *Yale Review*, November.

UNITED STUDY COURSE.—"Burmese Women," *Westminster Review*, November.

KOREA AND CHINA.—"Glimpses of Korea and China," beautifully illustrated, *National Geographical Magazine*, November.

JAPAN.—"When Will Japan Become Christian?" *Missionary Review*, December.

INDIA.—"Acres of Men in India," an account of a religious festival, *Missionary Review*, December.

AFRICA.—"Where Livingstone Died" (the memorial mission in North-west Rhodesia), *Missionary Review*, December.

Articles of general interest are: "Growing Self-consciousness of the Native Church" and "The First Protestant Foreign Mission," *Missionary Review*, December.



## BOOK NOTICES

*Why We Believe the Bible.* By Amos R. Wells. Published by United Society of Christian Endeavor. Pp. 167. Price postpaid \$1.

A visitor to the mission schools of non-Christian lands is impressed with the fact that these children from heathen homes are far better instructed in the fundamentals of the Christian faith than the majority of children from Christian homes in our own country. And this is largely due to the fact that the Bible is studied seven days of the week and the catechism is taught. Professor Wells is a busy editor and a constant Bible student. Earlier in his career he was Professor of Greek in Antioch College and a public school teacher.

This book which has been twenty years in preparation and is the fruit of a lifetime devoted to Bible study and research is admirably arranged in question and answer and many of the mooted points brought up by the higher criticism are here ably discussed. It should have a wide circulation among ministers and Sabbath-school workers and any who have to meet puzzling questions.

*The Story of the American Board.* By William E. Strong, Editorial Secretary. Published by Pilgrim Press. Pp. 523. Net price \$1.75.

The centennial anniversary of the formation of the oldest missionary organization of this country brings us this account of the first hundred years of the American Board. From the preface one learns something of the difficulties that confronted the historian. There was an embarrassment of riches in the way of available material. There was limitation of space.

Nine volumes were needed to report the Edinburgh Conference. What was accomplished in one hundred years is compressed into a single book. And yet the strategic points are all given and presented in such a clear, vivid, fascinating style that one reads straight on page after page without fatigue. To some of us the third chapter entitled "Following Indian Trails" is a revelation of what the Board did for our own aborigines in those early days.

The first large bequest received by the newly formed society was from a woman—\$30,000 from Mrs. Mary Norris of Salem. And the most astonishing legacy was that given by Sally Thomas who had saved from her wages of fifty cents per week the sum of \$345.83 which she bequeathed to the American Board.

"The Period of Adolescence" is the title of Chapter VIII and this gives the development of the Home side of the Board. It is surprising to learn that in 1839—about thirty years before the formation of the Woman's Boards—there were six hundred and eighty women's organizations collecting funds for the American Board.

Mr. Strong gives some of the published acknowledgments of receipts in that early period: "From an obscure female, \$100"; "by ten little girls, earned by committing Scripture to memory and abstaining from sugar, \$1.29"; "saved from the trimmings of wearing apparel, \$3"; and

elated that one of the charter members of a female missionary society \$12 for missions when she had twelve patches on her shoes. s interesting to learn that the creation of this first mission board in ica impressed the whole Christian world and gave a fresh stimulus ssionary zeal in Switzerland, Central Germany and some parts of e as well as the mother country. r compiler tells us why the Presbyterians withdrew and what caused ormation of the American Missionary Association. In the closing er "A New Era," the situation at home and abroad is discussed a description of the new movements all tending toward co-operation e awakening of the whole church to help forward the greatest work s century, of all centuries. An index, appendices, illustrations and n maps add to the value of this book which neither missionary t, nor missionary non-expert can afford to do without.

G. H. C.

## WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1910.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<b>Maine Branch.</b> —Mrs. J. Gertrude, Treas., 347 Hammond St., Bangor, Me., Aux.,	28 60
<b>Maine Branch.</b> —Miss Annie F. y, Treas., 52 Chadwick St., Portland, Me., Mrs. Stearns, cl. at Co. Conferences, 14.15; Cumberland Co. Conf., 11.44; Denmark, Mrs. . Brown, 2; Fryeburg, Aux., 8; and, Second Parish, Aux., 5, State h., Aux., 25.55,	76 14
<b>Total,</b>	104 74

### NEW HAMPSHIRE.

<b>Hampshire Branch.</b> —Miss Elizabeth rickett, Treas., 69 No. Spring St., Concord. Acworth, Ladies' Aid Soc., 2; pstead, Aux., 11; Hampton, Aux., anover, Friend, through Mrs. S. P. . 50; Kingston, Aux., 4.50; Little-Kathleen Lynch, 1; Manchester, Ch., C. R., 2.23; Plainfield, Mrs. Baker, 5; Winchester, Aux., 30.25. expenses, 9.67,	121 31
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### VERMONT.

<b>Branch.</b> —Miss May E. Manley, .. Box 13, Pittsford. Bellows Falls, 16.58, M. C., 3.65; Berkshire, East, (prev. contri. const., L. M. Miss Rouse); Burlington, First Ch., Study Cl., 25; Hero, South, ds, 11; Ludlow, C. E. Soc., 10; Mil- aux., 12; Montpelier, Mrs. Ellen J. , 2; Pittsford, S. S., 4.30; Post Aux., 9,	93 53
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### MASSACHUSETTS.

<b>Berkshire Branch.</b> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Two Friends in Berkshire, 250; Dalton, Aux., 210, Y. L. M. C., 37; Lee, Aux., C. R., 3.57; Lenox, Aux., 44; Middlefield, Ladies' Aid Soc., 10; Monterey, Jr. C. E. Soc., 5; North Adams, Aux., 116.45; C. R., 10.55; Pittsfield, South Ch., Aux., 30.28. Less expenses, 14.01,	702 84
<b>Essex South Branch.</b> —Miss Daisy Raymond, Treas. 120 Balch St., Beverly. Lakeman Scholarship Fund, 25; Lynn, First Ch., Aux., 55; Salem, Crombie St. Ch., Aux., 7; South Ch., Aux., 22.31, Tabernacle Ch., Aux., 217; Swampscott, Aux., 4,	330 31
<b>Framingham.</b> —Friend,	5 00
<b>Franklin County Branch.</b> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux., 10; Northfield, Aux., 38.78; Orange, Aux., 10, Jr. C. E. Soc., 10; Shelburne, Aux., 67.40; South Deerfield, Aux., 28,	164 18
<b>Hampshire Co. Branch.</b> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, North, Aux., 9; Granby, Sarah Dickinson Nash M. C., 10; Greenwich, Aux., 5.69; Northampton, Edwards Ch., Aux., 95.95, Smith College, Miss'y Dept., 45; Norwich, Ladies' Aid Soc., 5,	170 64
<b>Middlesex Branch.</b> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Dover, Powisset, Aux., 10; Lincoln, Aux., 46.50; Marlboro, Aux., 4; Maynard, Aux., 16; Natick, Ann. Coll., 16.51, Aux., 10; Northboro, Lyman Assoc., 10.50; Saxonville, Aux., 15, Children's M. B., 6; South Framingham, Aux., 56.20,	190 71

**Norfolk and Pilgrim Branch.**—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, Porter Ch., Aux., 60; Manomet, Aux., 10; Plymouth, Prim. Ch., 10, C. R., 5; Weymouth and Braintree, Union Ch., Aux., 11.50; Weymouth, South, Union Ch., Aux. (25 of wh. to const. L. M. Mrs. Martha White Vining), 37.66; Whitman, C. E. Soc., 10; Wollaston, C. R., add'l, 75 cts., 146 75

**Old Colony Branch.**—Miss Frances J. Runnels, Treas., 106 Highland Ave., Fall River. Attleboro, Miss Lizzie B. Day, 100, Centennial M. B., 5; Attleboro, North, Aux., 15; Taunton, East, Aux., 10, C. E. Soc., 2.50, S. S., 1.50, 137 00

**South Hadley.**—Mt. Holyoke College, Y. W. C. A., 25 00

**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1073 Worthington St., Springfield. Coll. at Y. L. Meeting, 2.25; Holyoke, Second Ch., Aux., 30.75; Huntington, Aux., 1; South Hadley Falls, Friday Evening Club, 5; Three Rivers, S. S., Prim. Dept., 7, 53 00

**Stoughton Branch.**—Mrs. Frank G. Cook, Treas., 44 Gai Allston, Homeburndale, Aux., 10; Park St. C. Shawmut Ch., Soc., 5; Boston, E., 15; Cambridge North Ave. Ch. St. Ch., S. S., 25; Central Ch., C. R., 2.50; Dorchester, Harvard, Ch., Woman's Benev. Soc., Th. Off., 20, Second Ch., Aux., Th. Off., 21, Y. L. M. S., 60; Newton, Eliot Ch., Woman's Assoc., 130; Newton Highlands, Aux., 17.15; Newtonville, C. R., 13.22; Roxbury, Imm.-Walnut Ave. Ch., For. Dept. (Th. Off., 62.26), 133.26; Somerville, Broadway Ch., Aux., 5; Watertown, Phillips Ch., Aux., 20, Friend, 7; Wellesley Hills, Aux. (Th. Off., 40.75), 54.75, 704 50

**Worcester Co. Branch.**—Mrs. Thomas E. Habb, Jr., Treas., 8 Ripley St., Worcester. Ashburnham, Aux., 10; Fisherville, Aux., 17.30; Holden, The Happy Ten, 2; Millbury, Second Ch., Aux., 75.25; Princeton, Mountain Climbers, 5.25; Warren, Aux., 2.05; Westminster, Aux., 12; Whitinsville, Extra-cent-a-day Band, 13.80; Worcester, Lake View Ch., Benev. Soc., 1.50, Piedmont Ch. (prev. contri. const. L. M's Mrs. Elizabeth E. Ager, Mrs. John A. Cherry, Miss Laura E. Larned, Mrs. Henry L. Miller); Plymouth Ch., Aux. (to const. L. M. Mrs. Willie E. Sibley), 25, 165 15

Total, 2,793 20

#### CONNECTICUT.

**Eastern Connecticut Branch.**—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Chapin, C. E. Soc., 4; Norwich, Park Ch., Aux., Th. Off. (Mrs. Osgood), 50, 67, 71 00

**Hartford Branch.**—Mrs. Sidney W. Clark, Treas., 49 Willard St., Hartford. Colmanville, S. S., 5; New Britain, South Ch., F. M. S., 47.23; Rocky Hill, Aux., 5.80; South Manchester, Center Ch., Aux., 15, 92 73

**New Haven Branch.**—Miss E. sey, Treas., 250 Church St., N. Friends, 375, Gift, Friend, 20 water, Aux., 20; Fairfield Co. Th. Off., 23.51; Higganum, Ivoryton, Aux., 5; Kent, 4 Madison, Aux. (100 of wh. to M's Mrs. Frank Field, Mrs. Hull, Mrs. Sarah L. Will Charles Willard), 116.09; 2 C. E. Soc., 10.31; Middletown Aux., 27.11; Milford, Plymouth of wh. to const. L. M. Miss Suwin), 25.25; Naugatuck, Aux. Haven, Center Ch., Aux., 12 C. R., 6.74, C. E. Soc., 5; Stamford, 59.85,

7

#### LEGACIES.

**Torrington.**—Jennie M. Leac from sale of securities.

**Wethersham.**—Mary A. Fuller, 1 Sharpe, 12222.

7

#### NEW YORK.

**Brooklyn.**—Off. at Ann. Meet 97.36.

**East Bloomfield.**—Mrs. Eliza S. New York State Branch.—J. Turner, Treas., 646 St. M; Brooklyn. Elmira, Park Soc., 50; Ticonderoga, S. S., 1

7

#### PHILADELPHIA BR.

**Philadelphia Branch.**—Miss F. vell, Treas., 312 Van Houten son, N. J. D. C., Washington Temple, Aux., 15; N. J., Ea First Ch., C. R., 20; Glen Ri 4.50; Jersey City, First C Dau., 5; Montclair, Children 27; Orange Valley, Aux., 10; King's Workers M. B., 1; 2 ville, Park Ave. Ch., Aux., delphia, Central Ch., Aux. (5 const. L. M's Mrs. Ada C. Emily Tillotson Geise), Seekers, 10, C. R., 1, Y. L. M. Soc., 3; Scranton, Sherman A E. Soc., 5; Williamsport, C. Lees expenses, 100,

#### GEORGIA.

**Atlanta.**—Atlanta Univ. Y. W Ch. of Christ, 10,

#### SOUTH DAKOTA

**Yankton.**—C. E. Soc.,

#### GIFTS RECEIVED THROUGH COMMITTEE.

**Massachusetts.**—Friend, 1,300 1,500, Friend, 1,500,

Donations,  
Buildings,  
Specials,  
Legacies,

7

# Board of the Pacific

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**Editor Pacific Department in Life and Light.**

**Mrs. J. K. McLEAN.**

## REPORT OF THE FOREIGN SECRETARY FOR 1909-1910

*(Concluded)*

### AFRICA

We have done nothing for Africa this year; but no man having put his hand to the plough, looking back, is fit for the kingdom, so we repeat the appeal from Mrs. George A. Wilder, now in New England.

**WANTED.**—A lady teacher to fill a much needed position in a village in Rhodesia, South Africa. Location is 3,500 feet above the sea level; about one hundred and sixty-five miles from the nearest railway, and sixty-five from the nearest telegraph office. Communication by foot, horse, mule or donkey back, ox or donkey wagon, bicycle or post cart. Lady must be willing to work among native Africans and assist in their uplifting by teaching rudiments of English, sewing and any other branches that may require attention. Grand opportunities for a fairly young, lively lady with cheerful disposition and good health to help lift up a degraded race. None but those willing to engage in self-sacrificing work need apply. Position will be open until filled by a competent young lady. For terms, etc., apply to the Woman's Board of the Pacific, San Francisco, Cal.

### JAPAN

Those who have come from the Sunrise Kingdom have this to say:—

Japan is almost bankrupt religiously. Shintoism is rapidly becoming a spent force. Buddhism, a missionary religion, is still to be reckoned with. Thoughtful men confess frankly the need for an adequate religion. Japan is marvelously responsive, ready, on the alert. There is much land to be possessed; and the time to work for Japan is now.

## DOSHISHA GIRLS' SCHOOL

Realizing this, the W. B. M. P. has put its best energies into the effort to raise the Doshisha fund of \$20,000 for the proper housing of our girls' school in Kyoto. During the year, the old building has been torn down, and the material has been put into a fine new house which will ultimately be the residence of our missionaries. At present it is occupied by the school, the only place open to the girls until their new building is provided. Meanwhile Miss Denton is living in cramped quarters in a small Japanese structure, intended for the Domestic Science classes.

The girls in the boarding department, with Mrs. Tominomoro, the matron who is such a power and help to Miss Denton, live in the new dormitory, a beautiful building of which all are justly proud.

It is hoped that these improvements and the promise of the still larger and better equipped building of the near future, will gain for us the government recognition we must have; for unless we come up to the standard, our students are debarred entrance to colleges of regular standing, and also refused positions as teachers in the higher technical and professional schools, neither are they admitted to competitive examinations to procure certificates to teach in any grade. Because of this restriction, eighty girls this year went to other schools. During the last ten years the increase in government high schools for girls has been enormous, showing a gain of one hundred and fifty for the decade. It is evident that unless we keep up with the most progressive of these institutions, we cannot hope to draw the beautiful young womanhood of Japan under the influence of Christian training.

## TOTTORI

It is this station which gives us a share in the splendid service kindergarten work is doing for Japan. Miss Howe, writing of her training school in Kobe, mentions the demands for her graduates which she could not possibly supply—calls from Manchuria, Corea, Formosa, from Tottori, and from many other places in Japan. Our kindergarten at Tottori founded in 1906, is spoken of as the one institution in that important station, away on the coast of the Sea of Japan. With its forty pupils, about twenty of whom graduate each year, and two teachers, besides the missionary in charge, it is housed in a Japanese building acquired through the efforts of Mr. and Mrs. Bennett. The need of more workers for this field is great.

## CHINA

There were two who came from China, and sat with us at the close of a long summer day under a great redwood, and told us of dire need in Foochow. They had seen long service, and were tired and worn. Most of all perhaps the story of our kindergarten touched the heart with its burden—a story of such brave and splendid effort on the part of Miss Woodhull, and the Chinese teachers who wait in vain for reinforcement. Miss Meebold who went out last fall sees the thinning ranks with aching heart. She says, “How I wish that in some way missionaries could be poured in here to reap the fields that are white for harvest. The government schools are rapidly growing up, and if the young generation gets its training there the doors of missionary opportunity will close, for the government rigorously excludes Christianity from the schools.”

“The young Chinese women whom Miss Brown trained, are still allowing to pass unheeded the calls to government schools that offer four times the salary. When the tempting offers were turned aside, Miss Hu says a great peace and new joy entered her soul.”

Miss Hannah Woodhull, who has supervised our kindergarten in addition to her other heavy work, has left the shadow of the great white pagoda under which she has worked for twenty-five years, to center our woman's work at Ponasang—Hill of Blessing—one and one-half miles nearer the River Min.

We quote here her words: “If some Marconi could connect the vibration of Pagoda Bells with their corresponding currents on the shores of the home land and cause them to speak to some consecrated soul, they would tell her that right under the shadow of the great white pagoda, which for a thousand years has witnessed the feet of little ones of China, being guided into paths leading away from Him, who said ‘Suffer little children, and forbid them not to come unto Me,’ a work awaits her: great,—in its far-reaching results; fearful,—in its responsibility when one thinks how easy it is to lay stumbling blocks and offend the little ones; soul inspiring,—when one sees the good the gospel is doing the little ones; joyous,—because of the pleasure it is to have a share in turning the little feet into paths which lead to the heavenly home, where ‘their angels do always behold the face of the Father.’ ”

## PAGODA ANCHORAGE

Time fails us to enlarge upon the work of our Bible women under Mrs. Hubbard who is now in Oberlin. In January Miss Meebold writes: “The woman's school is closing to-day. When can it be reopened? And where shall our women be taught meanwhile?” Do each one of you

turn to page 345, of August LIFE AND LIGHT, and study the sweet face—"Waiting for the Word." This is our challenge for the new year; we must heed it. Just now when every day tells in China, how can we go on without pressing harder at this end of the line that such heathen women may hear the gospel.

#### NORTH CHINA—LINTSINGCHOU

Those who have followed Dr. Tallmon in her work, love to think of her in her new surroundings with plenty of yard room, and more sunshine and fresh air. Generous gifts from individuals who study her opportunities with keenest interest and appreciation have made it possible to remodel old Chinese buildings for temporary use, and have added a children's ward in memory of little James McCann who died last October, a ward that is never empty. A new hospital is needed and needed now. The medical work has grown tremendously and the hardest part of it for Dr. Tallmon is to hold it in check and keep it within the range of the present equipment. In four months Dr. Tallmon gave more than one thousand seven hundred treatments to more than six hundred patients, not counting her visits to the boarding schools. There are usually more men than women at the daily clinics. She has five trained assistants, one a young woman. She has a student in training in the Union Medical College at Peking who has been touched by the great wave of spiritual blessing that has this year swept over North China, and gives great promise for the future.

#### PAO-TING-FU

From Pao-ting-fu, Miss Jones arrived in July, called home to see her mother who could scarce hold on to the thread of life while she awaited the arrival of the dear daughter who has given twelve years of such faithful service to North China. Mrs. Perkins and her family have also come to America this year, which makes the need at Pao-ting-fu most difficult to meet. The emergency at Pao-ting-fu is met by transferring Miss Abbie Chapin of the W. B. M. I. from her work in Tung-chou. One can read great personal sacrifice in between the lines; but this is what she says: "I have been delighted to see how widespread the work is and in how many villages there are single believers or groups of them, also to see how the faithful work of the past years in the older centers shows in the number of women who have received more or less instruction. There are many girls in America who are longing to spend and be spent where they may do the most good. Where could they find a greater opportunity than here among these warm-hearted country people eager to receive us into their homes, eager to be our friends, eager to learn more of the truth they have begun to apprehend." The appointment of Miss Isabelle Phelps (W. B. M.) for Pao-ting-fu brings great joy.

The great imperative call of the year, above that for houses and lands, is for consecrated, gifted young women.



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## A FEW OF MRS. WALKER'S GIRLS AT KOBE COLLEGE, JAPAN

Very naturally I enjoyed my second year of school work which closed the end of last March, better than the first year, for I felt I was beginning to understand the girls somewhat better and there were not so many adjustments to be made. Last year, we started a two-years' special course designed to prepare graduates of government high schools to enter our college course. It was so arranged that pupils should have twelve periods of English a week instead of the usual six, and besides this some extra mathematics and, of course, the Bible and the extras,—such as gymnastics and singing. There were nine girls enrolled in the first year of this course during the year, six of whom came from other schools, while the other three were girls who for some reason were a little irregular and needed to make up some English work. Of these nine only three, I am sorry to say, were able to go on and complete the year's work. The others on account of illness or change of residence, or some other reason, dropped out during the first or second terms, and one of the nine who completed the work entered in the second term. She was a graduate of the Matsuyama government high school and had received some tutoring by Miss Judson so that she was well prepared, and being naturally bright she has led the class ever since she entered it. The other two who are



still in the class came from one of the most famous public girls' high schools in the country, the one that was chosen to send samples of work to the Anglo-Japanese exhibition.—the Shimizutani Jogakko in Osaka. In spite of the fact that they had graduated from this school these girls were not ready to enter our fourth year academy English class, but owing to the double amount of English they took last year they are now able to do the fifth year work with the regular class, besides their more individual work in the special class this year. During the first year of the special English course they took the regular work of our academy third year and then the six hours of extra work done half under a Japanese teacher and half with me. This year the same plan is being continued for the second year of the special English course, but we have no first class, as there was not sufficient demand for it, and the teaching force in English work was not very strong in numbers, as the Stowe sisters are not doing full work yet. Miss Stowe seems to be enjoying the literature work, and Miss Grace Stowe is teaching the reading in the fourth year academy class besides her work in the science department. I have been keeping a careful record of the English work covered each term so that new teachers coming in may have it for reference. Miss De Forest had begun this record before I came.

I am for the first time running a course in German. I have had some private pupils before, some of them teachers and one of them a student teacher in the music department, but these I have had for the most part out of regular school hours. There are six girls in my German class and one of them is a former student, a graduate of the academy but not of the college, who has come back for German only. She is a Kobe girl of course. I find the work very interesting and the girls seem to encounter fewer difficulties in the German pronunciation than in the English, though they have their special hiccups in English and they don't have that trouble with German. I think the *er* is probably the most difficult sound for them in German. Of course they find a good deal of trouble with the *sch* and *ch* sounds, but while they do well and one of the best girls has taken the prize for the poem of Goethe's at the last literary society, even though she has had just one term of German.

Miss Hoyt and I are going up to the H. Kaido to live in Japanese families and study the language some more this summer. She is to go to a family in ~~Osaka~~, and I away to the northeastern coast to a place ~~which is too small to appear on most maps at all~~. I am taking four college girls with me as a teacher. The wife of the

family I am to be in is a Christian and I believe she has a Sunday school in her house for some of the village children, so I hope we may be of some help to them.

The Sunday-school class I have been teaching at the Ikuta church is composed with the exception of one member who is quite irregular in attendance, of girls from our academy. Two of them have joined the church since I took the class and of the others there is only one who is not a baptized Christian. Most of the class are out of town this summer and one of them is teaching one of the smaller classes, I think. We have studied a system of lessons in the Old Testament, published in the *Japanese Christian World*. I have felt very much dissatisfied with my work, for it is hard to get the time to prepare as carefully as I should, to teach anything in Japanese. I hope my summer experience may make it somewhat easier for me.

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## THREE MONTHS IN THE LINTSING FIELD

BY GRACE WYCKOFF

It was the third of May and I was jogging along in a Chinese cart, planning the campaign for the next fifteen days, when it occurred to me that ere long, I would be expected to give an account of my wanderings since the 20th of last February. When only one Chinese woman is in the cart with me it is possible to write a little, and so I am jotting down a few impressions about these days of touring and class work. Most of the time has been spent in carrying on classes for women, some lasting twenty days, some ten and fifteen. Aside from this a few villages near the central station have been visited. In these, not a few women and many men have heard the gospel preached. A leaflet with the verses, "God is love," "Thou shalt have no other gods before me," "Ask and it shall be given you," "Jesus came into the world to save sinners," "Jesus said, Receive ye the Holy Ghost," and one with a few sentences about the true God and Jesus the Saviour, also a sheet with commandments in a brief form, a blessing and a short prayer, have been distributed in large numbers.

Ten classes have been held and one hundred and eighty women and children have been in attendance, representing fifty villages. Only fifty of these had tried to read before. Ten women belonging to the Lintsing church, some of greater and some of less efficiency, have assisted in this work. Five of these have been with me most of the time and maybe considered

Bible women to whom the Lintsing field must look for constant help in this great outlying harvest field. The knowledge which these women have of Bible truths is meager, and they are untrained, still they are so far in advance of their spiritually ignorant sisters that I thank my God on every remembrance of them, and have been rejoiced to see how God has used them to help others. In holding these classes a pound of grain per day for each person and fuel and lights have been provided for them by the church. In this western district the people, many of them, are very poor, owing to the poor crops of the past three years. During the winter they have eaten up their scanty supply of grain, and money is short, so they are really living from hand to mouth and must do so until the spring wheat is harvested. Leaves from the trees mixed with the cheapest flour is the source of nourishment from which they may draw. The wheat this spring is fine and everyone is hopeful and expectant.

The general plan has been to go to the village where a class was to be held, and start it, leaving at least two women to carry it on. After a day or two I have gone on to another village there to do likewise. About fifteen or twenty days after starting the first class, I would return to them, examine the work done, close the class, and then go on to the next one. In one round that I made four classes were in session. This has meant much of cart riding and considerable packing and unpacking of my meager outfit of clothing and food supply and cooking apparatus. The latter consisted in general of a small iron charcoal stove, a teakettle, three or four agate plates and cups, half a dozen knives, forks and spoons, a wee agate frying pan and kettle and two small pans. This outfit is ample for one person—indeed, I could get up a good meal for three or four of my friends by calling into use a ‘Huntley and Palmers’ Superior Biscuits’ tin for cooking meat and potatoes.

The dust and dirt, the inconvenience and discomforts of such a life is oftentimes most trying to the flesh and spirit, but if it be this to which we are called, we can gladly endure it. The indifference of many, and the seeming inability to understand at first, and the stupidity of those who were just beginning to learn to read,—these test one’s patience and faith and love to the utmost. It is not easy to write in detail of the soul-satisfying results of this kind of work, for one needs to know the people and their manners of life and thought to understand and appreciate the changes which are brought about in these hearts. Old women and young women have looked into my face as I talked to them about ‘Our Father,’ about Jesus, about sin, about prayer, and about the Heavenly Home, as much

as to say, "What are you talking about?" Jesus, "the true light," Jesus, "the bread of life," Jesus, the "good shepherd," the "door," the "way," the "truth and the light,"—these thoughts were enigmas to them at first, but little by little their darkened minds cleared, and the "Spirit of Truth" has been guiding them into a knowledge of the truth as it is in Christ Jesus. One young woman said, when speaking to her of God's love and care for each of us, "Why, I don't see how he can care anything about me. I am not fit to go to heaven anyway." One day I went to a village, where there are a dozen men who are either inquirers or church members. Their women folk were waiting for me and although perfect strangers, were most cordial in their reception. I found that they knew absolutely nothing.

During my talk to them, I asked several questions to see if they were following me. It was amusing as well as pitiable to have them repeat the question, not knowing that it was a question. I simply had to ask a question, and give them an answer to give in concert. When I asked for the concert repetition of the prayer we so often recite in concert, none of the women joined in. I decided that they needed a class of ten or twelve days, which was as long a time as I could give them. At the end of those days, I went to close the school, and what a different response they gave me. Twenty voices joined in the closing prayer, twenty-three had studied more or less. The day before I left, I went to the home of the church members where I saw eight daughters-in-law, all nice bright women, but not one of whom had been in the class. How my heart went out after them! To some few in the classes, the loaves and the fishes have been an attraction, but to the most of the pupils the classes have been the means of creating an appetite for something of which they have never before tasted. A few hungry ones have been fed a good square meal. One dear old Christian woman told me what a comfort the Bible verses and sweet hymns were to her. "When I am wakeful at night, I recite them over and over."

I am impressed with the great need of workers. Lintsing must have a strong, earnest, consecrated woman for this country work. And from the native Christian women, there must be a great company to publish the good tidings. In closing let me quote Christ's words,—"Say not ye there are yet four months and then cometh the harvest. Behold I say unto you, lift up your eyes and look, for the fields are already white unto the harvest, and he that reapeth receiveth wages. Pray ye therefore the Lord of the Harvest that he would send forth laborers unto his harvest field."

Mrs. Minnie Case Ellis adds this word :—

In view of the great need for work in the Lintsing country field, Miss Grace Wyckoff of Pang-Kia-Chwang offered her services for the three months in the spring of 1910. The need next year will be as great and there is no one in our station who can fill it. Will you not pray that Miss Wyckoff or some one else may be called to take up this burden?

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## A BIRTHDAY ANNIVERSARY

BY GRACE A. FUNK, SHAO-WU, CHINA

Miss Walker and I were away together for two weeks the last of March, and first of April. It is a great privilege to "tour" with Miss Walker. She knows so well how to get at the people and also how to get something into them. I felt that I learned a great deal from her as well as what one always gains from contact with the Chinese themselves. Now Miss Bement has gone to the lower part of the field for ten days or more. Quite a number of former schoolgirls are working in this part of the field. Dr. Bement too, has been able to get away for several short trips. We are quite proud of the amount of touring that we have been able to do since we came back last fall from our vacation. I, myself, have been out forty days and both Miss Bement and Miss Walker far more than that.

School is as interesting as ever. I was interested in learning that several of our new pupils this term are from prominent families among the "gentry." Certainly, education of girls is taking deeper hold on the educated Chinese yearly. We have such a good teaching force on the Chinese staff, if we could only find an efficient matron we would be quite happy. It leaves so many odd ends to be looked after, but as yet we seem not to have found an entirely satisfactory one.

I have just passed my thirtieth birthday. I did not know that the day was supposed to be one of general rejoicing but it seems that thirty is an honorable age in China. Birthdays that mark a decade are great occasions. We had invited the girl teachers over to supper with us that evening. They were escorted to our front steps by the whole school, where we went to receive them. Firecrackers began to pop and bang and then to my great surprise I was presented with two beautiful scrolls by the school. They are about six feet long, gilt mounted on red, and look very handsome on the walls of my study.

They read something like this:—

“At the age of thirty, your pupils are of great number. Truly most of them are capable of sustaining the responsibility of spreading the Truth.”

“Having taught here for four years you have promulgated the gospel to a great extent. Happily, how prosperous our doctrine is!”

I thought I should have to wait until I was sixty before such honors were heaped upon me for sixty is a most honorable age indeed. The teachers gave me a gold pin with the “long life” character. I call it my “old age” pin. Won’t it be fine if I can have my sixtieth birthday here in Shao-wu too! Do you know that my day of prayer on the calendar comes on my birthday? The last two years it has been so and it makes me very happy to know that you are praying for me especially on that day.

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## THE OLD AND THE NEW IN TURKEY

Miss Kate Ainslie writes:—

The change in things these days is wonderful as well as interesting. Take roads for example. When I came up to Ala Chyer—where I am camping for the summer—we had been going along a nice, wide comfortable road built on the mountain side, when our muleteers came and asked us if we would please dismount and walk a ways. We asked why and were told that that was the end of the made road and the next piece was rather dangerous. So we dismounted and walked along a narrow footpath in the crumbling dust and stones of a steep mountain side. A short distance from the place where we dismounted we came upon a load of boxes in the path, while far down the mountain side was the body of the unfortunate mule that had been carrying those boxes an hour or two before, when a chance misstep on the narrow, crumbling path had sent him rolling down to his destruction. Our muleteers turned to us and said, “That is what we feared for our mules and did not care to have you on their backs when they went.” There met the old and the new on one of the main thoroughfares of this region. This piece of road building as well as many others in this region is due to the foresight of Mr. Maccallum in giving relief money through work that will mean something to the country. The government however, deserves some credit for it has not always been willing that outside money should build roads or bridges or do any such work.

When we went to Aintab to annual meeting we had somewhat the same experience. For the first time in history as far as we know, missionaries

rode in a native carriage to Aintab! One day we had been riding over a beautiful well-made road when all at once we were among the stones of the unfinished portion and then off onto the old road over which caravans great and small have traveled for decades. There the horses picked their way as best they could among the stones and rocks, dragging the carriage among or over the rocks as it happened. Once or twice the drivers looked in despair at the road and asked us if we would mind walking a few minutes. Then we would pick our way among great rocks while they drove over hill and dale, till finally they could return to the road at a place not too impossible for riding. Our only wonder was that they did not ask us to get out oftener.

Most of the people seem to care but little whether or not the roads are built, trees planted along their sides, streets straightened and other improvements are made. Others are positively opposed to it, simply because it is advance. The present governor of this region is a road builder. The officer whose business it is to send men out to work on the roads expressed his pleasure at the willingness the men manifested. "Of course," he said, "we beat some to make them willing, but it is very remarkable how glad they are to work on the road."

To me this road building is a sample of the progress in Turkey. It is going forward rapidly through the sheer will power of the few in spite of the indifference and opposition of the many. How long a structure on such a foundation can last, or whether education and real solid work can be introduced in time to save it from destruction, we can only wait and see.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 10 TO OCTOBER 22, 1910

COLORADO . . . . .	\$317 47	FOR MILLION EXTRA DIMES AND DEBT.	
ILLINOIS . . . . .	8,539 00	Receipts for the month . . . . .	\$445 3
INDIANA . . . . .	491 21	Previously acknowledged, corrected	23,331 5
IOWA . . . . .	4,454 82	Total since October, 1909 . . . . .	\$23,776 8
KANSAS . . . . .	421 77	BUILDING FUND.	
MICHIGAN . . . . .	850 09	Receipts for the month . . . . .	\$25 0
MISSOURI . . . . .	1,477 45	Previously acknowledged, corrected	11,850 7
NEBRASKA . . . . .	118 91	Total since October, 1909 . . . . .	\$11,835 7
NORTH DAKOTA . . . . .	53 65	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
OHIO . . . . .	190 41	Receipts for the month . . . . .	\$58 0
OKLAHOMA . . . . .	16 85	Previously acknowledged, corrected	2,510 1
SOUTH DAKOTA . . . . .	220 00	Total since October, 1909 . . . . .	\$2,568 1
WISCONSIN . . . . .	1,188 46	MISS FLORA STARR, Asst. Treas.	
WYOMING . . . . .	69 23		
KENTUCKY . . . . .	6 00		
MASSACHUSETTS . . . . .	255 08		
TEXAS . . . . .	10 00		
WASHINGTON . . . . .	3 65		
MISCELLANEOUS . . . . .	1,000 01		
Receipts for the month . . . . .	\$19,684 66		
Previously acknowledged, corrected	78,345 08		
Total since October, 1909 . . . . .	\$98,029 74		

THE NEW YORK  
PUBLIC LIBRARY

ASTOR, LENOX AND  
TILDEN FOUNDATIONS



A PART OF MISSION PREMISES IN TUNG-CHOW. (See page 52.)

If every subscriber to LIFE AND LIGHT would secure one new subscription to the magazine, we should double the list of names upon

New our subscription list. Does this seem a thing impossible to you, dear readers of LIFE AND LIGHT? At least could you not make the attempt to find one new subscriber? And if each one should be successful, what would it mean to our work? Much every way. It would mean very much in the way of financial strength to LIFE AND LIGHT itself; but while that is to be desired, it is not the first or greatest consideration. Far and away beyond that would be the advantage which would accrue to the work of the Woman's Board, for it would mean, let us hope, that there would be double the number of intelligent readers of our pages. It would mean that twice the present number of women would be kept in touch with the great and growing work which the magazine represents. To them would be brought, month by month, the facts and the appeal of the missionary enterprise. It would stir in them the impulse which helps to more faithfulness in the work of the Kingdom, and press upon their hearts the great need and power of that work. It would call them to prayer for our missionaries and their message. It would mean all this and much more. Readers of LIFE AND LIGHT, will you not help in this way, and at least make the attempt to gain at least one new subscriber in 1911, for the sake of those whom you may reach, and for the sake of the work?

And not only may each reader of LIFE AND LIGHT help to increase its influence, but each auxiliary should have a special secretary for LIFE AND LIGHT, whose duties would be, to see that old subscriptions are renewed and new ones added. This officer should be a woman who would magnify her office and make it her business to secure subscriptions. This is a matter which must be attended to in each auxiliary. It cannot be done at the rooms of the Woman's Board.

A trial subscription for three months will be sent to addresses of those who may become permanent subscribers. Address all communications to Miss Helen S. Conley, 704 Congregational House, Boston, Mass.

At some of the recent Friday meetings in Pilgrim Hall, there has been opportunity to hear much of interest from the "Women Behind the MISSIONARY Work." Among them have been, Mrs. Thomas Snell PERSONALS. Smith, who with her husband was for many years in the Ceylon Mission; Mrs. Dr. Pease, still in heart belonging to the Micronesian Mission, though now connected with the Southern Branch of the Board of the Pacific; Miss Fidelia Phelps, who after a year's furlough will soon return to her work at Inanda; and Mrs. H. N. Barnum, who went to Harpoot in 1859. Dr. and Mrs. Barnum, for more than half a century, did a beautiful and far-reaching work together in that important field until, in the spring of 1910, Dr. Barnum passed on to the heavenly reward. It is a privilege to see and hear such workers as these.

When the faces of recruits are seen on the pages of LIFE AND LIGHT, we often hear expressions of satisfaction and gratitude that so many young THE QUEST women are turning their faces toward the mission fields. FOR WORKERS. We are indeed profoundly grateful for all such workers. There is, however, urgent need for much prayer and effort, that their number should be speedily increased. The Woman's Board is now calling for twenty-two young women to take responsible positions. At the present time, the most diligent search has failed to find those who are ready to go. The emergency in some of the mission stations rests like a heavy burden upon the hearts of the Executive Committee of the Woman's Board, and they beg that all interested women will join with them in the quest for these needed workers. Perhaps the name of some young woman who might heed such a call, will occur to some who read these words. If so, will they kindly communicate with Miss Helen B. Calder, associate secretary of the Woman's Board.

Among the most imperative needs are: A normal trained teacher for Umzumbe; two teachers for Inanda; one for Mt. Silinda; two college trained women for the Normal and High School in Madura; one for Ahmednagar, also a college graduate; one normal teacher for the Collegiate Institute of Smyrna; a science teacher for the school at Marsovan; a normal trained teacher and a kindergartner for Bitlis; a kindergartner for Harpoot; at least one more helper in the evangelistic work at Gedik Pasha; a doctor and a nurse for the new hospital at Ponasang, Foochow; a doctor to enable Dr. Parker of Madura to take her much needed furlough; and three workers for various parts of Japan.

## THE FINANCIAL STATEMENT

RECEIPTS FROM NOVEMBER 18 TO DECEMBER 18, 1910

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total
1909	\$6,899.34	\$2,921.50	\$137.00	\$1,854.83	\$11,812.67
1910	7,165.28	105.00	56.00	2,062.50	9,388.78
Gain Loss	265.94	2,816.50	81.00	207.67	2,423.89

FOR TWO MONTHS TO DECEMBER 18, 1910

1909	10,912.81	3,886.50	242.00	15,272.39	30,313.70
1910	11,518.01	4,821.50	90.30	2,105.75	18,535.56
Gain Loss	605.20	935.00	151.70	13,166.64	11,778.14

The address given by Miss Kate G. Lamson at the annual meeting of the Woman's Board has been prepared by her as a leaflet, entitled "The **NEW** Uplift of Womanhood in Mission Fields," and will be found **LEAFLETS.** most helpful in connection with the study of *Western Women in Eastern Lands*, as it gives a comprehensive view of the influence of Christianity upon the women of the Orient, as told by our own missionaries.

An interesting leaflet upon "Philanthropy in Japan" has been written by Mrs. Genevieve W. Olds of Miyazaki. It shows the wonderful influence of Christianity as the instrument in various humanitarian movements. This setting forth of these by-products of the missionary work will also be of interest in connection with the study of the text-book, as will the reprint of Miss Daughaday's article which appears in this number of **LIFE AND LIGHT**, having the title "What Christianity Has Done for Japanese Women," (price 3 cents each).

Dr. Swain, who was "the first woman in all the world to go out as a fully equipped medical missionary to minister to women and children in **DR. CLARA A.** non-Christian lands," died recently in her home town, **SWAIN.** Castile, N. Y., at the age of seventy-six. Dr. Swain was sent out by the Woman's Foreign Missionary Society of the Methodist Episcopal Church to Bareilly, where she established the first woman's hospital in the great country of India. The story of her remarkable achievements is well known, and many not before familiar with it have become so through Mrs. Montgomery's beautiful tribute to her in *Western Women in Eastern Lands*.

## THE NEW WOMAN IN OLD CHINA

BY ALICE SEYMOUR BROWNE

A CHANGE, changes, and half a change, (to adapt the old phrase,) that is what the last few swift-moving years have brought the woman of the blue gown who rules the homes of China. In the h

each ship from foreign lands has lurked new imperious wants,—new have ridden jauntily th the gaping countryside o cowcatcher of every en and even for women measureless magic eman from the printer's ink s so lavishly on the sheets c newspapers has wr strange new effects. The school on the next stree lecture hall near the te where she is actually fr go,—even the cut of her ment and the size of he rings are an in lex of the s she has made.

Wonderful changes c where, one would say, an there are many places v there is only v half a cha or perhaps none at all! c is so vast, so disconnect one province often so d different from another in guage and custom and the that a radical social revo in one corner of the empi probably been unheard another. So when c dazzled by tales of the advance in the education of women, in foot-unbinding, in liberty breadth of horizon, one gladly admits that it is true, but true only

The Wall

THE OLD AND THE NEW

The Railroad

part of China. And when one hears of stiff-necked conservatism, of tiny crippled feet and unbound minds, it also is true,—of a part of China! North and South are still separated by many, many miles, and city and village by centuries, perhaps. The spirited discussions between the City Mouse and the Country Mouse of our childhood days could easily find a racy parallel in China, and as for the Kansu Mouse and the Fukien Mouse, their inability to even comprehend each other's speech would but add a few fathoms the more to the depth of the gulf yawning between them.

Where then are these so wonderful changes? If one were to look at a map of the eighteen gay-colored bits that betoken the provinces of China fifty years ago, and at another as it is now, in the year nineteen ten, or what means more to China, ten years after the Boxer insurrection, one could easily imagine the new life that spells change, slowly flushing a rose, (yes, of course it must be rose-color!) all through the sea-coast provinces, deepest in Kuangtung, perhaps,—and most vivid in metropolitan spots like Canton, Foochow, Tientsin or Nanking,—and along the banks of the yellow Yangtze. The rest of the modern map of China would be strangely like the old, save here and there where bits of rose would betray where missionaries and their schools have been at work.

Many are the new developments represented by that rose-colored belt along the seacoast and waterways of China. Wherever foreign influence has been felt, wherever religion and commerce have caused the impact of the new world civilization upon the old, the change in the feminine horizon and ideal is one of its most noticeable effects. Ever since the jolt to the national consciousness in the war with Japan, and the still greater shock of 1900, a very passion for change has come upon my lady of the Far East. The Old is dead! Long live the New! has been her cry. Her clothes were the first victims of her zeal. The loose flowing garments with the generous "fat" sleeve, as she called it, with wide embroidered bands, that had flourished unchanged for decades, was banished to the secondhand shops which dealt with credulous if artistic foreigners. The tighter, more close-fitting garment with smaller sleeves reigns in their stead. Presto! The native Chinese coiffure, with its bewildering array of gilt and enameled ornaments grew smaller and less elaborate: the Manchu head-dress, on the contrary, grew more monumental. They both changed, which was all that was important! Gradually the southern style of dress has crept up to the conservative old north, and the combination, flavored occasionally with a dash of a foreign bit of apparel, produces a hybrid result which leaves one expectant of what the next few years will bring forth.

The popular stores display "foreign goods," from hideous glass soap-dishes to diamond rings of a size truly magnificent. My lady is proud to furnish her quaint old house with foreign sofas upholstered in blue and scarlet plush, "Nottingham lace" curtains, innumerable clocks, and lamps with gorgeous colored glass pendants. "Foreign style," forsooth, and such a change! It certainly is!

To Christians throughout China must be given the credit of starting the agitation against foot-binding, long ago. Begun under Mrs. Archibald Little's enthusiastic leadership, the Heavenly Foot Society is now under Chinese supervision, and has accomplished much. The late Empress Dowager's edict against the cruel custom has been followed by others, and slowly it is becoming the fashion, in the large northern cities at least, to unbind the feet. Even where the point has not quite been gained, the very newest style of foot-wear for even tiny hobbling stumps is an imitation of the shoe worn by the women with natural feet. Now that city fashion is on the side of the unbound foot, the hopes of the reformers grow gigantic, for the "Taitai" of China is no less partial to "the very latest thing" than we of the West.

Though the Chinese lady has perhaps always had the largest liberty of all the Oriental sisterhood, in these last years there has come about a still greater freedom in the matter of her going out of those closed inner courts that have hidden her for so many centuries. Formerly, only Manchu women, with their natural feet, were seen on the streets, and the Chinese lady went out but occasionally in a sedan chair or a closed cart, escorted by an elderly waiting woman. Now, if she is of high degree of either rank or money, in all her bravery of paint, artificial flowers, and dainty satins, she may look out upon the world from a glass-windowed carriage. If she belong to the freer middle class, she does not scorn to walk with a brightly-clad, chattering group of friends, to the big temple fairs or to the theatres. Even in the interior Shansi villages, they flock to the open-air theatres, bedecked in all their finery, faces gay with paint and perhaps tiny fancy stamps in red. In some large cities, quite young girls feel at liberty to walk unattended on the streets, encouraged, possibly, by the fact that schoolgirls are granted a badge entitling them to the special protection of the police, as they go to and fro.

The logical complement of the freedom to go about is a place to which she may go, and such are not lacking. Aside from the numberless fairs, theatres, and other forms of amusement, in many cities have been opened small halls where lectures on hygiene, history or current events open the

windows of her astonished mind, or where newspaper articles are read and commented upon. Sometimes this is wholly under native auspices, but more often under the guidance and inspiration of missionaries. Occasionally some appealing cause has led these Chinese women to form themselves into societies, to raise money for charities, or to fight some evil like that of the cigarette. In such new ways is her social consciousness finding expression.

The most fundamental change of all has been in the direction of opening girls' schools. Of the time not many years ago, stories have come down of girls who dressed as boys so as to be allowed to go to school; of those marked daughters of wealthy families whose indulgent fathers engaged teachers for them as a special favor; and the attitude of the common people for centuries has been summed up in the oft-quoted proverb, "The absence of ability is a virtue in woman." But the mission schools triumphantly proved the ability of the feminine mind to acquire knowledge, and their graduates demonstrated to many practical Chinese minds the benefits of intelligent motherhood, as well as the money value of her ability to teach. Advocated by the dozens of new newspapers that sprang up after 1900, girls' schools under government or private supervision sprang up like mushrooms in many cities. The wave of Japanese prestige flooded the country with Japanese teachers, but gradually these have been replaced by Chinese, European, or American teachers. Many of the mushrooms died down again, but in some cities like Tientsin, kindergartens, high, normal and manual training schools, and even schools for nurses, are maintained at a high level of efficiency. That new product of the times, the schoolgirl type, bids fair to make a place for herself, in spite of crudities and extravagances.

MRS. CHANG OF PEKING  
Former editor of *Woman's Daily*

Just how these thousands of girls studying in all the government, Christian or non-Christian private schools, will affect the national life and



ideals in the large, one can only prophesy, for it is too early to see results. She belongs to the younger generation, and her day has not come. Meanwhile, her elders graciously allow her to read wenli,—to write little essays on high moral themes, embroidered with classical quotations,—to trace intricate characters, to add and subtract, to crochet or play one-finger exercises on the organ,—until, to herself at least, she seems a very Portia of wit and wisdom. But when it comes to the pivotal moment of her life,—the riding in the gorgeous scarlet embroidered wedding-chair to her mother-in-law's house, hoary custom claims her as its own. As wife and daughter-in-law, not one jot or one tittle of any ceremonious rite or patient deference can be abated, for all the stored knowledge of her perhaps rebellious young heart. She, the new woman,—the scholar,—is under an authority inexorable, sanctioned by ages. How shall her newly-acquired power of thought show itself? Will the theatres and the smoking of innumerable cigarettes satisfy her?

“Your manners are a trifle loud, and your garments are too tight,” remarked the conservative Kansu Mouse to the Fukien Mouse, with a sniff. “You talk and walk like a man, and you can read the newspaper, but are you any better than your mother?”

“Wait and see!” said the Fukien Mouse.

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## THE INFLUENCE OF THE GOSPEL IN AFRICA

BY MRS. AMY BRIDGMAN COWLES

LAST week I went to the weekly women's meeting in our church here in Adams. There were eighteen representative women present. After opening the meeting, I told them that a request had come to me from America, to give some account of what the gospel had done for Zulu women, and said, “Now I want you to tell me what answer to give the *inkosazana*” (lady). It warmed the heart to see the enthusiasm with which they responded. “Oh, *Nkosikazi*,” they said, “tell the lady that the gospel has saved us. It has given us Jesus and heaven. It has taught us to know sin. We were born in sin and did not know evil from good. Christianity led us to know sin. You know, *Nkosikazi*, don't you, that we were brought up to believe that after death we should enter into snakes. Now we know that we will go to Jesus and heaven. Once we were in the bondage of polygamy. Now we are released from the horrors of that life. We used to live in daily fear of witchcraft. Now we trust the Lord. Now we have white

doctors under whose merciful treatment we may put ourselves. We used to kill one of a pair of twins, now both live. Now we are in clean clothes with clean bodies." They spoke with disgust and amusement too, of their life in greasy skins with greasy hair. "Oh, *Nkosikazi*," they said, "give the *inkosazana* our greetings; tell her not to stop praying for us. Thank her for sending to us the messengers of light."

The above is the gist of their message after an hour of very animated discussion, when two or three had the floor at a time. The first great thought in their minds was of Jesus their Saviour—of salvation and the hope for the life to come. Their faces glowed as they spoke of these things. Their second thought was of the deliverance from polygamy, which was the greatest temporal blessing Christianity had brought to them. Then came escape from witchcraft, merciful doctors, and cleanliness.

It was evident that they felt they had come a long, long way, and heathenism was far, far behind them. It was inspiring to see how sure they were of the long distance between them and heathenism, for on discouraged days especially, we missionaries feel as though we had pulled them out only such a little, little way. During the meeting, and since then, in talks with other natives, the horrors of polygamy have been set forth very graphically. Polygamy, they say, is noise. It is strife, and jealousy and hatred. There is no peace, no joy for the women in polygamy. The man doesn't care. Let the women quarrel. Off he goes to the hunt or to the courtship of another wife. He is a fine, healthy animal. His body is well greased and shining, his skin aprons are long and rare, he is well fed, and often well drunk. "Yes," he says, "I am going to be a big man. I will have a big kraal and many wives, many huts and many children, and many cattle. I'll be somebody. What is a kraal with only one hut?" He looks at the Christian with only one house and one wife. He sniffs at him, calls him a dog, a nobody. The Christian remonstrates with him, speaks of the peace and love in a home with one wife, warns him of the future life.

"Oh," he says, "that's nothing, my father had many wives and he died and I too, I will have many wives, and I will die as they did. That's nothing." Back he goes to his kraal. He enters the hut of one of his wives. The other wives all watch. He lives there a week or two, or even a month. One day he brings home a big piece of meat for a treat. He invites in the other wives. "Oh, no, we don't come, not we! We are just dogs." So he calls in the children and eats with them and his favorite wife undisturbed by the jealousy of his other wives. Some day when his fancy takes him, he changes his quarters to another hut. Unbe-

known to him a nice little love potion is mixed in his food. "I'll doctor him, I'll fix him, I'll make him love me more than that other one," so says the long-suffering neglected wife. One wife has plenty of healthy babies, while those of the woman in the next hut died one after another. Can there be any question? Of course not. Of course it is the doings of that other wife whose babies live. "She has bewitched me and my babies. She wants to be the favorite wife. She is killing my babies." A nice little tragedy is started! A big beer drink is held some day. Spirits and tempers rise as the beer pours down. Hidden jealousies and hate find vent. Skulls are smashed in, the blood flows. Now they'll get even with each other, and the family furies fly at one another.

Into this noise and strife and bloodshed Christ comes. At a service under a neighboring tree an humble preacher gives Jesus' invitation, "Come unto me all ye that labor and are heavy laden." One heart is touched,—one weary soul responds, and by and by the step is taken. She leaves the wrangling and the strife and hate all behind, and gives herself to her Lord. A few of these women gathered in our little white-washed chapel down the hill send to the women of America their vote of thanks for having provided for them a way of escape. There are thousands more in this dark land who would unite with these in thanksgiving, had they the chance.

On the point of cleanliness I could wax eloquent, for have we not four thousand children in our schools, and are they not clean? It is the exceptional thing in visiting the schools to find a dirty child. Washed and clean and mended, and woolly tufts combed out all soft and fuzzy—this is the rule. Does it not speak volumes for the mothers and volumes more for Inanda and Umzumbe,—the mothers' training schools. Sometimes it seems to me that this in itself is quite a triumph of missions. Certainly it is one triumph of women's work for women. To appreciate it fully, we need to step into the kraals quite often. One has to think one's stomach steady there! Nude little bodies streaked with last week's dinners, noses unwiped, food licked off of dirty hands, cockroaches rustling overhead like the noise of falling leaves, smoke filling your eyes till you cry! To step from this home into a little white-washed cottage of one of our Inanda girls, seems like taking a step a century long. I visited one such lately. The walls of the diminutive sitting room were papered. Lace curtains graced the tiny windows; clean doilies and crocheted mats all beautifully laundered were on the stands. A number of commentaries, a copy of Shakespeare and other good English books were on the shelves. A peep into the bedrooms revealed white counterpanes and beds. Milk was served to us in

cups beautifully clean. The little daughter in white blouse and the boys in khaki suits together with this exquisitely clean little home was a good advertisement of American women's work for African women. This home is nothing unusual. Many such are to be found on our stations.

One point not touched upon by the women I must mention. The marked improvement in the care of the aged, is certainly one of the great blessings the gospel has brought. According to heathen belief, the spirits of old women go into lizards. Anything so insignificant as an old woman couldn't be honored with transmigration into an animal so respectable as a snake. In the early days one of our missionaries, looking from her door, saw a queer object creeping through the grass. On going nearer, she discovered a poor old woman crawling along on her hands and knees. She was a terrible sight. Her bones stuck out all over, and the wrinkled skin hung loosely over them. In a feeble voice, the poor old creature told the missionary that her son, some days before, had driven her away because she was no longer of any use, and now she was going to the river to drown herself. She was taken into the missionary's home, washed and fed and cared for till she passed, as we believe, to the better home above. The most favored old people in our Christian homes do not yet sit in easy chairs in cozy corners, but at least, they are no longer abused nor allowed to slave and suffer.

One of our most educated Zulus, Mr. Cleopas Kunene, dined with us recently. He is a man who is quite distinguished among the colonists, and a leader among the Christian natives of Natal. I asked him what he thought Christianity had done for the Zulu women. In perfect English he replied, "Oh, the gospel has done wonders for our people." He said, "My wife is an Inanda girl. It is wonderful what that school is doing for our country. What more can I say, *Nkosikazi*, than that Christianity is giving us good wives and mothers, and clean peaceful homes."

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## FRUITS OF CHRISTIAN EDUCATION IN TURKEY IN CONSTANTINOPLE

BY ISABEL F. DODD

**W**E in Constantinople see a very great change in the condition of the women of the country in the last two years especially, since the Constitution was declared. It is not only among Turkish women that there is new freedom and activity but also among all the women of the country. The Armenian women have formed societies for benevolent work and literary

clubs; the Turkish women also have started a number of clubs and in both nationalities these clubs are largely organized and led by the graduates of the American College,—these young women having learned parliamentary procedure and methods of benevolent work in the College. It is really marvelous how much these clubs have done for clarity and what advanced articles are read before the literary societies, when one considers that it is only two years since there was any opportunity whatever to have such meetings. The patrons of the Armenian Hospital in Constantinople, and the Armenian Insane Asylum and Poorhouse, are almost entirely women who have spent a longer or shorter time in the American College. The two women who did the most in bringing about the new régime and whose names were on the proscribed list to be killed, in the reactionary movement of 1909, were both graduates of our College.

The study of political economy and sociology in the College had roused many of the students to do something for the welfare of their own towns in Bulgaria and Greece as well as in Turkey. One of our girls is at the head of a children's hospital in Athens; another is a doctor doing splendid work, especially for Turkish women, in Adabazar. Others are starting new movements in the interior. Indeed, it would take far too long to tell all that the students of the American College are doing for the uplift of womanhood in Turkey. The most significant perhaps is the work of our college settlement worker, Miss Kaprillian, in Chalgara, a miserable village of Asia Minor where no work at all was done for women before she went there,—where the women spent all their time in swearing and gossiping and quarreling on the streets, but where now the women are working at weaving, are eagerly learning to read, and are helping Miss Kaprillian in all sorts of new movements for the uplift of their own village and the surrounding villages.

The girls' normal school in Constantinople, maintained by the government, was in a miserable, run-down condition when one of our graduates was asked to be the head of it. She has already been asked to be a member of the Ministry of Education and to be at the head of various other schools. She refused all these, feeling that she has no administrative ability, but consented to give three lectures a week at the normal school. By this means and by her interest in the girls she has completely revolutionized the school and given it a new spirit.

It is not only in Constantinople itself that we see a great change brought about among the women, but in all parts of Turkey we hear of the eager way in which women are seizing the opportunities that the new régime has

brought to them and that our American schools have made them able to take. Of course, it is impossible to judge exactly how much of the new spirit is due to missionary effort, but it seems as if almost all of it came indirectly, if not directly from the work of schools and preachers established by the American Board.

### IN HARPOOT

BY MARY L. DANIELS

When the missionaries first came to Harpoot, there was only one woman who could read. Now there are hundreds and thousands in our field who read the weekly papers and own books. Some are writing and translating books and tracts. Years ago one of the preachers beat his wife to induce her to learn her letters, now the girls beg to come to school.

The homes now are really homes. Woman is the equal of her husband. She is treated with honor and is free to work for others, to form societies and to lead in all good works. There is a greater call for teachers than can be supplied. Just now the enthusiasm for education is at white heat.

### COLLEGE CLASS AT HARPOOT

Many sweet, earnest women come to my mind as I write,—women who are leading beautiful home lives. Their faces and lives are radiant because of the Christ love and the home love. In contrast to these I think of a poor woman, tired and worn. She does not know how to read, but works in the field. One day she brought home a large basket of fuel on her back and her husband said, with scorn,—“The donkey is away so she brought the coal.”

Not long ago there was a concert in Harpoot. Several of our own students and teachers played the piano or the organ, and sang with sweet voices. Years ago a girl would hide her face if a man spoke to her. Now at commencement, our girls, in simple white dresses, read essays in English, Armenian and Turkish before a large audience.

I see a village girl with hair uncombed, face dull and heavy, no education, no desire for higher things, busy with the care of small brothers and sisters or with work in the field. Contrast with this picture another village girl,—or the same girl a little later,—neatly dressed in a gingham dress, hair smooth, face alert, eyes bright and shining, surrounded by boys and girls in a village school. After school you will find her teaching brides

#### A VILLAGE SCHOOL IN KURDISTON

and older women how to read and write, or making a dress *a la Frank* for one of them, or telling them of the Lord Jesus. I think of one woman with a face full of wrinkles but a heart full of love, going every week to some village to preach Christ; of another, a happy wife and mother, who spends her spare time translating a book on nursing; of a little girl, with a great desire to study, who willingly works in the rug room to help support her seven brothers and sisters.

And what shall I say more? For time will fail me to tell of many another woman, who is living a noble, useful life.

Our great need is the love of Christ in our hearts. Pray that He may fill and use us and that the whole land may be His,—that all the poor, tired women in the villages may know His love.

## WHAT CHRISTIANITY HAS DONE FOR JAPANESE WOMEN

BY ADELAIDE DAUGHADAY

**W**E read in Japanese history that in the remote past woman held a position almost equal to man in this Land of the Gods. Of the one hundred and twenty-three sovereigns who have ruled Japan nine have been women; and even the principal deity of Shinto mythology is the sun goddess, popularly believed to be the special ancestor of the nation. In the annals of this land some of the brightest names in literature, in fortitude during times of great public calamity, in filial and national devotion have been those of women. But with the entrance of Confucianism and Buddhism, with their very low estimate of woman and the social position to be accorded her, all this was changed. Confucianism is simply an ethical code, having to do only with things of this life. Shintoism is but little more than ancestor worship, Buddhism, the only real religion in Japan in the sense of having dogmas and creeds, denies her a soul. Yet Japan has always been in the van of all Oriental nations in the treatment of its women, and has always considered them worthy of some degree of education, at least those of the higher classes.

But even so, as compared with the status of the women of America and England, her condition has been a low one, full of restrictions, and often of great injustice. She has been taught that she exists only as an adjunct to man, therefore her greatest duty in life is obedience to him, as a child to her father, later to her husband, and if she becomes a widow, to her eldest son. I knew of one house, ruled by a boy of eleven, his mother and elder sisters being compelled to ask his permission for all their doings and goings and expenditure of money. Even at this late day there are houses in my neighborhood where there are inscribed on the front gate posts the names of little boys at the heads of the family. This is because the eldest or only son becomes his father's successor. That her destiny is to be the wife of some man is taught every girl from infancy with the duties appertaining to that position, some of them being that she is never to reply when reprov'd, never to consider her husband capable of wrong-doing or making a mistake, and even to receive a supplementary wife, if added to the family, as a dear sister. She is given to understand that failure in wifely duty will be promptly punished by divorce, the husband retaining all the children.

The wife of a Japanese minister to Washington remarked to a newspaper reporter, "Your American young women are busy thinking about their rights, Japanese girls of their duties." It is quite common for a young



wife to say to her husband, "Now you stand to me in the place of God, your thoughts are the rule of my life." A young husband read a portion of his wife's letter to me in which this sentiment was expressed. In reply to my disapprobation he defended her by saying, "All Japanese girls are taught to believe this." One of my brightest pupils wrote on the black-board as an original English composition, "Study as hard as we may, even an educated woman can never equal the lowest man." This gave a good opportunity to instruct the class on Galatians iii. 28: "There is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus." This truth once grasped, a woman will not sell her sacred person at the bidding of father or husband, or become his partner in crime. The young girl referred to is now the honored wife and mother in a Christian home, is active in church work, and is a member of the governing committee of that same school.

Christianity is leading Japanese women to a discovery of themselves, and adding to their natural, exquisite charm of manner a dignity and womanliness before unknown. In the education of girls Christianity has been the pioneer. As the very earliest schools for Japanese girls were established by missionary women (Americans) for their Eastern sisters, we may claim that Christian American womanhood opened the door of the new world of knowledge and Christian joy to the women of Japan.

Once during the intervening years between then and now there came a reaction, conservatives were again in power, a very large number of girls' schools were closed, and woman was again relegated to the background. On this subject one of my pupils wrote, "What will be the result of this reaction? Now that we Japanese women have walked for years in the light, have tasted the fruit of the tree of knowledge, we can never again live contented in ignorance and darkness." Happily, they were not compelled to do so, as the more enlightened sentiment of the country triumphed, and the education of girls has become a popular thing; also many avenues of industry are now opened to them. The indirect influences of Christianity are becoming influential. Ambassador Kato in London, and Baron Kikuchi, recently returned from a lecture tour in the United States, have both said publicly that Japanese women should be accorded a social position similar to that held by the women of the West.

As an illustration of how Christian education can develop a woman, and make one of ordinary ability become a fine, strong personality, and do a work far beyond her thought and that of the society around her, I will mention the case of a former member of the Baikwa Girls' School, of

Osaka. She was a very naughty little girl, the youngest child in a large family of brothers living on another island. So willful and disobedient was she that a family conclave of relatives far and near was convened in order to decide what was to be done with her. After several days spent in fruitless talk, a young man who had spent a year at the Doshisha, in Kyoto, suggested the experiment of sending her to a Christian school. The answer was shouts of derision. "What, educate a girl, and in a Christian school! This proves how contact with foreigners has spoiled you!" Later, as she went from bad to worse, in desperation they sent her to Osaka. Months of trial followed for the missionary and Christian Japanese teachers; but gradually she began to be attentive, became neat in dress, and polite in manner. She improved steadily and at the end of a year asked for baptism. It was two years before she returned to her home. Again a family council was called this time to note the wonderful improvement. They said, "Your manners are different, your voice is different, even the expression of your face has changed. What has done this?" She replied, "I have become a Christian." Their answer was, "If this is what Christianity does for people we must know more about it." At the earnest entreaty of her father and brothers a missionary was induced to change his plans for a series of mountain villages and visit the coast towns instead, and to make frequent trips there afterward. In a few years the work developed into a church and a Christian girls' school with this young woman, after her graduation, as principal. Only the religion of Jesus Christ will give woman her proper place and purify the home life of Japan, and bring peace and good will to this sinning, suffering world.

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## THE WORK OF MISSIONARY WIVES

(Contributed)

"A man's work is from sun to sun,  
But a woman's work is never done."

This little rhyme was true in the days of our grandmothers, and the days of their grandmothers before them. In the complex life of these later times it is just as true to-day.

True of all home-makers, it is doubly and trebly true of those women who not only share, but make, the homes of our missionaries. "Your first duty" Dr. Judson Smith sometimes said to the missionary brides as he bade them Godspeed; "your first duty is to make a home for your husband." Rarely well have they performed this duty, making homes which have

brought rest, refreshment, blessing, to all who came near, homes that have been lights in heathen darkness and have multiplied the husband's power for good.

Nor have they been content with doing this "first duty." Filled with pity for the need around them, they have not only stood shoulder to shoulder with their husbands in many strenuous undertakings but they have found, or made, many opportunities for work on their own initiative. They do not always, perhaps not often, tell what they are doing—they are too busy and too modest to write it all out, but no human arithmetic can sum up the good accomplished by these same heroic women. Before single women were sent to the field in any numbers, the missionary wives had charge not only of the home making, which was of priceless value to the

missionary men, and to their work, but of most of that care for women and girls which was so truly seed sowing for precious harvest. It was these early workers who felt the need of their sisters in darkness for the help physical, mental, social and spiritual which only the gospel can bring. It was they who schemed and toiled to establish schools for little ones and for growing girls, sometimes even bribing parents to send their daughters, so helping to break down their prejudice against education of girls.

MRS. ELEANOR W. SHEFFIELD

Who can tell when girls in China, in India, in Turkey, in Africa would have had schools had not such women as Mrs. Bridgman, Mrs. Sheffield, Mrs. Bissell, Mrs. Capron, Mrs. Wheeler, Mrs. Tracy, Mrs. Tyler, Mrs. Lindley seen their needs and added to the care of home the reaching out a hand of help to them? So in all the missions we find similar work wrought by devoted missionary wives.

And who except these same married women would or could have had the patience or taken the time to train the Bible women, those "messengers of the King" who sometimes have changed a whole community?

The message that is lived is often more effective than the spoken word, and the sight of the peace and sympathy and refinement of the missionary's home has many a time stirred his non-Christian neighbor to long for a companion who would guide his household and train his children in the same

wise and gentle spirit. That a wife should walk the street beside her husband has been an eye opener to many an adherent of the old way of seclusion and repression.

In many mission stations we find little family schools where some busy woman gathers the children of the station and teaches them for several hours daily, so deferring somewhat that dreaded day of separation which ever looms darkly before missionary parents; quite an addition, this, to the usual routine cares.

These home-makers too are the ones to welcome the new missionaries, to help them in the first sight of their field, to wile them away from the luxury of homesickness, so to show them the joy of their service that the shock of heathenism on eyes and ears and heart shall not be too great, to house them till they are comfortably established, perhaps permanently and to give a thousand counsels indispensable in the conditions. What could the new recruits do without this mothering?

Other guests too come to the missionary's home; tourists, often sympathetic, often only seeking to gain help, not to give it; consuls and officials, glad to profit by experience of long-time residents; missionaries of other societies and other nations, who bring a sense of wider and closer brotherhood; a missionary's wife in a large center must be able to keep open house all the year.

She must make many calls, some of formality where etiquette is tedious, but cannot be ignored, many of friendliness where interest and tactful sympathy speak the message of Christian love, and some for real help in misery that wrings the heart and exhausts the vitality, even to see it.

Mrs. Raynolds of Van says: "Sometimes I think that we underrate the fact that these people so newly come out of ignorance and their debasing conversation and social customs need more diversion and help than we are aware of." To meet this need, most real, though often unconscious, our missionary women plan many little entertainments and receptions, thus giving the social side of their people a chance to develop in a Christian atmosphere. Anyone who has planned and carried through an evening's

MRS. MARTHA W. RAYNOLDS

program where each performer must be taught his part and drilled again and again will know a little what this means. But is it not Christian to supply a substitute for the heathen festivals?

Read the letters from missionary wives which *LIFE AND LIGHT* gives you with this in mind and you will be amazed at the variety of their work. For example, Mrs. Tracy of Marsovan mentions as part of her work; receiving new students and their friends, putting college linen in order, entertaining visitors, attending school exhibitions, making and receiving many calls, helping in prayer meetings, inviting orphans to tea, translating for them on Sunday, visiting the sick in the hospital, a most important service; and other minor details. Many others could make as long and varied a list of duties.

We must remember too that in many places these women must make a home in conditions that are primitive and difficult. Mrs. Howland of Mexico wrote a few years ago: "I do all the bread, cake and dessert making, and must keep an eye on every pot and kettle if I would not be surprised by some remarkably ingenious combinations. All our sugar, spices, and coffee are ground in hand mills like those mentioned in Scripture. Our water is filtered through a large porous stone. My oven is a tin box placed over a bed of charcoal. If there is too much coal the bread burns; if not enough you must lift the oven off when the cake is

MRS. SARA B. HOWLAND

at the most delicate point. It requires discrimination, but very homelike things come out of that little oven. Yet," she adds, "I would not be anywhere else for anything."

The conditions could be matched, perhaps more than matched in many a station where our representatives are living and working.

"One star differeth from another star in glory"—it must be that among those who turn many to righteousness, a peculiar radiance will belong to these missionary women who have been in labors more abundant.

## AFTER MANY DAYS

BY KATE G. LAMSON

**T**HE bread of missionary effort, cast upon the waters of a world's great need, is seen returning to us in these latter times in many ways. The latest evidence of this is in a rallying to the help of the Woman's Board on the part of the pupils in some of our schools upon the field. The demands for new buildings and better equipment for our schools have pressed heavily upon the Board for several years, while resources were quite inadequate to meet the need. While endeavoring to devise all possible means to provide the funds a letter was received from Miss Olin of Kusaie, Micronesia, enclosing \$14.50, the contribution of the girls in the school to the Woman's Board, to be used wherever the need was greatest. As these girls have no money of their own this represented the result of one thousand four hundred and fifty hours of work for which they had received payment at one cent an hour. From the various urgent appeals coming to the Board, there was then selected that for a building for the girls' school in Tientsin, North China, it being impossible to organize a boarding school there at that time for lack of any building which could accommodate it. (See page 73.) The gift of the Kusaie girls was made a nest egg for the fund required. A letter stating this fact and describing the situation at Tientsin was written and sent to our boarding schools throughout Turkey and one half of the missions where the Board has work. These letters were accompanied by packages of printed and typewritten material which would make it possible for the schools to study the North China field in their missionary meetings if they desired to do so. At the same time a gift of \$34.21 was received from the Christian Endeavor Society in the college for girls at Ponasang, Foochow, China. The application of this gift was left to the Board to decide, and it was determined to make it a nest egg for a fund to provide a building for our school in Talas, Western Turkey. A second time a letter was prepared describing this need at Talas, and accompanied by printed matter, was sent to all schools of the Woman's Board in China and in the half of our missions not reached by the Tientsin appeal.

The Micronesian girls in Kusaie, hearing of the use which had been made of their contribution, felt great interest because, they said, the conditions at Tientsin were so like their own. At that time they were living without a school building, which happily has since been provided for them. Early in the year Miss Olin spoke to them about making a special thank-offering. (Word had been received which seemed to assure them that

their school building would be an accomplished fact in the near future, a new missionary worker was to be sent them and there were special causes for gratitude.) Miss Olin says; "This special offering was not to take the place of the regular monthly offering which they gave, nor in any way to interfere with it. They were all quite enthusiastic about it and set to work with great zeal. The months of May and June were set aside for the purpose. In Kusaie, where money is seldom seen, it had been the custom to pay the girls for work by writing the amount due each one on a slip of paper which they then deposited in the contribution box. On this occasion, however, it was thought best to give them the satisfaction of handling actual money, and coins were distributed to them. Many of them seldom, if ever, had a piece of money of their own, and they kept counting over and over to be sure that none of their precious 'cents' were lost. The first Sunday of July was the time of in-gathering appointed. Some by great diligence had earned nearly a mark, one had two marks, others had met with less success in earning, but not one omitted to give something. Their reasons for thankfulness were stated. While they were quite varied, the chief thought seemed to be gratitude that God had not left them in the darkness of heathenism." They gave in all \$4.75, which was sent to the Woman's Board to be used in any way needed. This was applied to the fund for the Talas building, thereby giving the Kusaie girls a share in the work in Turkey, as well as that in China.

The pupils in the school at Talas received word of the need of their sisters in Tientsin with great interest. At once North China was made the subject of missionary study for the year. Similar enthusiasm was aroused among those in Miss Alice Browne's school at Tung-chou, who sent a contribution to the Board, accompanied by the following letter; "Honorable members of the venerable parent society—to you immeasurable peace: The respectful writers previously heard your words sent in a letter from your honorable society: that your honorable selves desired to erect a school building, and asked the assistance of our mean school, as your money was not sufficient. At this present time, our mean school has collected a very small amount of money. The money contributed in our mean school is very little because our mean school is not a moneyed one, and we can only offer a few cash: but we pray your honorable society not to consider too much of the smallness of the offering—because the number of pupils in our mean school is really small, so our offering cannot but be small. Now we put this money together—about five foreign dollars—especially to help that girls' school in Turkey. It is only for this reason we respectfully write.

The mean school called "Fu Yü Nü Hsüeh T'ang."

敬稟者

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專此敬請

富育女  
淑塾  
謹稟

## THE LETTER FROM TUNG-CHOU

The girls in Talas, having been informed of the gift from the Christian Endeavor Society of the Foochow Girls' College for their building, opened correspondence with them. This was taken up with great interest by the Foochow girls, and a bond of close sympathy was established between Western Turkey and China.

After working for a winter gathering money for Tientsin, using mite boxes and other means to aid them, the Talas girls at their last meeting in June gathered up their results. Of this Miss Loughridge writes; "It was a union meeting of the Junior and Senior Societies. After the program we had a 'guessing bee,' making guesses as to the amount of money in the pile of green and yellow and pink and blue cradles before us on a great tray. The guesses ranged from 100 to over 400 piasters. At last the counting was finished, and all held their breath to hear, 'There is 420½ piasters,' proclaimed the counter. Then there was much clapping of hands and gladness of heart. We were all surprised, since 420½ piasters, about \$18, is a good deal of money for societies made up mostly of poor girls. But all were glad to give it and to think of what it is to help to do over in Tientsin for



those Chinese girls, who seem more like real sisters to us now than ever before."

A similar course of a winter's study of North China was followed by our school in Spain, closing with a meeting, for which the room was decorated with Chinese lanterns and pictures. A very successful missionary tea was held on a Saturday afternoon, the result of which was added to the offerings the girls had made and \$25 was sent to the Board for the Tientsin fund.

The appeal for Tientsin was sent with hesitancy to Trebizond, Western Turkey, since we have no established boarding school at that point and no Woman's Board missionary there. Dr. and Mrs. Crawford, however, seized upon this opportunity to open the broad horizon of the world's need to their people. Contributions were made by day schools, Christian Endeavor Societies and other bands of Christians, who most joyfully received the appeal for their help. From Ordoo came a letter to Dr. Crawford saying; "The Ordoo Armenian Protestant girls had started up and organized here also the Christian Endeavor for young ladies since a year, and had got ready from our collections an amount of three liras. As we were thinking about a better use of it, when to our great pleasure we got your letter concerning that work just proposed to open, so we thought properly to offer that money for the purpose. So kindly receive our Christian Endeavorers' first fruit, to forward it where ought to, according the will and demand of our most precious Saviour. With better hopes and eagerly wishes, we cordially remain, Yours respectively." Signed by the president of the Christian Endeavor Society. The whole amount received from various sources in the Trebizond field was \$57.20, the largest response to the appeal from any one station.

In summing up results, we find that response has come from fourteen stations in ten missions, Micronesia being the only one that appears upon the lists for both Tientsin and Talas. European, Western and Eastern Turkey, India, the Marathi and Madura Missions, Foochow and North China, Japan and Spain, have all taken their places in this work. It was not expected that the financial results would be large, but the sum total of \$210.08 may well stand in our eyes for a gift of amazing size and generosity, when we realize the conditions from which it has come. More than the money, may we value the effect upon the minds and hearts of those who have seen the vision. May we not take to ourselves the lesson which they teach us, as with such gladness and zest they rise to their share in the privilege of giving, and so aiding to hasten the coming of the Kingdom,

## THE OPENING OF THE STANLEY MEMORIAL SCHOOL

BY MARION G. MACGOWN

THE Stanley Memorial School is now formally launched on its career. It is, rather, the setting forth upon a new stage of its journey, for the first time it ventured forth into the waters was forty-five years ago. Perhaps some of you read in the *LIFE AND LIGHT* a few months since "Reminiscences of a Missionary Daughter." The little school in the basement mentioned there was the forerunner of this one, or perhaps we should say was this one in its babyhood. It was a great joy to us that another "missionary child" of the same family, Mrs. Wilder of Peking, could be with us and tell us something about those early days. I cannot give you a clear account of what she said, not because I could not understand her Chinese, but because my mind was not in a state just then to assimilate anything, being engaged in a wild effort to keep for a few moments longer the grasp of the words prepared and learned for the occasion, with the recital of which I must follow her.

But I am beginning at the wrong end. I should tell you first what kind of weather we had, for who ever began an account of a function without saying that "Heaven smiled upon them"—or the reverse. Heaven did smile this time. It was clear, calm and warm—a perfect North China fall day. About two hundred guests, including Chinese and foreigners had been invited. Under my directions the girls and servants were busy all the morning making ready for our guests. Had you followed the curving path leading from our front gate you would have seen at once that this was no ordinary day. If the sight of the Chinese dressed in their best had not told you, the two Chinese flags crossed over the front door of the school compound, with the American flag hanging between, would have given you warning. Will you come inside and see for yourselves? You will not know what the five characters over the door mean unless I have told you before that our school is the *Yang Shan Nü Hsüe Tang*, the "Look up to the Mountains" school. The Shan character not only means mountain but is the Stanley surname, so the Chinese as well as the English reminds us of the founder of the school. Inside the partition the raised walk is bordered with chrysanthemums, partly our own, partly lent for the day by our kind friends at the University. The broad veranda has its edge of flowers too and through the door we catch a glimpse of a bank of them in front of the platform. Over the schoolhouse door, as without, are crossed two dragon flags. Inside, opposite the door is a

long scroll picture with mountains, water, men and things according to proper Chinese fashion. On both sides hang red scrolls with an appropriate motto. Above is a banner of red with the name of the school in gilt letters. All this is the gift of the women of the church. We have several beautiful pictures, some given by Miss Paterson who was here a number of years ago, some presented by the Stanley Club, a literary club among the foreign ladies organized by Mrs. Stanley. There is also a portrait of Mrs. Stanley given by her daughters. The guests are comfortably seated in the main schoolroom on benches brought from the church for the occasion. The girls sit in front, clean and attractive in their blue garments. Even to an unprejudiced eye, they look sweet and lovable as they face the audience and sing the opening hymn "God the All-terrible, King Who Ordainest," or better still when they really lose themselves and bring credit upon the school in the dedication song, written by the stately and honorable teacher of the Classics. I will not try to translate to you all of Mr. Chang's address but will give you an idea of its main points. I cannot pretend to catch every word myself for Mr. Chang is learned in Chinese literature as well as in the new Western branches and uses many expressions with which my two years' study has not made me familiar. He begins by speaking of the great natural resources of China and says that the one lack just now is the lack of men. The numbers are here. The trouble is that they are not men of ability. That is what China needs, men who can do what is needed in the present crisis. How is this defect to be remedied? In great part at least by education. We have always believed in education but it has been in a narrow sense. Especially we have educated only half of our people. The Chinese child at birth comes into only half of his birthright. He springs from an educated father but his mother has probably received no education whatever. Therefore to-day the girls as well as the boys must be trained. At the end he clearly emphasizes the purpose of this training—the obligation laid upon those who receive it to go out and do something for other people. You may join in the hymn which is called the National hymn since it was written for that purpose by a Christian Chinese for it is to the tune of America. We stand and sing, English, Americans and Chinese alike each with a thrill of love for the land of his birth and, let us hope, with a thrill of comradeship too for the other two great countries whose representatives are singing beside him.

And now, if you like your own kind of food best you may go back to the foreign house and have tea or, if you prefer your tea without sugar or

cream and like oily cakes and peanuts and salted melon seeds you may pass to the recitation rooms at the side and be served. You must take care as to which side you seek for, although it does very well for men and women to sit in the same room during the exercises, it would never do for them to mingle socially so the men go to the west and the women to the east.

As you go away, will you see something of a vision—a vision of the past—a vision of the future? Can your mind reach back to the little beginning almost fifty years ago and can it grasp all the long patient watching from that day to this, not only on the part of her who planned the school but of the many who have loved and helped it? Then, as you turn to the future, I pray you think not of this school alone. Its individual history is only important as a type of the rest. See the China of the future. No one can clearly see it. We only know that it has its world mission to fulfill. Do not think of it as of an inferior nation which you perhaps may help. It too has its message for you, for the world. To give to it a little of what the West has already learned that is the purpose of this school. In the end we may believe the West will receive again in full measure for what she has given.

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## MISSIONARY LETTERS

### EASTERN TURKEY

Miss E. Gertrude Rogers writes from Van:—

I do not know whether anyone else has written you of the great revival which has come to Van. The father of our Marsovan teacher is a traveling evangelist and has been in Van a few weeks holding meetings every day. He was a little discouraged that people were so unresponsive until last week. After the evening service a week ago Sunday the young men had an after meeting lasting three hours in which many of them laid open their lives to the others. There was an awakening in the boys' school on Monday and in the girls' school on Thursday. We were having prayer meetings most of the day on Thursday and some on Friday, for we saw that the Holy Spirit had touched the girls. As soon as they were given opportunity they stood and confessed or came to me alone.

The other missionaries say that since they have been in Van there has not been so deep a revival. The meetings are crowded and sometimes somewhat noisy, for many who are opposed come as well as many who have an earnest desire for something better. One night a man who

wished to disturb the meeting began to say that the people of Van were like sheep. First they ran after the *Norseeroont* (worst Revolutionists), now they are running after the "Holy Spirit." "Amen" said Mr. Yarrow "that is exactly true," and he congratulated the man on his good speech. The man had intended to say other things but sat down looking defeated. The next day news came that he was converted.

The Holy Spirit is doing great things in the city and in our school. But those one hundred and fifty girls are like lambs who must be led lovingly and carefully. I have grown to love them so much more these last few days as I have had personal talks with many. If they come one by one, they will tell us of the temptations and difficulties of their lives and we can help them to live the new life for which they have expressed a desire. Pray for us for many of the girls and boys are finding opposition in their homes to the true lives they have determined to live.

#### EUROPEAN TURKEY

Miss Mary L. Matthews writes from Monastir:—

It was my privilege to enjoy a beautiful vacation this past summer. I did not expect to go so far, but the way opened for me to take the Palestine trip with the "Missionary Cruise" party, and I am very glad that I could go. I cannot tell you how much it has done for me. I am very well and so rested that I feel like singing nearly all the time! Of course I can't, but I am happy enough to do it. I was not seasick at all, except from Jaffa to Beirut, and anyone would have felt uncomfortable after embarking at Jaffa. The party went to Egypt, and I waited two days for my steamer for Constantinople. The very best I could do, it took me ten days from Jaffa to Monastir. I found Miss Pavleva and Miss Stephanovitch, two of my teachers, had begun the annual cleaning, and had had supplies prepared for the winter, which was a great help to me. They had spent two weeks with Mrs. Kennedy in Kortcha, and had done a good deal of sewing for her, which she appreciated. They made two short tours, also.

The Haskells were here all summer, in the Clarke house, and when I returned I found a new little Haskell, born the ninth of August, and named Harold Norman. He is a very good baby, and makes little trouble.

Four days before school opened, the Erickson family arrived. A telegram two days earlier announced their coming. As the Haskells were in Mr. Clarke's home, the only thing to be done was to take them into some of our rooms, until school opened, and meanwhile the Haskells

hastened their preparations to return home. I telegraphed to Mr. Clarke at London, as he and his family were on their way to America, and asked permission for the Ericksons to use his furniture, which he granted, and the day before the term began, they were established in that house. They were driven out of Elbassan, and at last the governor here has given a written statement that they were sent out by order of the government. This gives the ambassador something to do. It is likely that they will have to stay all winter, though they talk of going before the winter is over. It is much colder here than it is in their station, and their clothing is very light. Fuel is expensive here, and it will cost a good deal for them to be comfortable, but I do not know what they can do but to stay. They do not know Bulgarian which is the common language here, and the language in which our evangelistic work is carried on, so they cannot help in our station work, except that we have arranged to let Pastor Mircheff do some of the station touring, and Mr. Erickson will preach in English with Miss Pavleva to interpret for him. This can be done once in three or four weeks, if Mr. Erickson is here. Sometimes two of the teachers may accompany Mr. Mircheff, and do some evangelistic work for women and children. We must do what is possible, for it is so little that can be done, at best, with the present force of workers.

The teachers are planning to go on Sunday afternoons to another part of the city, on the hillside, to hold services for women. Not every week, but when they can arrange to leave their Sunday-school classes in the care of others. Mrs. Mircheff cannot do much just now, for she was obliged to go to Sofia in the summer for an operation from which she has not yet entirely recovered. We hope that this year will see an awakening in this church and community. A revival is greatly needed, and "God's hand is not shortened that it cannot save." Please help us pray for this. I do not know why, but I feel that it is coming this year.

The girls have come with a good spirit, and seem to take up their work well. I have assistant teachers enough, and have been able to arrange to leave a number of branches to be taught. This lightens my work. Even with the irregularities connected with the change of our course of study, it has been possible to get the work started better than I had dared to hope. This I feel is due to the special prayers of friends. Every day since my return, I have felt this help, and nothing has been as hard as I had had reason to expect. I hope to have help enough to carry on the five classes of the new schedule, and graduate a class of three.

Don't worry about us here. There is no reason, but I do want your prayers, and I am sure we have them. If all my friends ask for wisdom for me, I shall not have too much. Miss Pavleva is not very well. It may be nervous dyspepsia. I wish she had had more rest in the summer, but she voluntarily took extra work that I might go away. She is very helpful, and so are the other teachers. They would do anything I asked of them. And we have a very good servant man for the school. He is faithfulness itself. The girls are helping me as I need, and for the present I am getting on nicely.

# Junior Work

## Evangelistic Medical Educational

### FACTS WHICH YOU OUGHT TO KNOW

The *Mission Dayspring* is the only children's missionary paper among the Congregational publications.

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Single subscriptions \$0.20.

Ten copies to one address \$1.50.

Twenty-five copies to one address \$3.00.

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The number of *Daysprings* taken in the entire United States to-day is 5,428.

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We want to increase this number by 2,000 during the year 1911.

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Because of this small number of subscriptions, each year the paper has about \$600 debt which must be paid by the Woman's Board and the American Board.

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The boys and girls about you need to have their missionary material in form which they can understand because it is written especially for them.

---

What are you going to do to help this situation?

---

Subscribe for the paper.

Know what is in each issue.

Try to get some subscriptions toward the 2,000.

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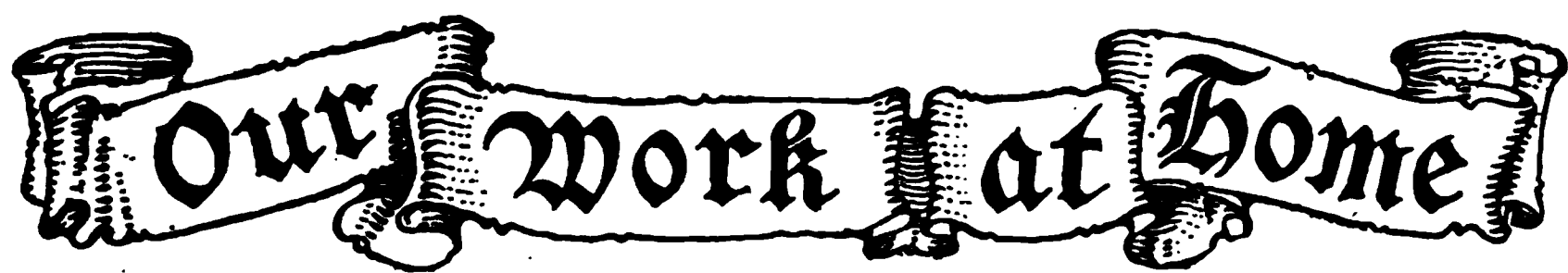
Will you? That is good!

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To the boy or girl sending in the largest number of new, twenty-cent subscriptions directly to the Junior Secretary of the Woman's Board, 704 Congregational House, Boston, before September 1, 1911, we will send a copy of *Adventures of Missionaries with Four-footed Folk* by Belle M. Brain.

To the boy or girl sending in the second largest number of new, twenty-cent subscriptions we will send *Everyland* for one year.





## JUBILEE MEETINGS IN SMALLER CITIES AND TOWNS

Ten Jubilee meetings in the territory of the Woman's Board of Missions are planned as follows: Washington, February 2, 3; Baltimore, February 7, 8; Philadelphia, February 13, 14; Buffalo, February 23, 24; Albany and Troy, March 2, 3; Springfield, March 6, 7; New Haven, March 8, 9; Providence, March 10, 11; Boston, March 14, 15; Portland, March 16, 17; New York, April 4, 5, 6. It is also proposed to hold united Jubilee meetings in smaller cities and towns, as many as possible during February and March. The object is to give to women the pleasure and inspiration of meeting together and learning of the work of all the Boards. It is well to hear of the progress of the Jubilee, and the suggestion that by united effort an extra Jubilee offering of a million dollars—a gift of love—be made, to be devoted to work for women and children of non-Christian lands.

A note of prayer must everywhere have the deepest undertone; the prayer of preparation must be emphasized; prayer abounding during the sessions must not be overlooked. Woman's missionary work was born in prayer; and it must ever be remembered that definite, specific, intercessory prayer is the secret of success at home and abroad.

A program for union meetings provides for an all day and evening meeting, or may be brought into two sessions, afternoon and evening. The territory covered may be one town or city or adjacent towns, as committees may decide. The combined talent of different Boards will be able to supply speakers, workers in the local societies and missionaries from the field. A brief résumé of the past fifty years is interesting; brief reports of the different Boards by their representatives; a social hour at luncheon; denominational meetings when each goes by itself to consider what more can be done; all these help to constitute the Jubilee. A centrally located church should be selected for the gathering, and arrangements be made long enough beforehand to have notices given in the local press and church calendars for more than one week. Let the young women be brought in to help with the singing and serving, and in various ways. Any town with three or four churches may have a Jubilee.



## A SUGGESTIVE PROGRAM

## MORNING SESSION

- 10.00 Bible Reading.  
Topic, "Some Exemplary Women of the Bible:" The leader gives five or six as types,—Miriam, Deborah, Hannah, Mary, Dorcas, Rhoda,—and then calls for others, and the qualities they illustrate.
- 10.30 Address, "Fifty Years of Woman's Work in Foreign Missions." Let this be an address rather than a paper, based on *Western Women in Eastern Lands*. It should occupy not more than half an hour, and should cover the needs of the fields, kinds and amount of work accomplished, what remains to be done.
- 11.00 Ten-minute Talks from representatives of the various denominations, giving as many facts as can be crowded into the time, about the work of their own Boards.
- 11.45 The Story of the Jubilee. Bulletin or speaker, if present.
- 12.00 Prayer Service.  
Luncheon with brief addresses following, and presentation of pioneers. In every church are some who can recall beginnings. Let these be guests of honor.

## AFTERNOON SESSION

- 2.00 • Denominational Rallies in separate rooms, with presentation of the Board plans, literature and pledges, with discussion. Let each Chairman be appointed, to report to the reunited session later—number present, amount pledged, plans for more aggressive effort.
- 3.30 Singing, Prayer, Reports of Chairmen of Rallies. Closing Address. E. H. S.

NOTE.—A general bulletin prepared by the Central Committee on United Study, giving detailed information about the Jubilee meetings, also a folder containing a few appropriate hymns, may be obtained in any quantity desired from Miss M. H. Leavis, West Medford, Mass.

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### MISS EASTMAN OF WELLESLEY

Middlesex Branch is sorely bereft by the passing on of one of its beloved and honored vice presidents, Miss Julia A. Eastman of Wellesley. She has served long and faithfully. For nearly ten years she was recording secretary, and the records made by her masterful pen read like an interesting history. When failing health compelled her to resign as secretary, she consented to serve as vice president. At the Branch annual meeting in October she read a beautiful memorial of Mrs. Charles H. Cook, another vice president. The charm of her manner and the

sweetness of her delicate face will long be remembered by those who saw her and listened to the tribute which she paid, and which ended with the thought that the work must go on even if the workers are removed. The blessed influence of these faithful and successful workers will still be an inspiration to greater effort.

A. E. B.

## SUGGESTIONS FOR AUXILIARY MEETINGS

### TOPIC FOR FEBRUARY

#### "WESTERN WOMEN IN EASTERN LANDS." CHAPTER V

Topic: The New Woman of the Orient. In the announcement of this meeting, and also by some form of personal invitation, it might be stated that the *Novis Femina Club* of the Orient would furnish the program.

Suitable opening Scripture for such an idea is Eph. iv. 17, 18, 20-32. This could well be followed by a brief expression from the leader, concerning the development of New Womanhood through Christianity, as suggested in the opening pages of the chapter.

At the leader's call, the *Novis Femina Club* comes in, women prepared to represent different races, but not necessarily in costume, seven preferably, fewer if more convenient.

These, taking seats about the leader's table and facing the audience, entertain in some such way as follows:—

One, perhaps a Turkish woman, presiding, announces an Experience and Praise meeting, in view of God's blessings upon womanhood in their lands.

Let her have six good questions prepared which will call forth an apparently impromptu discussion from the women. (such as those on p. 237). Material in the book is sufficient, but could be well supplemented by former text-books, *Rex Christus*, *Lux Christus*, etc. Have well-known names alluded to in the discussion, as examples of progress, like Lilavati Singh.

After this fifteen minutes' discussion, all might sing "In the Secret of His Presence," as an illustration of the Christianity and ability of a Hindu woman. Two sketches, one of Ramabai, one of Mrs. Ahok, should follow, five minutes each.

The Club passes resolutions for the Woman's Boards. The presiding woman, leads in a prayer of thanksgiving.

M. L. D.

## SIDELIGHTS FROM PERIODICALS

CHINA.—"How America got into China," *Century*, January. "America and China," *Outlook*, December 31st.

JAPAN.—"The Moral Purpose of Japan in Korea," by Dr. J. H. DeForest, *Independent*, January 5th. "Family and Divorce in Japan," as seen through Catholic eyes, *Catholic World*, January.

TURKEY. "The Last Sultan of Turkey," *Fortnightly Review*, December. "The Danger Point in the Near East," *Westminster Review*, December.

PAPAL LANDS.—Archbishop Ireland's view of the "Methodist Episcopal Church in Italy," *North American Review*, January.

Articles of general interest are, "The Year 1910 in Missions," and "Foreign Missions and the World's Culture," *Missionary Review*, January.

## BOOK NOTICES

*Echoes from Edinburgh, 1910.* By W. H. T. Gairdner. Published by Fleming H. Revell Company. Pp. 281. Price \$1.

The Committee of the Church Missionary Society released Rev. A. Gairdner of Cairo from other work and allowed him to prolong his visit to Scotland in order to accomplish this service. He brings in a vivid word of the great meetings to those who were unable to attend them.

Before going to the Levant Mr. Gairdner had intimate relations with the Student Christian Movement of Great Britain and Ireland and to the World's Student Christian Federation. Established at such a center in Cairo he came in contact with the missionary problem of the two great non-Christian continents, Africa and Asia. He is author of an illuminating book on *The Reproach of Islam* and is well fitted to be co-editor with Dr. Zwemer in the magazine they are to start on the Moslem world.

The first six chapters of *Echoes* refer to the environment and persons of the Conference and then chapter by chapter he takes up the eight subjects which had been under consideration by the International Committee since their meeting at Oxford in July, 1908. The nine volumes containing a verbatim report of the Conference are now at hand. Many busy people will welcome however the comprehensive digest so ably prepared by Mr. Gairdner.

*The Decisive Hour of Christian Missions.* By John R. Mott. Price \$1.

Already two important books have appeared as the direct outcome of the Edinburgh Conference and others are to follow. For eighteen months before the Conference eight commissions had been at work on vital missionary subjects. Mr. Mott was chairman of the first of these commissions—that on “Carrying the Gospel to all the non-Christian World” and this book gives us a comprehensive digest of the abundant material gathered. It has been called a book “startling, arresting, painstaking and paingiving,” and also “an education, an inspiration, a challenge and a judgment.”

There are eight chapters, seventeen illustrations, an index and a map showing commercial expansion. The first three chapters deal with the non-Christian world and the remaining five chapters on the requirements and possibilities of the present situation as related to the home churches.

The author in the preface says: “In the history of Christianity there has never been such a remarkable conjunction of opportunities and crisis.”

all the principal mission fields and of favoring circumstances and possibilities on the home field."

## WOMAN'S BOARD OF MISSIONS

Receipts from November 18 to December 18, 1910.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

**Eastern Maine Branch.**—Mrs. J. Gertrude  
nio, Treas., 347 Hammond St., Ban-  
r. Sandy Point, Woman's Miss. Soc.,  
Thomaston, Aux., 16, 21 00  
**Western Maine Branch.**—Miss Annie F.  
ley, Treas., 52 Chadwick St., Port-  
d. Alfred, Miss Ellen Stone in mem.  
her mother, 5; Auburn, M. B., 25;  
th, Winter St. Ch., Aux., 81.25;  
thel, Aux., 5; Gorham, Aux., 57;  
rpswell Center, C. E. Soc., 2; Port-  
d, Annie A. Gould Tent, Dau. of  
L. 46, State St. Ch., Aux., 28.59; Wells,  
x., 15; Wilton, Aux., 7.55; Wood-  
ds, Aux., 82.22. Less expenses, 12.34, 342 27  
Total, 363 27

### NEW HAMPSHIRE.

**B.** 10 00  
**Hampshire Branch.**—Miss Elizabeth  
Brickett, Treas., 69 No. Spring St.,  
ncord. Concord, Aux., Th. Off., 100;  
eter, Aux., 44.50; Keene, Aux. (to  
ist. L. M's Miss Anna A. Blanchard,  
s. R. H. Porter), 50; Portsmouth,  
x., Th. Off., 20; Salem, Aux., 5;  
Meboro, Aux., 10.10. Less expenses,  
50, 193 10  
Total, 203 10

### VERMONT.

**Mont Branch.**—Miss May E. Manley,  
sas., Box 13, Pittsford. Ascutneyville,  
ix., 11; Barton, Aux., 26.14; Benning-  
a, North, S. S., 1.65; Brattleboro,  
dies' Assoc., Th. Off., 56.80; Brattle-  
ro, West, Aux., Th. Off., 19; Burling-  
n, College St. Ch., Aux., Th. Off.,  
85, First Ch., Aux., Th. Off., 56.06;  
elsea, C. E. Soc., 10; Essex Junction,  
ix., Th. Off., 11; Glover, West, Aux.,  
i. Off., 5.15; Hinesburg, Aux., Th.  
L. 3.75; Jericho Corners, F. M. S., Th.  
L. 5; Middlebury, L. A. (Th. Off.,  
35), 55.25; Morrisville, W. A., Th. Off.,  
5; Peacham, Aux., 25; Randolph,  
ix., 25; Rochester, Aux., Th. Off.,  
25; St. Johnsbury, North Ch., Aux.  
i. Off., 37), 55.19; South Ch., Aux., Th.  
L. 69.17; Westminster West, Aux.,  
i. Off., 12.45, 485 06

### MASSACHUSETTS.

**nd, 25; Friend, 250** 275 00  
**Mer and Woburn Branch.**—Mrs. E. S.  
ald, Treas., 58 Thorndike St., Law-  
ce. Andover, Abbot Academy (Th.  
., 20.50), 58.48; Maplewood, Aux., 30;

Winchester, Second Ch., Women's Soc.,  
10, 93 48  
**Berkshire Branch.**—Miss Mabel A. Rice,  
Treas., 118 Bradford St., Pittsfield.  
Off. at Semi-ann. Meet., 50.64; Dalton,  
Home Dept., 25, Mrs. Zenas Crane, 250;  
Hinsdale, Aux., 17.97; Housatonic,  
Aux., 20.10; Monterey, Aux., 30; North  
Adams, Aux., 30; Williamstown, Aux.,  
306. Less expenses, 14.39, 715 32  
**Essex South Branch.**—Miss Daisy Ray-  
mond, Treas., 120 Balch St., Beverly.  
Beverly, Dane St. Ch., Aux., 180;  
Gloucester, Aux., 22; Lynn, Central  
Ch., Aux. (with prev. contri. to const.  
L. M. Mrs. Carrie E. Higgins), 7, First  
Ch., C. R., 8.49, North Ch., Aux., 11.75;  
Middleton, Aux., 7; Pigeon Cove, Miss  
Lurvey's S. S. Class, 11, 247 24  
**Franklin County Branch.**—Mrs. John P.  
Logan, Treas., 3 Grinnell St., Greenfield.  
Conway, Aux., 11.50; Greenfield, Aux.,  
4; Northfield, C. R., 10.12, Mothers of C.  
R. children, 18.28; Shelburne, Aux., 3.45,  
S. S., 10; Shelburne Falls, Aux., 17, 74 35  
**Hampshire Co. Branch.**—Miss Harriet  
J. Kneeland, Treas., 8 Paradise Road,  
Northampton. Amherst, Aux., Th. Off.,  
30; Amherst, North, Aux., 6; Amherst,  
South, Aux., 30; Belchertown, Aux. (25  
of wh. to const. L. M. Mrs. Mary A.  
Blackmer), 45; Northampton, Edwards  
Ch., Aux., 1, First Ch., Aux., Th. Off.,  
150; Southampton, Sunshine Band, 34.79, 296 79  
**Middlesex Branch.**—Mrs. Frederick L.  
Claffin, Treas., 15 Park St., Marlboro.  
Natick, Aux. (Th. Off., 85.02), 89.87,  
Young Women's Guild, 10; South Fram-  
ingham, Aux., Th. Off., 39.25; South  
Sudbury, Ladies' Benev. Soc., 16.25;  
Wayland, Aux., 15; Wellesley, Welles-  
ley College, Y. W. C. A., 200, 370 37  
**Norfolk and Pilgrim Branch.**—Mrs. Mark  
McCully, Treas., 95 Maple St., Milton.  
Brockton, Porter Ch., Aux. (Th. Off.,  
35.65), 61; Hingham, Aux. (Th. Off., 37.25)  
(50 of wh. to const. L. M's Mrs. Willis D.  
Rich, Mrs. Etta A. Steere), 54.15; Hol-  
brook, Aux., Th. Off., 60; Weymouth,  
South, Old South Ch., Aux., Th. Off.,  
30.65, 205 80  
**North Middlesex Branch.**—Miss Julia C.  
Conant, Treas., Littleton Common.  
Concord, Friends, 5.13; Littleton, Miss  
A. A. Sawyer, 5, 10 13  
**Suffolk Branch.**—Mrs. Frank G. Cook,  
Treas., 44 Garden St., Cambridge.  
Auburndale, Aux., 15, Extra-Cent-a-Day  
Band, 5; Boston, Old South Ch., Aux.,  
13, Park St. Ch., Woman's Guild, 30;  
Brighton, Aux., 81, Pro Christo Club,  
10; Brookline, Leyden Ch., Beacon  
Lights, 18.70; Cambridge, Pilgrim Ch.,

Aux., Mrs. Sarah H. Dow, 20; Dorchester, Central Ch., Aux., 25; Foxboro, Aux., 13; Hyde Park, Aux., 25; Medfield, Aux., 10; Newton, Eliot Ch., Woman's Assoc., 130, Little Helpers, 8; Newton Centre, First Ch., Aux., 248; Newton Highlands, Aux., 31.12; Newtonville, Aux., 25.55; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 49.50, Y. L. F. M. S., 29, Prim. Dept., S. S., 15; Somerville, Broadway Ch., Aux. (Th. Off., 21.35), 26.16; Wellesley Hills, Aux., 39, 867 03  
**Worcester.**—Central Ch., S. S., 16 00  
**Worcester Co. Branch.**—Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Athol, King's Messengers, 5; Blackstone, Aux., 10; Gilbertville, Aux., 52.40; Warren, Aux., 2; West Boylston, Aux., Th. Off., 15, Mrs. Cummings' S. S. Cl., 5.22; Worcester, Plymouth Ch., C. R., 10.25, 99 87  
**Total,** 3,271 38

## LEGACY.

**Westboro.**—Mary R. Houghton, by Frank W. Forbes, Extr., add'l, 62 50

## RHODE ISLAND.

**Rhode Island Branch.**—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. East Providence, Hope Ch., 5; Providence, Mrs. Edward Carrington, Mem. to Mrs. W. F. Sayles, 25, Pilgrim Ch., Aux., 32.30; Slatersville, Aux., 2.30, 64 60

## CONNECTICUT.

**Eastern Connecticut Branch.**—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Colchester, Aux., Th. Off., 23; Danielson, Aux. (Th. Off., 42.55), 49.86; Jewett City, Aux., Th. Off., 8.85; New London, First Ch., Aux. (Th. Off., 30.50), 40.65, Second Ch., Aux., Th. Off., 144.85; Norwich, Park Ch., Aux. (Miss Mary P. Huntington, 20), 21; Stonington, Second Ch., Aux., Th. Off., 7.50; Windham, Aux., Th. Off., 20.27, 315 98  
**Hartford Branch.**—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Julia W. Jewell Mem., 2, Int. on Clara E. Hillyer Fund, 112.50; Burlington, Aux., 10; Hartford, Center Ch., S. S., 23.17; Farmington Ave. Ch., Aux. (75 of wh. to const. L. M's Miss Doris Jeannette Bartlett, Mrs. Win. A. Bartlett, Mrs. Harvey B. Brainerd), 177.50, First Ch., Aux., 259.05, Park Ch., Aux., 14, Y. L. M. C., 10; Kensington, Miss. Study Cl., 3.50; New Britain, South Ch., F. M. S., 29.61, 641 33  
**New Haven Branch.**—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 28; Bethlehem, S. S., 5; Branford, Aux. (50 of wh. to const. L. M's Miss Susie B. Cooke, Mrs. C. W. Gaylord), 60; Bridgeport, First Ch., Aux., 227.50; Brookfield Center, Aux., 12.25; Canaan, Y. L. M. C. (to const. L. M. Mrs. N. L. Jackson), 25; Centerbrook, Aux., 13; Cheshire, Aux., 72; Cornwall, Endeavorers, 3; Guilford, Aux., 100; Ivoryton, Mission Helpers, 5, C. R., 5; Meriden, Center Ch., Aux., 67, First Ch., Aux. (275 of wh. to const. L. M's Mrs.

J. G. Brown, Mrs. S. E. Downs, Mrs. A. W. Gardner, Mrs. Amelia H. Grisewold, Mrs. O. G. Harrison, Mrs. T. W. Kilbourne, Mrs. Janet Ferguson Nugent, Miss Laura A. Parker, Mrs. Stephen C. Pierson, Miss May Seidensticker, Mrs. F. R. Seidensticker), 370.50; Middletown, First Ch., Aux. (25 of wh. to const. L. M. Mrs. J. H. McIntyre), 60.31; Milford, Plymouth Ch., Aux., 1; New Haven, Ch. of the Redeemer, Aux., 85.31, Dwight Place Ch., 65.15; Newtown, Aux., 16.63; North Greenwich, Aux., 5; North Haven, Aux. (25 of wh. to const. L. M. Mrs. Solomon F. Linsley), 30; North Stamford, Aux., 1; North Madison, Aux., 10.87; Norwalk, Aux., 13.40; Ridgefield, Aux., 13.66; Roxbury, Silver Cross M. C., 5; Salisbury, Aux., 45.52; Saybrook, Aux., 40; Seymour, Aux., 8.25, Dau. of Cov., 5; South Canaan, C. R., 6.70; Stratford, Aux., 50; Torrington, Aux., 104.16; Washington, Aux., 35.86; Watertown, Aux., 19.50; Westbrook, Aux., 22.07; West Cornwall, C. E. Soc., 15; Westport, Aux., 23; Winsted, Second Ch., Aux., 53.16, 1,728  
**Total,** 2,686

## LEGACY.

**New Britain.**—Miss Jane G. Case, through Treasurer of Hartford Branch, 2,000

## PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., East Orange, Trinity Ch., Aux., 25, In mem. of Mrs. E. Whittlesey, 10; Montclair, Pilgrim Ch., Aux., 5; Pa., McKeesport, Mrs. Martin Payne 5; Wilkesbarre, Hillside Ch., Women's Home and For. Miss. Soc., 5; 50

## NEW YORK.

**Katonah.**—Miss Helena L. Todd, 4

## FLORIDA.

**W. H. M. U.**—Mrs. Alice E. Guild, Treas., Winter Park. St. Petersburg, Mrs. E. R. Dorsett, 35

## INDIA.

**Madura.**—C. E. Society, 16

## JAPAN.

**Osaka.**—A deceased Friend, 71

## GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

**Massachusetts.**—Boston, Friend, 75

Donations, \$7,165  
 Buildings, 105  
 Specials, 56  
 Legacies, 2,062  
**Total,** \$9,388

## TOTAL FROM OCT. 18 TO DEC. 18, 1910.

Donations, \$11 518  
 Buildings, 4,821  
 Specials, 90  
 Legacies, 2,105  
**Total,** \$18,535

# Board of the Pacific

**President.**

**MRS. R. B. CHERINGTON,**  
Sunnyvale, Cal.

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57 Monte Vista Avenue, Berkeley, Cal.

**Foreign Secretary**

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San Jose, Cal.

**Editor Pacific Department in Life and Light.**

**MRS. J. K. McLEAN.**

## UPLIFT OF CHINESE WOMEN

BY DR. KATE C. WOODHULL

Though Dr. Woodhull is not supported by the Board of the Pacific, she has many friends in its territory who will be interested in this account of what Christianity has done for the women of Foochow.

When I asked Miss Chittenden, who is engaged in educational work, what she would say of the uplifting influence of the work of missions upon Chinese women, she replied very quickly, "When I think of the results of our work among women, this passage of Paul's often comes to me, 'The liberty wherewith Christ has made us free.' This gives it in a nutshell." It seemed to me she answered very wisely. Our work is indeed a setting free from the old bondage of ignorance and superstition, breaking the chains that through the ages have kept them in darkness, loosing the fetters that have held them back from entering upon their high and holy inheritance. And when we think of the feet we have set free, the words of the Saviour come to us, "I am come to set at liberty them that are bruised, to heal the broken hearted." A stranger coming to us very quickly notices the difference between the heathen women and those who have been under Christian training, if only for a few years.

It is difficult to say which of our departments of work helps most in this uplift of women. They all help, not only the different forms of woman's work, but also the work for the men and boys. The ignorant women catch an inspiration from seeing their husbands and sons educated. We were quite pleased this summer when one of our little boys came to my sister and asked for a government primer. He said he was going to teach his mother the characters this vacation.

If we should choose from the various departments of work the ones that do most to elevate women, it would be the training schools for Bible women and the kindergarten, for it is in these schools that women and children first catch a glimpse of what is beyond. Women come to these schools so rude and ignorant that the change which takes place is truly an evolution. This change takes place gradually. The rough untutored nature shows itself during the first years, and it requires love and patience



to teach, and exhort, and wait for better things. The missionary is frequently called in to settle quarrels, in some of which there have been scratches and blows and biting with angry teeth. But in the environment in which they find themselves, they little by little become ashamed of their loud angry voice and the violent outbursts of temper. Self-control is developed and the fruits of the Spirit begin to be seen, dwarfed and gnarled at first, but hailed with joy by the expectant worker, as giving promise of fairer and more abundant fruits in the future.

What sends these women to our schools? Sometimes they are persuaded by a husband or some member of the family who desires for them the advantage of Christian training. Sometimes they themselves have seen something in other women, that has caused the desire to arise in their hearts to be like them, and they "follow the gleam." Many times it is because they are very poor and for the sake of the little material help that is given in these schools, they are willing to try to learn to read. But from whatever reason they come, the result is always uplifting. These women develop into Bible women to visit homes, teachers in the Bible schools, school women, school matrons, helpers in the homes of missionaries, to assist in entertaining and teaching Chinese guests, and to be useful in many ways. One of the graduates of the Pagoda Anchorage Bible Woman's Training School is matron of the girls' orphanage, recently started in Foochow, and she fills the position nobly.

The kindergarten does a great deal to elevate the mothers; and the children thus trained will know how to help their own children in after years. Chinese mothers know so little about governing their children. All they know is to scold and beat them when they themselves are angry. When a woman undertakes to correct her child it is taken for granted by the bystanders that she is so angry that she may do something unreasonable, and some one immediately begins to plead for the child and exhort the mother not to be too severe. The stereotyped way in which this is done would be amusing if the whole affair were not so pitiful. The only way mothers know of showing special love for their children is to feed them with sweets, or give them money to buy something from the street vendors, who are always on hand with their tempting viands. The mothers are quick to see the change brought about by the kindergarten training and learn there is a better way of helping children to overcome their faults. They say that their children become amiable after going to the kindergarten.

The graduates of our boarding schools and the medical schools connected with our hospitals are in a certain sense the best products of our work among women. We depend on these for teachers in our highest schools and when they marry as soon as they graduate, they do good service as Christian wives and mothers, exerting a great influence for good, not only in their families but in the church and among their neighbors. The graduates of the kindergarten school have kept up kindergarten work in several places since Miss Brown was obliged to leave.

Miss Hie Ding Ling, one of the two young women who graduated at Foochow college for boys, has just gone to America to continue her studies.

Many people will have an opportunity to see her and know what an educated Chinese girl can do. She has good command of English and will probably study medicine. Miss Agnes Loi, the young lady my sister and I have cared for since her mother's death when she was six years old, was one of the graduates of Miss Brown's kindergarten class. She is a fine kindergarten teacher, also a very good music teacher both of vocal and instrumental music. The public singing of the children she trains is much praised. She is an admirable translator and a great assistance to the missionary teachers in preparing their lessons. When Mrs. Strauthers, the wife of the Secretary of Christian Endeavor in China, gave a series of Bible lessons in our girls' college, she interpreted for her. It was interesting to see how quickly she caught her meaning and put it into good colloquial.

The present assistant in our dispensary is another fine product of our educational work. I am often surprised to see how easily and well she does her work that is sometimes very hard. We would like to have those who think Chinese girls are not worth educating see her conduct an eye clinic. There are many other women and girls in our own and other missions here who are doing just such work. These young women double and treble the usefulness of the missionaries by their helpfulness in many ways.

The difference between our educated Christian women and those who have always lived in the old heathen way is very great. Their lives are so full of interest and usefulness, with so much to stimulate them to develop what is best in themselves; so different from the empty and monotonous lives of the non-Christian women, who cannot read, and pass their time within a narrow round of duties, if not in complete idleness, as in rich families. But these women are waking up, and reaching out earnestly for the advantages which women under Christian training have. They are asking to be taught. The opportunities opening before us are startling. Can we meet them? Is there love and consecration enough in the home to answer the pressing invitation to "Come over and help us."

May the Holy Spirit move upon the hearts of the women in the home to arise and do this great work.

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## OUR GIRLS' SCHOOL AT BROUSA

BY JEANNIE L. JILLSON

Miss Jillson is now in charge of the girls' school at Brousa, and has recently been adopted by the Board of the Pacific.

More than ever do I appreciate letters now that I am in Brousa, for there are so few of us here. And yet, my going home has greatly changed the feeling of distance, and I cannot be lonely when I think of all the dear friends at home. It is such a help to feel that I can look for their encouragement and sympathy. Miss Stansbury, the English lady who was here last year with Miss Powers, is a great help, and Miss Currie, who has



come to be the nurse and matron, is also very helpful and relieves me of much responsibility. But there are a great many matters in connection with the work here about which it is difficult to decide, and I shall be glad when the missionary comes from America to help me. The girls are very good, very obedient, and very easy to work with, and if a word of advice is given to them, they are very quick to respond. Our native teachers also are very helpful and their influence is very good. They are all young, three having graduated from the training classes only last year.

I feel very strongly the possibilities of this school, if only it can be properly equipped. We have fifty boarders now, more than have ever been here before, and we have had to refuse several because we had not the money to aid them. I can see that next year there will be more applications, for I have had so many letters from the neighboring villages, inquiring about the school. I am sure that will bring up a great question. According to the help allowed us from America now, we ought to stop just where we are, refuse to receive any more girls and try to restrain ourselves in our efforts at improvement. But, oh! it is so hard when one thinks of what a splendid school we might have, and of what a wonderful influence it would exert in this city, where there is so little of advancement. It seems so little that we are asking, when one considers the amount of money given so readily for so many things in America.

I wish I could send you some of the letters from girls or their parents begging us to take them here, and you would see how it touches the heart and how hard it is to refuse them. Last week one of the pastors wrote us of a girl of eighteen in a village, crying because she was so ignorant and begging us to take her here—a Protestant girl but very poor. I could not refuse her, so she has come. She seems like a grown woman, and her face is sad, yet already there is a happiness that amply repays us for telling her to come.

We had such a lovely day on Thanksgiving. We had begun to prepare for it by having a thanksgiving service at our Sunday evening Christian Endeavor meeting. Many of the girls spoke of the things for which they had to be thankful, and many of them told of their happiness in being here in the school. Then on Thursday we had a service with songs of praise and recitations of Psalms by the different Bible classes. Then Mr. Baldwin gave an address. Our dinner was at one, and in the afternoon we had games with the girls. In the evening we had a little entertainment, the program having been prepared by the seniors. The girls had decorated the rooms very prettily with flowers and greens and colored paper. It was a very happy day.

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“Let woman appreciate her opportunity, for it is the golden age of her reign, and she holds a scepter that sways empires. Let her prove herself to be a power ordained of God to fulfill a holy mission!”—*Rev. A. Z. Picrson, D.D.*

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## WOMAN'S WORK IN FOOCHOW

BY EMILY HARTWELL.

It was a great joy to me that last summer while on my trip North I was able to introduce five daughters of the high officials to mission girls' schools which they are now attending. Three are daughters of a former President of the Provincial Military School in Foochow. The father died and they moved to Peking where they are now attending our Union Girls' College of which Miss Luella Miner is the head. These girls were started in English by Miss Margaret Ling who is one of the two girls who have graduated from Foochow College. Miss Ling has this month sailed for America to study in the Forest Park University for young ladies in St. Louis, having gone at the invitation of the President, Mrs. Cairns. Miss Ling hopes in time to study medicine and return to help her sisters both physically and spiritually. These opportunities in official homes have come to Miss Wiley and me through our connection with Foochow College, and were we less tied down to the class room we could do much more in the line of visiting in official families to which we can find easy access. When we have a house where we can carry on our work with convenience we can accomplish more, as at present we are crowded, and in case we entertain at all it requires so much moving about and disarrangement of our usual work that it is seldom we can attempt it.

For regular work I have five hours a day, except Saturday, in the classroom. My classes vary in size from four to forty-five in a class. This is because our senior classes and higher college classes are small, while the preparatory course classes are very large and our foreign teaching force is very small. My departments are ethics, psychology, English language and drawing and painting, the latter is taught each student at the institution once a week. This year we have two hundred and eighty students. The entire college course forms one class in drawing but each class in the four years of the preparatory course has a lesson each, thus occupying the five recitation days. We sent a few pieces of still life and heads from life, as well as maps, to the Nankin Exhibit this spring.

Miss Wiley and I each have a division of our Intermediate Endeavor Societies in connection with the college, and meetings are held each Tuesday evening. We each also have a Sunday-school class of about fifty of the preparatory boys each Sunday morning. I ask you to pray that the students may be led to take a devoted stand for Christ, and that the Spirit will lead them to become earnest in working for their fellow students. In our Christian Endeavor we ask those who are members to do personal work with those who are outside, and in this way we gradually bring many into the society as associate members, among whom we gather some into the church. Many of the students come from homes bitterly opposed to Christianity, and although they themselves are interested and we believe are Christians, their family connections hold them back from coming out publicly. Pray that they may have courage to testify for Christ.

Besides the regular teaching in Foochow College, Miss Wiley and I are now the only unmarried ladies left within the city, and as the woman's school and woman's hospital have been moved away so that a large woman's work is left for us two to carry. Dr. and Miss Woodhull who came to China Thanksgiving Day of the same year I arrived, January 1884, are now nearing seventy and none are found to take their place. We are most happy to have them with us but the lack of workers cripples our work exceedingly. We are living in constant hope that new workers will join us but in the interim we are overburdened with the great amount of work. We are forced to leave the work largely to Chinese and I wish you could meet our fine corps of Bible women and teachers. The Bible women are associated with younger women who have either graduated or studied in our Ponasang Girls' College and conduct girls' day schools which have a full curriculum including besides the Bible, arithmetic

geography, history, Chinese science readers, drawing, music, needle-work, and drill. In our best day school which is at the Hartwell Memorial Church, Mrs. Ling, the head teacher, has been in America for a time with one of our missionaries and you would not discover any difference between the order preserved in her school and any American school. There are three teachers in her school and two recitation rooms besides the main schoolroom. At morning prayers she has the girls and young women (for there are a few married women in that school as well as in the others) repeat chapters of Scripture and thus keep up their memorizing of Scripture. She also teaches the Bible stories in such an interesting way that they have a very intelligent idea of the Bible characters, taking up, for instance, Daniel or Job for a term and studying the life thoroughly. In another school a specialty seems to be made of the hymns, and the girls can perhaps repeat a dozen or two hymns at the end of the term. I try to give the teachers freedom in teaching somewhat as they prefer, for the main point is to give the Christian truth and that appeals to different people in different ways. All the schools are taught the Bible and hymns in the Romanized colloquial, which gives them much the same mental discipline that English does as it is phonetic and has great educational value. The Bible women besides teaching somewhat in these schools also visit in the homes and try to follow up the more definite work of the schools. In one church I still have a separate woman's class for women studying Romanized colloquial alone. These women are too old to study with the girls, but in most schools the young women study with the girls and follow up the full curriculum. There is no feeling of anything unusual to have the married women with the girls as they are all day scholars, and in the government schools many married women attend with the girls.

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## PROBLEMS AND POSSIBILITIES IN NORTH CHINA

BY DR. SUSAN B. TALLMON

If you ever supposed your failure to receive letters from China was because there is nothing of sufficient interest to make letters, you are much mistaken. If material were the only requisite you might each have had a dozen letters this year and no two alike. One might write of the many phases of the problem of bringing the wonderful truths of Christianity to the minds and hearts of a race differing from our own, or of the large questions of state which are of world interest. There are the problems

connected with the conduct of our dispensary and the government of our schools, and the questions, often hard to answer, that have to do with our relation as individuals or as a church to the people around us, whether beggars or workmen or helpers or officials. There are beautiful things in nature in every place, even on these level plains, and in the lives of those we touch, beauty and strength that make us rejoice even while we see sin and suffering and sorrow that would crush one down in dumb silence if they were only seen. To us the ordinary doings of each day are full of absorbing interest. My trip to T'ai An, by buckboard the first two days and by wheelbarrow and donkey the second two, was most entertaining, though not exactly restful. After we crossed the Yellow River we were in a mountain district, very unlike our Lintsing field. Mountain people the world over are conservative, but all along the way everyone seemed very friendly. As I stood beside the monument erected on the spot where Brooks, the first foreign martyr of Boxer times, died it did not seem possible that that sad time was only ten years ago and that the people inviting me to rest awhile and drink tea with them, or urging me to stay a few days and heal their sick, could be of the same families as those who so cruelly took his life.

The last day of the journey, as the sacred mountain, T'ai Shan, grew from a dim jagged ridge in the far distance against the morning horizon to a group of lofty peaks rising high above us and glowing in the light of the setting sun, we knew something of the awe that is so large a part of the religion of primitive man, and our hearts followed those millions who during forty centuries have climbed to this summit and we too worshiped there; worshiped Him whose worship is to be, not in Jerusalem nor on the mountains of Samaria, but wherever a human heart turns to him in spirit and in truth. And we prayed that the time might be hastened when the people of this great nation shall know Him who seeks their worship.

It was in a side valley of this mountain, in one of a group of five cottages, that I spent nearly seven weeks. It was such a pleasure to meet some of the Methodist, Presbyterian, Baptist and Anglican friends who are part of the large force working in the east and south of our province and an inspiration to more earnest prayer and effort to know something of their problems and successes. Many of you who are interested in mission in China have heard of Mrs. Crawford, who came out as a missionary fifty-seven years ago. For months previous to the day we went to see her she had been in feeble health. She welcomed us most cordially, in spite

of her weakness and suffering, asked about the work of our field and about the other members of the Lintsing station whom she had met. The release she longed for came early in August and her body was laid to rest at the foot of the mountain. She was a woman of unusual ability, an earnest leader of the little group associated with her in the "Gospel Mission."

One of the pleasantest events of the summer was the four days that a few of us spent in a beautiful, quiet valley near the summit. For the most part the mountain is destitute of trees, but here umbrella pines grow on the steep mountain sides and fill the valley, giving shade and fragrance and soft music. The plain, nearly four thousand feet below, lay spread out in hazy green, dotted with the darker green of villages and crossed by yellow winding rivers. There were dim blue mountains in the distance, and white clouds that sailed across the sky and were followed by gray shadows on the plain. We sat under the trees and enjoyed it all while some one read aloud from *Bob, Son of Battle*, or Hugh Black's *Friendship*. Such sunrises as we had! and sunsets scarcely less brilliant! When the damp clouds rolled down upon us from the summit, hiding it and the valley below, and the pines sighed and wept, then too it was beautiful. And when the clouds shifted and broke, giving us glimpses past the dark pines of the sunlit plain, it was more beautiful than ever. Pictures they were, never to be forgotten.

On my way back to Lintsing, I spent a few days in Tsi Nan Fu, the capital of the province, meeting new friends and learning of plans and methods of other missions that might be of use in improving our work. I was especially interested in the new Union Medical College, in which we hope men from our part of Shan Tung may some day receive medical training. The course is one of five years and requires at least one year of college work for entrance. The teaching is all to be in Chinese.

It was interesting to see the progress in construction of the railroad from Tientsin to Shanghai. In this region the track bed is for the most part thrown up, lime is being burnt and bricks made. South from Tsi Nan a number of miles of track has been laid and a construction train goes puffing and whistling back and forth. It is expected that in two years the line will be completed except for the great bridge over the Yellow River, and there steam launches will take passengers across until such time as the bridge is ready for use. The station nearest Lintsing will be more than a day's journey away, but will still not be so far distant as the nearest station on the Peking-Hankow line west of us.

I enjoyed my vacation, but there was always a restless desire to be back

in Lintsing where I knew my poor sick people were wanting me, and then too I didn't like to be missing the excitement of the rebuilding that was going on. When Mr. and Mrs. Ellis and I came down to Lintsing three years ago there was a question whether the station, as such, would ever be reopened. But to-day in our new compound of twenty-five acres we see buildings rising on all sides. The Ellises and McCanns have already moved into the new Ellis house and by the time this reaches you the Eastmans will be settled in their house and Miss Ellis and I with them, while we watch the building of the house that is to be ours. It seems too good to be true that we are really to have a house of our own, one that will be large enough for all our needs, and private and homelike enough to be restful when we come back from school or country tours or hospital. In a few weeks our girls' and boys' boarding schools will be in session with more pupils and better buildings than they have ever had. About the three courts that have been so well fitted up for dispensary rooms and the beginnings of a hospital and about the poor sick people who have welcomed me back with enthusiasm that makes my heart warm and eyes misty, I hardly dare say a word, for I would not know where to stop!

Please pray for our work here, so full of problems and possibilities, and pray for us who are the workers, and because you are my personal friends I feel that I may ask you to pray especially for me, that physical strength may be given me and spiritual understanding sufficient for the great work entrusted to me.

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## TOURING IN THE VILLAGES OF INDIA

BY C. S. QUICKENDEN

During this month I have visited in six different villages. It is harvest time and most of the women and even little girls are out all day in the fields picking cotton. The women earn two annas (four cents) per day and children less,—it's a pitiful wage. The only chance the Bible woman has of seeing them is out in the fields while the women rest a little; or a night after the day's work is done. I could only see them then or early in the morning before they went to work, so did most of my traveling in the heat of the day when they were busy. Between two villages I met what seemed to be a wedding party; and true to Oriental customs all the men were comfortably seated in a covered cart, while all the women were walking in the sun.

In Sevalpetty, in addition to the work among Hindu women, the Bible



woman has an interesting work among the women of the congregation. The congregation is composed almost entirely of farm laborers, poor people who work in the fields and who, until two years ago, did not think it necessary for women or girls to read. But the men have grown in grace wonderfully and last year asked that we send a woman to teach their wives to read. They were in earnest and the Bible woman started work there in May, 1909. Now every woman who is able to learn to read is studying and six are already reading the Bible, after only ten months study. Their only chance of study is at night after a day's work in the fields and there is the evening meal to cook before they can sit down to read.

The next village was Mookoor, on the seashore forty-five miles away. The people are fishers who came three years ago from Roman Catholicism. They have had nothing but persecution; but they grow stronger under it and are rapidly growing in grace. Four times our people built a church of Palmyra wood and leaves and each time it has been destroyed by their enemies—so we held our Sunday services in the pastor's house which is fortunately of brick and mortar so they can't burn it down. Most of the people were fishing at a village eight miles away, but several of them walked in to Mookoor for the Sunday services and brought a rupee as a praise offering, because they had found a new place where there were good fish.

In Puhampetti too there is encouragement. A caste man, an inquirer, came here two weeks ago and asked us to send a woman to teach his women and girl relatives. One of our Bible women went to see them and found fifteen women eager to listen and learn and fifteen or twenty little girls have been added to our school there also. There is no room in the school for them so we have a leaf shed put up outside,—a sort of veranda. About the same time I received a letter from another Hindu man asking for a woman to teach his caste women, but alas, I've no one to send!

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## AN ITINERARY AMONG THE KULLAR PEOPLE IN THE MADURA DISTRICT

BY MRS. MARY D. BANNING

We were a band of eighteen; some of us being students of the Theological Seminary; and when we pitched our tents in the market place or in some grove of beautiful tamarind trees, we made quite an impression upon the natives. Everywhere we were treated with the utmost kindness.



Too much familiarity was all we could complain of. It was almost impossible to have any privacy, for the people were so curious about everything in our tent.

Mr. Banninga and the men divided in separate parties and preached in the villages while I generally took charge of those around the tent. So few of the men and boys and of course none of the girls or women, that grouped around me could read or write. Everywhere we were met with the plea for schools. In most instances they offered to help in getting schools started but, alas, could not do it all, and money from the missionary funds is so limited—however, the desire, if keen enough, will find a way somehow, sometime.

My heart went out to the little girls, especially. Even when they are tiny babes their ears are pierced and huge lead rings are hung from the lobes. They are supposed to have these exchanged for gold ones when they are ready to be married. The father goes deeply in debt many times in order to accomplish this. It is no wonder the little girl babies are so unwelcome. They would be willing to give many of them away. One can understand some of the marks of hopelessness on the faces of so many of the women when one comes into such close contact with them.

We went to some villages of Christians and again and again hope surged within us as to the possibilities that we could raise ignorant, superstitious, down-trodden hopeless masses to a higher and a better life. In the evening pictures on the life of Christ were shown and usually large numbers of villagers would gather and listen to the words and songs which we hope will bear much fruit. A great many Scripture portions were sold and many tracts distributed on this trip. We felt that there were a number of earnest inquirers who were not far from the kingdom but oh, the work still to be done is almost appalling.

WOMAN'S BOARD OF THE INTERIOR

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RECEIPTS FROM OCTOBER 23 TO DECEMBER 10, 1910

COLORADO . . . . .	\$59 50	TURKEY . . . . .	5 0
ILLINOIS . . . . .	1,589 88	MISCELLANEOUS . . . . .	1,015 0
IOWA . . . . .	400 98		
KANSAS . . . . .	330 86	Receipts for the month . . . . .	\$6,923 0
MICHIGAN . . . . .	1,024 10	Total since October, 1910 . . . . .	6,923 0
MINNESOTA . . . . .	735 45		
MISSOURI . . . . .	708 12	JUBILEE FUND.	
MONTANA . . . . .	15 75	Receipts for the month . . . . .	\$335 6
NEBRASKA . . . . .	82 46	Total since October, 1910 . . . . .	335 6
OHIO . . . . .	300 41		
OKLAHOMA . . . . .	3 17	BUILDING FUND.	
SOUTH DAKOTA . . . . .	100 28	Receipts for the month . . . . .	\$1,452 2
WISCONSIN . . . . .	453 63	Total since October, 1910 . . . . .	1,452 2
GEORGIA . . . . .	7 00		
NEW YORK . . . . .	30 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
TEXAS . . . . .	6 50	Receipts for the month . . . . .	\$185 0
CHINA . . . . .	5 00	Total since October, 1910 . . . . .	185 0
INDIA . . . . .	50 00		

MISS FLORA STARR, Asst. Treas.



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2.3 2.3





A cable from Smyrna, January 30th, announced the partial burning of the **THE SMYRNA** Collegiate Institute for Girls in that city. Happily there was **FIRE** no loss of life. The building was insured but there must be inconvenience and privation in providing for the temporary housing of so large a number.

Miss Fidelia Phelps of Inanda Seminary sailed from New York, January 28th, returning to her work after a year's furlough. She has as traveling **MISSIONARY** companions Dr. and Mrs. J. B. McCord, who, with their **PERSONALS** younger children, are on their way to South Africa, accompanied by a trained nurse, Miss Mattie MacNeil, who will assist Dr. McCord in his hospital in Durban.

The many friends of Miss Harriet L. Osborne are sympathizing with her in the accident which recently befell her. While descending the stairs in her home in Poughkeepsie, she slipped and fell, fracturing the knee-pan, thus rendering a serious operation necessary. Instead of fulfilling her many engagements to speak she will be confined to the bed for several weeks, but her physicians hope that she will escape without permanent injury to the knee.

Miss Harriet Seymour, who is tenderly cared for in the home of her niece in Lansdowne, Pa., "celebrated her eightieth birthday by a surprise party of about fifty friends who came with gifts and flowers, to emphasize their loving congratulations to her."

Sorrow has come to the Western Turkey Mission, as well as to the family and friends of the Rev. Herbert M. Allen, whose death occurred in Constantinople, January 25th, from pneumonic grippe. Mrs. Allen is left with six children, two of whom are in Auburndale. The blow is a heavy one also to the aged father and to the sister, Miss Annie T. Allen, who was hoping to return before long to her work in Brousa. Heartfelt sympathy is extended to all these afflicted ones, as well as to the mission, where Mr. Allen's loss will be much felt.

Miss Julia A. E. Gulick, who is spending two years in Honolulu in work for the Woman's Board of the Hawaiian Islands, says in a recent letter, "I

have made lately a good many calls with a district visiting nurse who connected with the settlement work of the city. She took me to see the Japanese in her district and I interpreted for her when we found any sick people. In this way I have made the acquaintance of a good many who I can visit at other times. Sunday mornings and at other times I take Bible pictures to the tenement houses and tell a story to those who gather about."

The Jubilee Meeting in Washington, D. C., February 2d and 3d was considered a most gratifying success. It is felt by those best qualified

THE WASHINGTON JUBILEE. held in that city, this has advanced the cause of foreign missions and will, it is believed, leave a lasting impression upon those who attended it, which will result in increased interest and gifts.

The Jubilee opened Thursday forenoon, February 2d, with two drawing room meetings. One of these was held in the beautiful home of Mr. John Hay, and the other at the Congressional Club. At the same hour there was a Consecration Service at one of the churches at which the keynote was "Gratitude—Loyalty—Love."

In the afternoon, the guests of the Conference and the chairmen of the Washington Jubilee committees were received by the President of the United States and Mrs. Taft. A copy of *Western Women in Eastern Lands*, bound in leather, and bearing on the fly leaf the autograph signature of Mrs. Montgomery and the names of the Jubilee committee, was presented to Mrs. Taft. The luncheon at the New Willard on Friday was a wonderful affair. It was attended by seven hundred of Washington's representative women, and had space permitted, eighteen hundred tickets could have been sold. The President sent ten pieces of the Marine Band to furnish music, and the addresses by Mrs. Montgomery, Mrs. Peabody, and Dr. Mary Riggs Noble of India, were of a very high order.

The reception given by Mrs. John R. McLean at her palatial home, in honor of Mrs. Montgomery and Mrs. Peabody, was a brilliant occasion.

Some of the special features of this Jubilee were a Five O'clock Meeting for Busy Women, a Mass Meeting for Colored Women, a Story Hour for Children, addressed by several missionaries, a Students' Meeting, and a Workers' Conference.

Our own Denominational Rally was well attended. Mrs. Frank J. Gooch presided and the speakers were Mrs. Etta D. Marden of Turkey, Miss Kate G. Lamson, and Miss Emma L. Bridges. Gifts were gathered and pledge cards circulated for the Jubilee Offering, which is to be devoted

the building so much needed for the work at Gedik Pasha, Constantinople, represented by Mrs. Marden. The closing meeting at Continental Hall was an enthusiastic one. The audience numbered about two thousand, and the inspiring addresses of Miss Hughes on "The New Woman of China," and Mrs. Montgomery on "The Triumph of Missions," brought this first meeting of the Eastern Jubilee Campaign to a climax which emphasized the watchword used as the slogan of this movement:—

**"The End of the Convention is the Beginning of the Conquest."**

Once more we are permitted to show on these pages the likeness of a new worker. Miss Edith Davis was born in Kobe, Japan, where her

A NEW father, the Rev. R. H. Davis, was a missionary of the American Board. Miss Davis is a graduate of Olivet College and has had several years' experience in teaching and in Y. W. C. A. work. For the last two years her work has been in Des Moines, Iowa, where her Commission Service was held in the Plymouth Congregational Church January 29th. Miss Davis sailed from San Francisco February 15th to join the North China Mission, where she will probably be associated with Miss MacGown in the Stanley Memorial School. From a child Miss Davis has hoped to be a missionary, and in her sophomore year in college, she definitely dedicated herself to go where the need was greatest; and now with more than ordinary gifts and experience, she is on her way to make glad the hearts of those who wait to welcome her.

EDITH DAVIS

The Centennial report of the American Board is most attractive with pictures and maps illustrating its work in many fields, and contains also very much valuable information for Congregational workers. (John G. Hosmer, Congregational House, Boston, price twenty-five cents.)

The report of the Walker Home for Missionary Children at Auburndale is at hand, and is also most beautifully illustrated and full of facts which should be known to all interested in the welfare of missionary children whose parents are in the field, and in the missionaries on furlough who find the Home a real resting place.

Among the new leaflets ready for use in the Jubilee meetings, as well as in other places, are: "The Woman's Board,—Its Aims," a four page folder, and "Reaching our Constituency," designed for auxiliary leaders, by Mrs. Charles H. Daniels. (Sent on receipt of postage on application to Miss Hartshorn.)

An attractive and helpful Lenten Letter has been prepared for use in our auxiliaries. It will carry a real message to the busy woman of to-day and

THE LENTEN should be widely circulated, together with the envelope OFFERING. for the Lenten offerings. Miss Hartshorn will gladly furnish these in any number desired.

For the purpose of securing greater accuracy in the *Year-Book* columns of contributions to our benevolent societies, the National Council voted at THE FINANCIAL its last session to ask the treasurers of the societies to furnish the figures. This first time, because of the fiscal calendar so long established by the Woman's Board, we have reported gifts received by us between December 18, 1909, and December 18, 1910. Next year, however, we should conform to the rule of the *Year-Book* and report for the calendar year of 1911. In preparation for this we have called on the Branch treasurers to send to us all moneys received by them up to December 31st (in place of the usual January 18th remittance), and so clear their treasuries before the opening of the new year. The comparison of figures below has therefore little significance. A loss is to be expected in comparing a short period with a longer, but with February we shall return to the normal arrangement, and we hope then to find that our societies are gaining all along the line.

#### RECEIPTS FROM DECEMBER 18-31, 1910

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total
1909	\$7,575.82	\$2,437.00	\$167.50	\$4,282.96	\$14,463.28
1910	4,887.85		296.37	2,570.01	7,754.23
Gain			128.87		
Loss	2,687.97	2,437.00		1,712.95	6,709.05

#### FOR THREE MONTHS TO DECEMBER 31, 1910

1909	18,488.63	6,323.50	409.50	19,555.35	44,776.98
1910	16,405.86	4,821.50	386.67	4,675.76	26,289.79
Gain					
Loss	2,082.77	1,502.00	22.83	14,879.59	18,487.19

## CHANGES I HAVE SEEN

BY MARY E. ANDREWS

Miss Andrews, who joined the North China Mission in 1868, was one of the first seven missionaries to be adopted by the Woman's Board. For more than forty years, she has been a powerful factor in the evangelistic work at Tung-chou, as well as a successful teacher of young men in the Theological Seminary. Many will recall her visit to America after the Boxer uprising, and her wonderful address at the annual meeting of the Woman's Board in the autumn of 1900. Miss Andrews has been supported during her long term of service by the New Haven Branch.

THE result of our missionary work in the uplift of womanhood in North China is a large one. It would fill a volume to tell of what I have seen of such uplift, of the changes in homes and lives when the light of God's love shines into these dark hearts.

Their faces show the change. One of the things which most impressed me when first I came to China was the vacant look on the faces of so many of the women; and the reason was soon manifest. Living a life of utter ignorance, never from childhood having been taught anything beyond the common duties of the home, to prepare the food and make the clothes and to embroider her shoes, how could any woman's mind and heart be otherwise than empty? Ignorant mothers had nothing to teach their little children. The boys might later go to school and a somewhat larger life might open for them, but for the girls there was no outlook beyond the same narrow lives which their mothers and grandmothers had lived before them. To be well married was the one thing to which to look forward; but marriage brought no broadening of the life. No man thought of his wife as a helpmeet. Love and companionship had no place in married life. How could they have, when husband and wife had never seen each other until after the marriage ceremony? Of course a man must have a wife to care for the home and bear children. That was what all women were good for. No man, even though educated himself, would for a moment think of teaching his wife to read. Why should he? I remember well the joy with which I learned, during my first year in China, that my personal teacher who had

MISS ANDREWS



just become a Christian, had begun to teach his wife. It seemed to me a long upward step, as indeed it was. As for the women themselves, for the most part they simply accepted their position as something from which there was no escape. Never having known a different state of things, they had no desire to learn to read or to have their little girls taught. We were continually met by the question, "What is to be gained by it? Women cannot hold office. Why should they learn to read?" If a woman had a husband who did not beat her, if she had enough to eat and to wear, especially if she were the mother of sons, what more could a woman ask? Living in the narrow circle of her home, for only under exceptional circumstances would any respectable woman be seen in the streets, knowing nothing outside, how could a woman have anything to think of or talk of except the veriest trifles? No wonder that minds were vacant or that faces showed the vacancy.

The change came only gradually and slowly, but it has been a very great change. As the gospel found its way into hearts, those who received it felt a new desire stirring within. They began to want to learn to read and especially to sing "but" they said "we are so stupid; we can never learn." And indeed it was no light task for an old woman, or even one in middle life, who never had tried to learn anything, to attempt to recognize and remember enough of these complicated Chinese characters to be able to read even the simplest book. However, we always encouraged every woman, no matter how old or how stupid, to make the attempt and often the success far exceeded their brightest hopes. It was such a delightful experience to find that they could learn to read. Many were the hours we spent in those early days, when we had no Bible women to help, sitting beside some old woman on her "kang," going patiently over and over and over again some Bible verse or line of a hymn, until at last the words found lodgment in her mind, and something of truth, a place in her heart. It was the very drudgery of missionary work, if anything in such work could be called drudgery, but it paid. I think of one woman, Mrs. Chang, Mrs. Chapin's nurse, with whom I worked daily, week after week and month after month, wondering many times whether she would ever learn to read. But later she became one of our Bible readers and for years did faithful work in many homes.

But many of the Chinese women are very bright and quick to learn. One of the first women whom I taught in Tung-chou was Mrs. T., a woman who came into Mrs. Chapin's home occasionally to sew or help with the housework, and so had learned something of Christian truth. Her home

adjoined ours, and I used to go over every day to teach her and her son's wife. Both were bright women and eager to learn, and in their hearts the gospel seed found fertile soil. The elder woman seemed a lovable woman even before she became a Christian and she brought all that was lovable into her Christian life. She was the first woman received by our Tung-chou church, and our first Bible reader. I gave a good deal of time for several years to teaching and training her for that work, and she became a very dear and valued helper. Notwithstanding her closely bound feet, (for in

#### SCHOOLGIRLS OF TUNG-CHOU

those days no respectable women in Tung-chou had unbound feet), she went here and there, into all the homes that were open to her, telling of the Saviour's love and everywhere her refined face and winning ways and loving spirit won a way for the truth she taught. Later she became matron of the boys' boarding school, bringing the same faithful loving spirit to this new work, and having a strong influence for good over all the boys she mothered.

It is interesting to see the eager desire of the mothers, who have not had the opportunity themselves for school training, that their children should have what they have missed. The consequence is that our primary schools are crowded, and many of the girls look forward to the higher education of the Bridgman Academy and Woman's Union College. In these primary and preparatory schools, some of our best educated young women find scope for their powers. One of these, Mrs. Si is the daughter of a serving woman in one of our missionary families. The mother, a Christian woman, but with little of education herself wanted her children educated, and this daughter, Shu Shan, after passing through the lower schools, went to Peking, took the full course of study and was graduated, but before the school had reached a complete college grade Shu Shan came home and was married and now makes a happy home for her husband, his old mother, and her own little one, and at the same time occupies the responsible position of head teacher in our girls' boarding school, of which Miss Browne has charge, her husband occupying the same position in the boys' boarding school. Miss Browne finds her a faithful and efficient helper, one in whom she has the utmost confidence.

All of our Christian women can read, more or less, though some of them were too old when the truth first reached them, to make large advances in learning. Many are quite equal to the work of teaching others, and of leading meetings, and some can conduct station classes in the country, with very little superintendence or help from the missionary women. And it is not only those who are in our employ as teachers or Bible women, but many of our other women, besides making happy Christian homes, are doing some kind of Christian work. Our little Missionary Society, which first opened the eyes of our women to a world outside of themselves, developed later into a Woman's Christian Association, and still later became a Christian Endeavor Society in which all of the offices are held by the native women, and most of the work is done by them, though we have a place on some of the committees. They visit the hospital and dispensary to teach the women there; they go out on Sabbath afternoon to visit our "shut-ins" and hold little meetings with them, or to heathen homes to tell the Glad Tidings; they have charge of their own and of the children's meetings; they teach Sunday-school classes; and some of the older ones go out, now and then, at the invitation of a native helper, to some village or market town, when a great fair or theatre is in progress, to spend a few days in scattering broadcast the gospel seed among the throngs of country women who gather for such occasions.

When I look around our company of Christian women, with their quiet modest dress and unbound feet (for our Christians no longer bind their little girls' feet, and many of them have unbound their own), when I look into their bright intelligent faces and note their interest in so many things that are going on in the world, when I see the dignified womanly way in which they lead meetings or give reports of their work, and then look back and think of the women as I saw them in those early days, it is indeed marvelous the change which the gospel has wrought.

The changed attitude toward education has naturally its dangers. With their broader knowledge, there is already awakening in the hearts of some of our younger women a determination not to be married but to give their lives to Christian work. They see no reason why they should not be teachers and evangelists as well as we. It is one of the difficult problems still to be solved—God grant to them and to us the Spirit's own wisdom to solve it aright.

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## THE WOMAN'S HOSPITAL IN MADURA

BY EVA SWIFT

Miss Swift has been a member of the Madura Mission for many years and closely associated with the work of the doctors, although herself engaged in the evangelistic work. Miss Swift is supported by the Woman's Board of the Interior.

(See frontispiece)

FOR many years the only medical plant in Madura consisted of a small building of five or six rooms, with verandas front and back, and this was known as "The Dispensary." Here the trained medical assistants met their patients every day, prescribing for them, supplying medicines, and performing minor operations. Dr. Edward Chester came down from Dindigul on Thursday of each week to give this medical work his attention and oversight for one day. Mrs. Capron, however, was close by, her house standing next to the dispensary in the compound. She had had a nurse's training and this, with her long experience, and her association and constant consultation with Dr. Chester, qualified her to be of great assistance in the dispensary, and she set apart one day a week for such work for women.

In the year 1885 Dr. Pauline Root arrived in Madura and began her labors in the same old dispensary, two rooms of which were given up for her use. It was not long before she began to feel, as most physicians do, that mere dispensary treatment is far from satisfactory, since many patients

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Hospital was opened, and until Dr. Parker had taken her language examinations, the work there was carried on by Dr. Frank Van Allen, who had been in Madura for several years and was himself planning and building a fine and commodious hospital for men on the opposite side of the street. If memory serves aright, Dr. Parker assumed the charge of the Woman's Hospital in 1897, having already much experience from practice and

observation while studying Tamil. From the smaller beginnings of that time a large medical work has developed that is far-reaching in its influence. In every department of missionary activity, the missionary superintendent must create the workers who will make development possible. Very few trained assistants were available, and a training class for nurses and compounders, was a first requisite. Since that time Dr. Parker has trained her own nurses, and has received women from neighboring missions who after their experience and training, have gone back to assist in opening and

OPERATING ROOM IN HARRIET NEWELL ANNEX

MR. CRONIER

DR. PARKER

RATHNAM

MISS PITCHAIMUTTHU

conducting dispensaries in several places where there was no other medical aid for women.

Miss Arulmoni Grace Pitchaimutthu, a daughter of the pastor of the Battalagundu church, was chosen to be sent to Madras for special medical training, and after the prescribed course of study, Miss Pitchaimutthu returned to Madura to render efficient aid in the hospital. The morning attendance at the dispensary averages about one hundred and in the doctor's absence at times, Miss Pitchaimutthu sees and prescribes for this large

number of women. Several rooms of the hospital were set apart for dispensary use, and it was inevitable that so many women and children coming to the hospital, should create a disturbance which would interfere with its best work. It was an excellent thing for both departments when it became possible to remove the dispensary into the new building, erected beside the hospital and connected with it by a covered passage. This new building is very appropriately named the "Harriet Newell Annex," and was the gift of a namesake of the young missionary whose devoted life has long been a noble incentive to other women. This annex contains also rooms for the nurses, and an operating room which facilitates Dr. Parker's large surgical work. Very numerous and serious operations take place here, and it is the opinion of a missionary observer that the varied medical experience of such a hospital would be a revelation to the average physician in ordinary practice in Western lands. It goes without saying that the responsibility is immense. As work increases, financial pressure also increases. The hospital receives a grant in aid from the municipality, and this entails the necessity of government inspection and submission of accounts to the government as well as to the mission. Grants are also made from the charitable funds of a neighboring *Zemindari*; and the Woman's Board of Missions, in addition to Dr. Parker's support, makes a yearly appropriation for the hospital. But all these sums together are still insufficient for the needs of the work. A large proportion of women who come to the hospital are among the poorest and for whom no one is willing to pay, and the doctor feels that by charging a uniform fee, she would shut out many of the most needy. She receives fees, however, for outside practice, and hence she has added this to her already heavy responsibilities, partly for the sake of the aid it affords toward the upkeep of the hospital. The fees are small but where the need is so great, small sums cannot be neglected; but her fellow-missionaries regret to see the strain put upon this willing worker, by the necessity of earning by overwork, the money which enables her to carry on the hospital. Dr. Parker's fame has gone out over the south of India. She receives calls from long distances, which involve travel of a severely fatiguing kind, and very considerable physical hardship. Not a few patients come from places a hundred miles distant. The women of some castes in Southern India have long been in the habit of cutting the lobe of the ear, stretching it and loading it with heavy leaden or gold ornaments that hang to the shoulder. A change of sentiment is taking place, and it is common for women to come one hundred miles for the simple operation of having their ear lobes

ut off. Dr. Parker's services are also in demand in the households of several of the native princes, and her access to the inner apartments of the palace often gives her glimpses of life shut away from the ordinary observer.

Dr. Parker's sympathies have been touched by the pitiful condition of lepers in the district. They are numerous and neglected, and sometimes a sad case among Christian families adds to our many problems. She has been hoping to establish an asylum for these suffering ones and has been making an effort to that end.

Now and then some patient in the hospital seems likely to neglect or dispose of a child, and as it is always easy to consign a girl baby to a sad fate, such children make a strong appeal to Dr. Parker. She has now quite a houseful of such little ones who are being trained to a life of Christian usefulness.

Mlle. Cronier is Dr. Parker's loving assistant in all these branches of work—keeping the house, ministering to the sick missionaries who seek Dr. Parker's aid, caring for the children, sewing for the hospital, and carrying much responsibility for the nursing of patients in the wards.

What a fellow-missionary feels in regard to this work is that it is worthy of a larger support from the homeland.

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## “MOTHER SORABJI”

BY MRS. L. S. GATES

We are permitted to reprint from an Indian paper this touching tribute to one of the best known of India's Christian women, prepared by one who knew her intimately.

Of the few notable women who have made a name for themselves in India “Mother Sorabji” will rank among the highest.

The appellation “Mother” was given to her by many loving friends, and these included English, Parsee, Hindu, Jew, and Mohammedan, for her friendships were cosmopolitan. She was honored in her life; and now that she has gone to her heavenly home, every one who knew her will rise up and call her blessed. She was so widely known that letters from overseas, simply directed “Mrs. Sorabji; India,” have been delivered to her. Now that this noble life, well-lived and honored of the Master, has ended, we would perpetuate her memory in every way possible. A life of such rare beauty and so filled with good works, should be an inspiration to every person, especially to every woman, in this land.



Franscina Sorabji was born at Ahmednagar, December 13, 1833. Her parents were of South India origin, and she spent most of her girlhood in the beautiful Neilgherry Hills. There, no doubt, she enjoyed and learned to appreciate the beauties of nature, a quality which remained one of the charms of her life. Her garden was always her delight, and at her funeral the flowers culled from her own garden made many a wreath and floral emblem to lay upon her coffin.

Not many Indian girls have the good fortune to be helped by a sincere English friend, as Franscina had. But coupled with this outside help was her own keen intelligence, responsiveness and desire to learn, which made the most of all outside helpful influences. Thus was she able to rise above the insufficient educational methods for girls which prevailed as far back as the forties. By her own spirit she changed into pure gold whatever came to her.

At the age of twenty, marrying one of the first Christian converts from Zoroastrianism, she began to bear bravely the sneers and taunts of those who were fighting Christianity. Once, while passing along the streets of Bombay, one of Mr. Sorabji's relatives spat upon the couple. He in great grief bemoaned that she should have to suffer these taunts. With a beaming countenance she assured him it was a joy to be worthy of suffering for the Master, and she was glad to share with him all the trials. It was a long fight, lasting many years. He saw family, friends, and fortune slipping from him, but never did he turn back, nor did the faith and courage of his wife fail him.

After joining the Church Missionary Society they were sent to Nasik where in connection with Rev. W. S. Price they founded the Christian village known as Sharanpur, a mile and a half from Nasik. This little village was a most interesting experiment. It had its mission rooms, its church, and its industrial school, where lads cut adrift from their homes learned trades which helped them to live industrious, frugal lives. It is interesting to know that the coffin in which at the last she was laid, was made at this same industrial school, and that the young men who made it put extra work into it, polishing it as well as they could, because of their love for one who in their grandfathers' time had worked for the boys. No caste was allowed in the school; Indian crafts were taught; and all that was done, was done with the purpose of enlarging their field of usefulness for India. Here the boys were trained as carpenters, masons, bookbinders, and builders of transport wagons. The light vehicle known all through the Deccan as the *tonga* was built first at Sharanpur, and owed its improvement in design to Mr. Sorabji.

Those were the days of the great slave traffic. British officers were kept busy trying to rescue the poor creatures along the Arabian coast, and many of these boys and girls were sent to Sharanpur, where they were taught trades. After a slave boy had finished the course, he was set free—with his trade. Some of the boys returned to Africa with the traveler Livingstone; and it was some of these Sharanpur boys who went, with the remains of their leader, to England.

While her family was growing up, Mrs. Sorabji gave her energies to the training of her children. She devoted herself to them, teaching her babies by a kindergarten system invented by herself, making their lives interesting and progressive. What she learned from her own children, she was eager afterwards to apply to the advancement of her fellows in the vast Indian Empire. She was familiar with the life of the young; in her own family she began the experiments and efforts which she later continued for the improvement of India.

When Mr. Sorabji was sent to Poona, she decided that in that healthy climate was the place for her to start her new plans. In 1876 she began what later became the Victoria High School. She was not discouraged that only seven pupils came to her at first, but their nationalities were a foreshadowing of the influence she was to have over those of different races. These seven included Parsee, Jew, Hindu and English. The first day the little Brahman girl pulled her garments closely about her in order to avoid defilement; but after a few minutes she felt no fear.

Mrs. Sorabji visited England in 1886. There she interested many English ladies in her plans, and was able to set her own school on a firm basis as well as to turn the hearts of many toward an interest in all foreign mission work.

In the course of time, in addition to the Victoria High School there were started several primary schools for Hindu and Mohammedan children and an Anglo-Vernacular school for Parsees as feeders to the high school. The pupils from these schools number into thousands. Any ordinary human being might have broken down under the accumulation of duties, but Mrs. Sorabji was not ordinary. Her loving sympathy was extraordinarily active.

She was the most forward of educationalists, the most keen of Indian reformers, and the most earnest of Christian missionaries. Her work in the last department can never be measured; it lives in the hearts of many who looked to her for encouragement in various lines and who also received from her a help in their religious life such as they would not take from anyone else.



school teachers' class and elsewhere. And he had entered a plea with her parents, that they should give him this daughter in marriage. It was an Indian love match! Both of them had reached years of discretion. Nevertheless, the parents had planned, according to custom, themselves to arrange for their daughter's husband. Her filial devotion kept her at home until the parents could give their full consent. After their very happy marriage, Mr. and Mrs. Karmarkar lived in Bombay a full, rich life of service in both the Indian Christian and the Hindu communities. Guru Bai studied Hindustani, so that she was able to visit in Mohammedan homes; also the Guzerathi language, that she might be a welcome visitor among this wealthy trading class from Guzerab. Her linguistic ability has made her invaluable as a worker among many, who might not otherwise have been reached. And her Christian spirit and devotion to the work of the Master has rendered her versatility the means of important service.

In 1892, Mr. and Mrs. Karmarkar, at their own expense, achieved their long-cherished desire of coming to the United States in order to fit themselves, more efficiently, to minister to the needs of their fellow countrymen and women. He took a theological course at Hartford and New Haven, while she studied in the Woman's Medical College of Philadelphia. It was a happy day for Bombay in 1893 when her own loved son and daughter returned—each with a degree of honor, won in the United States,—he the Rev. S. V. Karmarkar, B.D., and she, our own Guru Bai Karmarkar, M.D. Mr. Karmarkar has done signal service in his evangelistic itineraries among the various missions in India; and three years ago, in his very fruitful visit among the churches and societies of Japan.

It did not take long for "Dr. Guru Bai" to win a good practice among private patients. But the question of the expense of sustaining a dispensary was a difficult one. Funds in the mission treasury were low, so that later on, when an opening came for her to become the resident physician at the Cama Hospital for women (a hospital built and endowed by one of the leading Parsee families of Bombay), Dr. Karmarkar accepted the position for one year. Many an inmate has told me of the blessing it had been to come under "Guru Bai's influence"!

At the close of the year there,—a year when plague had devastated Bombay city, and was fast seizing its victims in neighboring districts,—an invitation came to Dr. Karmarkar to become the lady physician to His Highness the Maha-rani of Baroda. The Maha-rajah—or the Gaekwar of Baroda—is counted the most enlightened ruler among the princes of India; and he showed great sagacity in his extension of the sanitary measures taken to

prevent the spread of plague in his own dominion. One of his first was to appoint Dr. Karmarkar to inspect all women arriving by train city. When I went to Baroda, where I arrived at five o'clock in morning, there, at the station, with watchful alertness, stood Karmarkar, permitting no woman or child to escape her, and yet so so careful not to trespass on caste feelings or prejudices, that instead of irritating them by her careful inspection of each case, she often a friend, and always the consent of the individual.

During her year's stay in Baroda, her house proved the most welcome resort, to many a poorer citizen, as well as to the families of the

officials. She performed skillful operations—one of which brought her a name, and in one case, a band was so profoundly grateful for what had been done for his wife, that he brought Karmarkar an exquisite and enameled watch, set with small diamonds. Highness the Gaekwar, when she was leaving, bestowed on her a beautiful ring of diamonds and sapphires in recognition of her faithful service in his dispensary. And he added a generous contribution toward a dispensary building, which has to this date one of the greatest needs for work for women and children in Bombay.

#### DR. KARMARKAR WITH A PATIENT

Dr. Guru Bai's desire to be as a pronounced Christian physician, made her welcome the return of the mission. As she was forced to strict neutrality in the two positions she had been filling, she felt that, in order to serve Christ whole-heartedly, she must be free to speak of the Great Physician, and to labor for the salvation of sin-sick, as well as for suffering bodies. Her work for the past twelve years and more has been in Bombay City. She has three distinct lines of

First, a large private practice in homes, rich and poor, where she brings Christian comfort, in her message, and the proof of Christian love

her medical work for her patients. The accompanying picture is of one of these beautiful women, a patient sufferer to whom she goes. Guru Bai's touch on her shoulder is reassuring and this woman of high caste is ready to endure anything that such a "good doctor" thinks is best. The confidence such women place in Dr. Karmarkar is marked by their earnest desire to tell her everything. Then Guru Bai's sincerity invokes truthfulness on their part—and it is rarely that one conceals her condition or the difficulties of her life from Dr. Karmarkar.

Second, Guru Bai of late years, for want of a suitable building has made use of her husband's Good Will Hall; during certain hours of the day, as a dispensary. With almost no equipment for medical work, in a place used every day as a preaching hall and for an enquirer's meeting place, she has daily given relief to scores of sufferers. And as they wait in turn, the Bible woman is always there to tell them of the only One who can give them the heart cure, which brings peace in suffering, and comfort in sorrow.

Third, Guru Bai has never had a child of her own, but she has been a mother to many. During the terrible famine of 1897, Mr. and Mrs. Karmarkar adopted two little famine girls, and took upon themselves the support of six other children,—four boys and two girls. The first two were too small and too much weakened to be placed in school! It was the most loving motherly care, given in unstinted measure night and day, that enabled her to save them. One has since died. The other is a good scholar and a great comfort in the Karmarkar home. Soon after the death of the first little girl, a little foundling girl not more than three months old was left on their doorstep. They took her as God's substitute. And now they have the comfort of two daughters who honor them as though they were their own parents. The other six were placed in the mission school at their expense. One of the girls is now an efficient nurse in a distant hospital. One of the boys—an unusual scholar—is now in college. All of them are worthy Christians.

And so in her own home—ministering to the poor and needy—or by the bedside of suffering women secluded in their homes Dr. Karmarkar is representing to the women and children of Bombay the Christ,—

“The healing of whose seamless dress,  
Is by their beds of pain!”

**NOTE.**—The missionaries in Bombay have in mind a plot of ground on which it is hoped to build the much needed dispensary for the benefit of the hundreds of women and children living in that district. It is near to no hospital, nor to any dispensary, and it is close by to the building in which Dr. Karmarkar's husband is doing such efficient evangelistic work. About twenty-five hundred dollars of the five thousand dollars needed for the erection of this long hoped for building are in hand. Dr. Karmarkar's work is far-reaching in influence and it is a real ministry of healing.

**"THE JOY OF ARRIVING"**

BY IRENE LE WALL DORNBLASER

Miss Dornblaser sailed last September to join the Foochow Mission. permitted to reprint in this form a part of her letters to home friends.

**I**'M really here!—and perfectly happy! But I must not go too far and plunge into my account of present conditions without being a faithful historian of what leads up to them.

As I wrote you, I decided to leave the Luetzow at Hongkong and go up on the same steamer with Miss Ogsbury. We came into Hongkong

just at six on Wednesday evening; and Mr. Richards came immediately to the Hotel, where we remained until Friday noon. We telegraphed our mission friends that we were coming on the English steamer Hai Yang. On Friday noon we sailed.

There were only four first-class passengers and we had things very much our own way. The captain showed me many kindnesses. He is a good Christian and quite interested in the work and very friendly with all of the missionaries along the coast. We came into Hongkong on Sunday morning, and it is Captain Hodgkin's principle never to sail on a Sunday. I was able to go ashore with Miss Ogsbury and attend mission services, returning on the Hai Yang on Monday.

## MISS PERKINS AT PAGODA ANCHORAGE

On Tuesday morning we drifted into Pagoda Anchorage where Miss Perkins, Miss Ward, Mr. Hubbard, and three Methodist ladies remained. There is no pier there, so they came in a launch and two sampans to board the vessel. Miss Ward, Miss Perkins and I took the launch first.

at and ascended the Min River about thirty miles to the Foochow

It was a delightful ride. They were in high glee over their acquisition,—the baby of the mission." We enjoyed the beautiful

The mountains are grand! And you know how I love them. My window here in Diong-loh I can look out over the Kuliang where the missionaries' summer resort is; and in doing so, I cross the Min River and several little lakes or artificial ponds. I met a great many of the mission people, besides large numbers of native Christians.

I have been very  
to see the new

Both Miss  
and Miss Per-  
cidents wrote me  
of welcome. Miss  
on took me over  
to introduce me to the  
the first afternoon,  
telling them that I was  
like a baby." I  
could not talk and had  
nothing to say.  
e. They are  
teaching my Chinese  
but have not yet  
learned it. I called on  
the American Consul,  
Dr. Gracey, the day  
I arrived, and was  
registered, all but  
my Chinese name.

It is essential; for  
the natives have no

ON THE JOURNEY

names for our own names. Dr. Gracey is a very genial man, a gentleman to the missionaries, they say.

I arrived about the time of the Chinese conference. It was the annual convention of the native Christians of the Foochow Mission. It was very good to see right at the first so large an assembly of converts.

Just before the close of that convention, the annual meeting of the missionaries was held; and that proved to be most interesting and helpful in many ways.



It gave me a general idea of the various branches of the work and who belonged to each, as well as an opportunity to become personally acquainted with all those who were present.

The mission voted that I should live this year with Miss Perkins at Diong-loh and study the language, with the understanding that when I am ready for work it will probably be in the "Foochow Girls' College" at Pong-sang, where Miss Garretson and Miss Ward are. So, it's a joyous present and a bright future.

On Friday, Miss Perkins and I took a house boat and came to Diong-loh. It was a very interesting trip. When we arrived the coolies were there to meet us with sedan chairs. We took our chairs and went into the village, stopping first at the woman's school, and then passing on through and up to the hilltop where the girls' school, our home, is located. I never felt so important in my life! I began to think I was mistaken in my identity. Miss Perkins insists that the ovation was all for the newcomer, though I still reserve my doubts. But the fact remains that when we stepped out of the boat, the coolies were firing crackers in huge bunches; and when we arrived at the woman's school sentinels hastily went in to report, and the women were all standing, smiling and bowing low, and shaking their own hands and saying "*Bing ang*," while the sentinels shot off more firecrackers, and as we rode away, it was a genuine Fourth of July display. All the way through the village, the people were at their doors staring at the "foreigners" in undisguised curiosity, and here and there one told another that this was the *sigu* (single lady teacher). At length we arrived outside the compound of our home. The native teachers were all out, and, as I stepped out of my chair, they began to shoot more firecrackers, and motioned me to go on to the gate. When I arrived it opened, and there stood the pupils of the school on either side of the walk, lining it to the door, each one holding a yellow or white chrysanthemum in her hand. They first sang a dear little song whose refrain was "*Sigu, Bing ang*," and motioned me to pass between the lines.

As I stepped forward the first two marched to meet each other in front of me, and making the quaintest and sweetest of little bows presented me with their chrysanthemums and retreated, letting the next two meet me at the next step. And so I was escorted to the door, where I found myself laden with an armful of beautiful big chrysanthemums. That night they had a little entertainment for me in the schoolroom and then took me out to the lawn, where they sent off some beautiful fireworks. Miss Perkins says fireworks are the Chinese' expression of happiness, and they seemed

happy. They do love Miss Perkins and it has seemed to grieve them that she was so lonely. They had been praying for me, she said, ever since they heard that some one was to come to be with her.

I am already beginning to have the "hundredfold in this life." I never have loved so many individuals to the square group in my life; and they really seem to love me! Besides it is an unspeakable joy to see the work going on. It all seemed so far away at home; here we have it in our daily life.

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## CONTRASTING SCENES

BY MRS. JAMES D. EATON

YESTERDAY I addressed a mothers' meeting at Pilgrim Mission, which is connected with our Montclair church and reaches mainly the working class. They met in a cheerful, well-furnished church parlor, carpeted and even provided with a piano. There were about thirty women present, and they were well dressed and comfortable looking. I could but contrast them with the mothers of a similar meeting lately held in Chihuahua, gathered in the long, dark, uncarpeted, brick-floored, *adobe* room, that answers for dining room for the boarding school. There is one window on the street, with four small panes of glass; and at the opposite end of the forty-foot room is a solid door opening on a small back court.

For the great occasion (the meeting of holiday week), tables were removed, and a rag carpet was stretched over the bare bricks as far as it would reach. This carpet was given to the school twenty-five years ago, and has been used on "occasions" ever since, the latest one being the wedding of a former pupil, who borrowed it, and carefully mended it. Chairs for the children were brought from the kindergarten. Whereas about fifty had been expected and provided for, the mothers kept coming, with children (their own and borrowed ones), until altogether there were eighty in the room! And this is probably the only mothers' meeting in the city of forty thousand souls,—and there must be very few in the whole republic—the only help the weary mothers may hope for in their tedious lives.

This is after twenty-eight years of unremitting effort. Let the good women of the missionary societies try to imagine for a moment a city of some twenty thousand inhabitants, without any of the helpful influences to which they are so accustomed; no higher education for their girls, barely a primary one; no boys' or girls' clubs; no Sunday schools; no philan-

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thropies, such as asylums for the insane and weak-minded; no helping hand for the needy, nothing but licensed begging every Saturday, when the poor, halt, lame and blind swarmed out of their holes and laid siege to the principal residences, received their pittance, and returned to their hideous existence for another week. Such was the Mexico we went to in the year 1882, and such in large part is the Mexico of to-day.

In view of the extraordinary activity along all lines of social service in this country, do not such conditions constitute an urgent appeal for help from the favored women of the United States? A friend of ours, after traveling in Mexico, sent a check for several hundred dollars to help in building our church in Chihuahua, saying that nothing had so impressed her as the poverty of the masses of the Mexican people.

But even stronger is the appeal that comes to us, when we know their spiritual darkness. The educated class of men,—and many women, too,—having repudiated the only form of Christianity that has been presented to them, have become freethinkers, while the masses of the people are still in bondage to fear all the day long, and know nothing better than a mediæval form of faith which includes image worship, penances (some of the methods being most cruel and revolting), auricular confession to priests whose lives are so openly immoral that they have no respect for their personal character, and a horror of death which finds expression, at times of mourning, in frantic wailing and weeping and convulsions of despair.

It is a great privilege to take to them the pure gospel, of faith in Christ and his indwelling spirit, that is all-powerful to cast out fear; to give to the lost drunkard, strength to overcome; to the fallen woman, the hand of friendship and love; to the mourner, consolation and hope of reunion; to the poor, the riches of Christ Jesus; to the young, high ideals and the possibility of leading a pure, noble life; to the little children, a Christian school permeated with the love of Christ, from the kindergarten to graduation from the normal course; to the weary mothers, help in the ordering of their households; and to all, to show forth the power of the spirit-life to dominate all circumstances of the physical life, and to keep one in perfect peace.

The task was, indeed, a hard one; the difficulties, well-nigh insurmountable; the daily experiences, humiliating to the human spirit; the discomforts, all unknown before, not pleasant to be borne. But the vision ever beckoned us on, and nerved us to continued endeavor; and we can never regret that we were “not disobedient to the heavenly vision,” but responded to the call of the American Board to go to Northern Mexico and establish a new mission in this unoccupied field.

## MISSIONARY LETTERS

## INDIA

Miss Mary T. Noyes writes from Madura :—

One day last year I went out to a village about seven miles from Madura to see the beginning of a new little church. I took with me Esther, the daughter of the catechist there, who with his wife had begun a new work in that village a year earlier and who was now seeing the fruit of his labors in a dozen or so new converts who were to be admitted to the church. As soon as we arrived the women all flocked about Esther and we could see how they loved and admired her. She was neatly dressed in white and though many of the other women wore many more jewels than she, and were no doubt wealthier, her whole appearance, dress, manner and expression of face, betokened refinement and culture as contrasted with a sort of barbarism on their part. Here and there she went among them, giving them advice and sympathy, showing no pride or feeling of superiority. After the meeting was over she took us into her home to give us a cooling drink made from young cocoanuts. The house was a tiny mud house like the rest but it was scrupulously clean. On one side was a little rough bookcase where she and her father kept their books. A great contrast certainly to our nice school building with its conveniences and spaciousness, but it was her home and she showed it with love and pride. On the way home she told me much about her labors and her mother's to bring these poor women to Christ and to bid them stand firm under great persecution. Recently her father has been given work in Dr. Van Allen's hospital as an evangelist and they have come to the city to live. I spoke to Esther about this and she said that she was glad for her father's sake as he was not well and the work would be easier for him and for her mother, but that they were so sorry to leave these new converts, especially one old woman who had gone through much and stood firm.

## NORTH CHINA

Miss Isabelle Phelps writes to personal friends on her arrival at Paoting-fu :—

You will be glad to know that I have reached my new home in safety. Starting out from Boston, October 14th, immediately after the close of the Centenary of the American Board, I made my first stop at Buffalo. There I had a great treat, going out with two friends to see Niagara Falls. I stopped a few hours in Chicago and St. Paul, then traveled across the plains of North Dakota into Canada. Never shall I forget the delights of

the day when we were passing through the Canadian Rockies and Selkirks. I can shut my eyes and still see the snow-capped mountains, the pale green glaciers, the mountain streams and the deep canyon.

On October 25th, I waved good-by to my native land, but over seventy steamer letters and cards helped in passing away the time of the three weeks, lacking one day, that our ship required to make the trip to Yokohama. Ah, but it is a fine thing to have friends, especially when they are such nice ones as I have! On arriving at Yokohama I disembarked to spend three weeks in Japan. At Tokyo, Yokohama, Shizuoka, Kyoto and Kobe, I saw much of the missionary work, visited many temples, statues of Buddha, pavilions and palaces. While in Japan I had my first experience riding in a jinrikisha. In the last month I have had a good many rides in them, sometimes with pleasure over smooth roads, sometimes with trepidation over bumpy ones. It looked odd in Japan to see the men always leading their horses, never driving them.

December 5th, I again took to sea, this time for twelve days only, and with frequent stops of several hours at ports along the way. From Nagasaki, Japan, to Fusan, Korea, was only one night's journey, but the change in the dress and customs of the people was very marked. The Koreans dress entirely in white,—or rather in cloth that once was white! They display the most interesting variety in the line of millinery that I ever saw in my life, some wearing simply a piece of cloth tied coquettishly on the left side, some wearing quite pretty cloth hats of a Dutch effect, some displaying tiny stove-pipe hats of wire netting, while others stalked beneath sun hats of such enormous size as American ladies in their wildest dreams have never suggested to Dame Fashion. The Koreans carry tremendous loads on their backs, which I did not see done at all in Japan.

Members of our North China Mission had arranged for me to be met at Chin Wang Tao, from which port I took the train for Tientsin. I stopped there three days, spent one night at Peking, one night at our station in Tung-chou, and finally reached Paoting-fu December 23d. At Tung-chou I was entertained in the home of Dr. and Mrs. Sheffield, who have recently returned from their furlough in America. Not only did Mrs. Sheffield meet me at the station, but also about twenty of our Paoting-fu boys, who are students at the North China Union College in Tung-chou. I found them drawn up in line like soldiers when I alighted. Upon being presented to them I looked modestly down at the ground, placed my fists at the left-hand side of my waist, shook them, and bowed; as nearly as is possible for one of my newness performing the feat in true Chinese style. My Chinese sur-

name, by which I am constantly addressed here, is "Fang"; it means "fragrant, virtuous." The missionaries try, if possible, to choose names with nice meanings to them, since, in spite of all assertions to the contrary, there has always remained in the average mind a little question as to whether a rose would smell quite as sweet if it were called a cabbage.

At the Paoting-fu station I was met by Mr. Aiken and Miss Chapin. The other missionaries of the compound soon came to the house to greet me. It was nearly dark when I reached my new home and immediately after supper quite a delegation of women and girls came trooping in to welcome me. I conversed with them for a few minutes, aided by Miss Chapin's services as interpreter. The next morning a Christmas entertainment was held in the native church, with an attendance of perhaps three hundred Chinese and a dozen foreigners. Just after the opening hymn I was marshalled to the front and formally presented to the audience.

The next day, Sunday, the regular church service was held in the morning, and a special service in the afternoon. The afternoon meeting was very inspiring. Five men and one woman were baptized and received into full membership in the church; five men and one woman took the covenant, which is an intermediate step looking toward full membership later; fifteen men and three women took the initial step, publicly registering as inquirers; nine children were baptized; and the sacrament of the Lord's Supper was administered. I have been told that often in these foreign countries it is easier to get men into the Christian Church than women, because the women live more secluded lives. They do not attend so many public meetings and are reached largely by the entrance into their homes of the woman missionary.

In this compound there are three foreign missionary houses, and in one of these Mrs. King, Miss Chapin and I keep house. Of course my time for the next two years will be chiefly given to language study. I am to have a nice large room on the ground floor for my study. Two men are now working on the walls, which need to be freshly done over. A Paoting-fu rug maker is weaving me a rug of cow's hair, which I hope will be pretty, even though it does sound a little queer.

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A significant event is the organization of a Student Volunteer Movement in China. During the last two years over three hundred Chinese students in Christian colleges have pledged their lives to the ministry. These have now been organized into a band for the evangelization of China. They sign a declaration card and accept the watchword, "The Evangelization of Our Mother Country and of the World in this Generation."—*Ex.*

## LEADERS IN COUNCIL

## CHAPTER IV. THE FINDING OUT CLUB

## MISSIONARY HARDSHIPS

*Heat: Mission Dayspring*, September, 1908, "How I Keep my Study Cool."

*Travel*: Pictures in Bishop Hannington's Life showing how hard the traveling is in Africa in a *tepoia*. Some boy or girl could make a small hammock and fasten it properly onto a stick. By this means it will be easier to show what would happen when the hearers were going up hill or down hill.

*Not Enough Money*: Give a piece of rope to one member of the band and let him tell the story of William Carey when he was starting for India. At that time, he said, "I will go down, but remember you must hold the ropes." Then let the one who has the rope tell how tight we hold the ropes and how discouraged our missionaries are when they cannot have the money which we should send them to carry on the work.

*Insects, Snakes, etc.*: Give the smaller children some toy insects to hold and say a little something about when the time comes. In India the people think the snakes are sacred and will not kill them. (See "Subarmunian," *Mission Dayspring*, October, 1910.)

*Plague*: A toy mouse for the time can represent a rat and suggest the plague. One of our "good physicians," Dr. George Harding, in Ahmednagar, India, died a few years ago from blood poisoning brought about by treating a man who was suffering from plague. In India and China plague rages often and missionaries are often in danger.

Of our 593 missionaries 89 are sons or daughters of missionary parents. (See "A Real Missionary Girl" in *Mission Dayspring*, June, 1910.)

For the closing exercise the leader might arrange several tableaux. Here is one suggestion: dress several little girls in dark gray shawls and have some of them bearing heavy jars on their heads, if this is possible. Have them kneeling, holding out their hands toward the missionary, who dressed in a white dress and white hat stands some distance away from them, looking sadly back at them over her shoulder.



Before the curtain rises have a boy introduce the picture with something like this :—

“There are so many boys and girls in India that if they all stood in a line shoulder to shoulder and great bridges were made across the sea for them to stand on, they would reach around the world. They would make a huge ring 2,500 miles long. Only one child in each mile of that big ring would ever have been inside a Sunday school. When a missionary is not able to go to the boys and girls who would like to hear and cannot it is the greatest hardship she has to bear.”

After this tableau the leader should offer a word of prayer for the missionary and the boys and girls who cannot hear.

L. C. W.



## A VALENTINE MISSIONARY MEETING

BY ANNA CRAWFORD

Did you ever attend a Valentine Missionary Meeting? Well, I never heard of such a meeting myself until last Monday afternoon. It is true, our pastor gave on Sunday an earnest invitation to all the uninterested women of the church to be present at Mrs. Morgan's, but as I was not a member of the society, I entirely forgot the notice, until my neighbor, Mrs. Campbell, ran in and asked me to accompany her.

“You see, it is to be a special service,” she said. “We intend handing in our Valentines, that we have been working on for the past six months, and we are so anxious that all the women not especially interested in missions should attend and enjoy the meeting with us. I trust you will not refuse the invitation, Mrs. Grey.”

Now, I frankly confess, as I looked into her bright, appealing face, that it was with a degree of secret wonder, why she should be so earnest, why she should ask me to attend, and why a lot of married women should be so interested in making a Valentine Missionary Meeting attractive.

“Your invitation, Mrs. Campbell, is an unusual one,” I ventured to reply, “but I do not think I can spare the time, I have started in on the spring sewing for the children.”



“Oh, I’m so sorry, Mrs. Grey, but you will be absent only an hour. Our meetings are opened and closed promptly,” she urged. “Now, if the hindrance is not a providential one, won’t you let me call for you?” and with a sweet smile she added, “How can our society reach the height of prosperity when only the same faithful few are found in their places? Your presence will be cheering.”

With some reluctance I consented, and returned to my sewing, but with an uncomfortable feeling in my heart as I thought of the tenderness and force in her simple request,—“if not providentially detained, will you not let me call for you?” Had I really ever been “providentially detained” from attending the meetings, or was I, a professing Christian, so indifferent to the conversion of God’s children, that attendance at a missionary meeting could be made the test? I must admit that my soul was filled with unrest and discontent.

Of course, it is useless to tell you I was ready when Mrs. Campbell called. The afternoon proved a beautiful one. When we entered Mrs. Morgan’s large, square sitting room, flooded with sunshine, and with quantities of yellow jonquils arranged so prettily in the vases, I could not suppress the feeling, “Well, a missionary meeting is not such a doleful place after all.”

The lace curtains and pictures had ever so many yellow hearts pinned to them, and I read with humiliation—“The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.” “We cannot lead an utterly useless life if we have to think for, and act for another. It keeps love in the heart, and God in the life.” “So long as we love, we serve.” “He who loves most serves most.” I cannot begin to give all the quotations that were everywhere,—each a rebuke to my heart.

Somehow the women seemed to have a happy anticipation expressed in their faces, as each held a folded white paper. I surmised they were papers to be read, and all in one afternoon, but a whispered remark from Mrs. Campbell, “No, dear, wait and see, they are Valentines that stand for something.”

The president then rose and said, “Before we begin our meeting, friends, I want you to know that the fourteenth of February comes on the day of our regular missionary meeting. Years ago the day was held sacred to St. Valentine, a presbyter, who, according to the legend, was beheaded at Rome under Claudius. Since then, as we all know, the sacred festival has been perverted in a measure, but it gives us to-day a rare opportunity

of expressing our love for those whose lives are so empty, and of catching a clearer vision of duty, a deeper consciousness of love to Christ. Let us hope with glad hearts for the good that is to come to us this afternoon, and the good we are to bring to others." (I sat condemned.)

She then gave out the sweet old song, "More love O Christ, to Thee, more love to Thee," followed by an earnest prayer for God's blessing on the meeting. A responsive Bible reading came next from the First Epistle of St. John. You know the chapter, all about brotherly love, "for love is of God, and he that loveth not knoweth not God." The roll was called next, and the minutes read. By the way, the roll call was an unusual one. Each lady responded in a few words—"Why I ought to give to missions," "Why I ought not to give to missions,"—making a striking object lesson. The responses touched my heart as I thought of my petty excuses for not giving more generously; not money, but my time, my precious time, as I deemed it. A beautiful article followed, "The Woman who gave Herself." "Only two cents a week and a prayer" had been her offering, for her heaviest cross had been a thin pocketbook. It was this that had burdened her spirit, and sent her to her knees so often, when the words of Paul to the Corinthians,—“not YOURS, but YOU” came to her mind. The article went on to tell that out of the three hundred and fifty women in the church only forty were members of the missionary society, so this little woman, after asking God to direct her steps, would make a visit and secure a new member. As it was difficult for her to get out in the usual afternoon calling hours, she never failed to improve the coveted opportunity for saying a word for the cause she loved. After six months (can you believe it?) that same little woman, without any flurry or parade, had secured one hundred members! I can scarcely credit the story, but the president said it was really true.

The song "O Love divine, all love excelling" was sung, and we were all asked into the adjoining room. In the middle of the room stood the dining table covered with a white damask cloth, heavily outlined with evergreen in the shape of a heart. Each lady stepped forward and placed her folded paper in the center of the heart, accompanied with bank checks, paper money, silver dollars, dimes, nickels, pennies, until the heart was filled to overflowing. Then you never heard such a chattering. All the women began talking at once. I caught only snatches of their conversation,—“How did you make your money?” “Sold beaten biscuits.” “You don't mean it; what, twenty dozen?” “I secured the making of the cake

for our hotel." "The orders for my salad dressing helped me more than anything toward filling out my Valentine." "I took in sewing." "My Valentine is the sweetest of all, I'm sure, for I made pulled candy for the Young People's Club."

I finally learned that each member had pledged as her Valentine, five dollars,—the money to be earned, and accounted for on a sheet of paper.

After Mrs. Morgan had served tea, and sweet wafers, we adjourned, fully convinced that the afternoon had been not only a delightful, but a profitable one.

Would you like to know what that Valentine "stood for"? One hundred and twenty-five dollars, the fruit of much work and self-denial, but I verily believe they all enjoyed the work. At any rate, their love and enthusiasm won me over, and I humbly pledged myself to the Master's cause.

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## EASTERN JUBILEE MEETINGS

As the Jubilee meetings begin in the territory of the Woman's Board, interest and enthusiasm increase in our constituency. The dates for the larger meetings, as already announced, are as follows: Washington, February 2, 3; Baltimore, February 7, 8; Harrisburg, February 9, 10; Philadelphia, February 13, 14; Pittsburg, February 16, 17; Buffalo, February 23, 24; Albany and Troy, March 2, 3; Springfield, March 6, 7; New Haven, March 8, 9; Providence, March 10, 11; Boston, March 14, 15; Portland, March 16, 17; New York, March 28, 29, 30.

Just as we go to press enthusiastic reports are reaching us of the meetings in Cleveland, Washington, Baltimore and Philadelphia, and we feel that this movement is indeed a plan of God.

This interdenominational effort is characterized not only by the usual cordiality but by a very strong desire to co-operate in every possible way, relegating points of difference to inconspicuous corners. Dependence on prayer is continually recognized and emphasized. Interested hostesses are planning to open their doors to companies of women who may or may not have been previously interested in foreign missions. Committees for the Boston Jubilee are already definitely organized and doing efficient work. This is also true of other cities; while women in New York and vicinity, representing denominational Boards and other Christian organizations, are planning and working together for the grand climax, March 28-30.

Suggestions have gone and are still going to smaller cities and towns, with the expectation that there will be a multitude of "Little Jubilees," which will call out the zeal of the wise-hearted and will set new activities in motion to the furtherance of this great cause.

E. H. S.

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## BOOK NOTICES

*The Roman Catholic Church in Italy.* By Alexander Robertson, D.D. Published by Morgan & Scott, London. Pp. 281.

Since this book appeared in 1903 there have been six editions, the latest in June, 1910. Dr. Robertson is a Scottish evangelical minister who resides in Venice. He presented a copy of this book to King Victor Emanuel III when it appeared in 1903 and received through his secretary a cordial acknowledgment. The Premier of Italy also expressed his gratification for the affection Dr. Alexander has for Italy—"For its progress, for its greatness and for its independence from the domination of the Vatican."

While each of the twelve chapters of this volume discuss interesting phases of the main subject yet perhaps the chapter on "The Bible, The People's Friend, the Church's Foe" is the one which chiefly appeals to us. The statement is made that "the first book ever printed in Italy was from the Pope's press at Subiaco, near Rome, in 1465, and from that time it has poured forth a perfect stream of literature of all kinds; but never a book, never a chapter, never a verse of Scripture." Dr. Alexander asserts that "there is no instance in history of Roman Catholic missionaries ever having put either the Jewish or Christian Scriptures into the hands of their converts." And while abundant Catholic literature in the language of the natives is circulated, there is never a page of Holy Scripture given them. When the soldiers entered Rome in September, 1870, a cart laden with Bibles entered with them and now more copies are sold and given away than of any other book.

*A Peace Scout.* By Irene H. Barnes. Published by Church Missionary Society, London.

The Boy Scout Movement was started in England by Sir Baden-Powell in connection with the war in Africa and with the express purpose of preparing the younger boys to become soldiers when older.

Similar organizations in this country appeal to the love of military display inherent in every boy. This is deplored by the friends of peace and as they saw that many of the features could be used in an opposite way Peace Scouts have been organized just as were the Life-saving Brigades which were created in order to counteract the evils of the Boys' Brigades.

This well-illustrated and well-told story appeals to the highest ideals a boy is capable of. The oath of the English boy when he becomes a Peace Scout is to "do my duty to God and the King; to help other people at all times and to obey the scout law."

The lesson this story teaches is to be the Scout of the King of Peace and to find and make ready his pathway in this land or at the ends of the earth.

*Erastus: Slave and Prince.* A true story of Uganda. By C. W. Hattersley.

This paper pamphlet of thirty-six pages is a thrilling story told by the head-master of the C. M. S. High School, Mengo, Africa.

## SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE.—"Woman's Life in China," *Missionary Review*, February.

CHINA.—The February *Missionary Review* is largely devoted to China. It contains "Survey of Missions in China, 1907-1910," "Recent Revivals in China," "Ding, the Apostle of Shantung," besides other shorter articles and items. "China Awake and At Work," *Review of Reviews*, February.

JAPAN.—"Japan of 1910," by Dr. J. H. DeForest, *Independent*, February 2d. "Signs of Progress in Japan," *Missionary Review*, February.

INDIA.—"The Gateway to India," *Scribner's*, February. "India Under Lord Morley," *Quarterly Review*, January.

TURKEY.—"Turkey After Two Years," *Contemporary Review*, January. "Turkey and the Triple Alliance," *Fortnightly Review*, January.

PAPAL LANDS.—"Church and State in Spain," *North American*, February. Articles of general interest are "The Remarkable Spiritual Movement in Russia," and "Dr. John E. Clough, the Apostle to the Telugus," *Missionary Review*, February.

F. V. E.

## WOMAN'S BOARD OF MISSIONS

Receipts from December 18-31, 1910.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

**Maine Branch.**—Mrs. J. Gertrude Treas., 347 Hammond St., Bangor, Central Ch., S. S., 108.87; Point, C. E. Soc., 2, 110 37  
**Maine Branch.**—Miss Annie F. Treas., 52 Chadwick St., Portland, Aug. 18, 1910, Y. W. 5; Cape Elizabeth, Spurwink 2; Minot Center, 13; Portland, St. Ch., Aux., 37.88, Woodfords, 3.64. Less expenses, 7.72, 185 28  
**Total,** 295 65

## NEW HAMPSHIRE.

**New Hampshire Branch.**—Miss Elizabeth Cckett, Treas., 69 No. Spring St., Derry, Central Ch., Aux., 24; Dan. of Cov., 56.97, Prim. Dept., S. S., Raymond, Aux., 9; Swanzey, Aux., 99 03

## VERMONT.

**Vermont Branch.**—Miss May E. Manley, Box 13, Pittsford. Bennington, St. Ch., Prim. S. S., 1.25; Benson, 3.50; Berkshire, East, Aux., 15; Bennington, College St. Ch., Aux., 13.50; Bennington, Aux., 15; Cornwall, Aux., Th. 1.50; Danville, Aux., 9.29; Jericho, Aux., Th. Off., 25; Ludlow, Th. Off., 16; Newport, Aux. (Th. 1.50), 47.35; Norwich, Aux., Th. 1.55; Saxton's River, Merry Hills, Bennington, Aux., 9.45; Waterbury, Th. Off., 28.60; Westford, Ladies' Cir., 4; Westminster West, S. S., C. E. Soc., 1, 211 99

## MASSACHUSETTS.

**And Woburn Branch.**—Mrs. E. S. Treas., 58 Thorndike St., Law-Off. at Ann. Meet., 13.62; Andover, South Ch., Aux., 87; Billerica, 2.50; Linden, Aux., 10; Lowell, Ch., L. F. M. S. (prev. contri. L. M's Mrs. Joseph Griffin, Mrs. L. M's Mrs. John A. Osgood, Mrs. Otis Butler); Medford, Mystic Ch., Soc., 10; Wilmington, Jr. C. E. 1; Winchester, First Ch., Heart and Soc., 19.50; Woburn, Aux., 154 62

**North Branch.**—Miss Mabel A. Rice, 118 Bradford St., Pittsfield, Second Aux., 134; North Adams, Jack M. B., 15. Less expenses, 144 53

**North Branch.**—Mrs. Wallace L. Hall, Treas., 16 Salem St., Bradford.

Bradford, Mission Workers, 2.50; Haverhill, Riverside Ch., Beginners' Dept., 5; Ipswich, Aux., 11.09; Merrimac, Aux., 10, C. R., 6; Newburyport, Belleville Ch., Bankers 20.06; Central Ch., Aux., 75; West Newbury, First Ch., Aux., 9.62, C. R., 2.75, Queen Esther Band, 6, 148 02

**Essex South Branch.**—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., 9; Essex, Dan. of Cov., 6; Gloucester, Trinity Ch., Aux., 9, 24 00

**Franklin County Branch.**—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux., 10; Montague, Aux., 6.55; Orange, Aux., 56.05, Light Bearers, 3.81, 76 41

**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Prim. S. S., 10 00

**Middlesex Branch.**—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. South Framingham, Aux., 22, C. R., 2.75, 24 75

**Norfolk and Pilgrim Branch.**—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, Aux. (Th. Off., 26), 30.12; Holbrook, Willing Workers, 7; Plympton, C. E. Soc., 5; Whitman, Aux., Th. Off., 20, 62 12

**North Middlesex Branch.**—Miss Julia S. Conant, Treas., Littleton Common. Ashby, Aux. (Th. Off., 20), 30, 30 00

**Old Colony Branch.**—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Edgartown, Aux., 11.50; Marion, Aux., 2; Middleboro, Sunshine Miss. Girls, 10; Taunton, Winslow Ch., C. E. Soc., 10, 33 50

**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chester, Mrs. M. F. Seymour, 5; Holyoke, Second Ch., Aux., 4.25; Springfield, Park Ch., Jr. C. E. Soc., 5, 14 25

**Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Mt. Vernon Ch., Aux., 16, Park St. Ch., Aux., 20.82; Brighton, Aux., 80.92, S. S., 10; Brookline, Leyden Ch., For. Dept. Woman's Union, 25; Cambridge, Prospect St. Ch., Woman's Guild, 51, S. S., 25, Wood Memorial Ch., Prim. Dept., S. S., 2.50; Dorchester, Harvard Ch., Aux. (prev. contri. const. L. M's Mrs. Laura S. Livers, Miss Agnes McNaught), Second Ch., Y. L. M. S., 70, S. S., 5; Jamaica Plain, Boylston Ch., S. S., 2.29; Neponset, Trinity Ch., Stone Aux., 10; Newton, Eliot Ch., 13, Woman's Ass'n, 266; Roxbury, Highland Ch., Prim. and Inter. S. S., 15.94; Somerville, First Ch., 25.54, Winter Hill Ch., Woman's Union, Miss'y Dept., 17; Waltham, Aux., 60; Wellesley Hills, Aux., 9, 725 01

**Worcester Co. Branch.**—Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. North Brookfield, Mrs. Josephine C. Whiting, 5; Petersham, Ladies' Union, 41.05; Worcester, Pilgrim Ch., Aux., 110.24, Plymouth Ch., Aux. (to const. L. M. Mrs. F. W. Foye), 25, 181 29

Total, 1,628 50

## LEGACY.

**Worcester.**—Charlotte L. Goodnow, by Luther Couant, Extr., add'l, 2,451 24

## RHODE ISLAND.

**Rhode Island Branch.**—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Kingston, C. E. Soc., 8; Providence, Plymouth Ch., Aux., 10.50, 13 50

## CONNECTICUT.

**Eastern Connecticut Branch.**—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Goshen, Band of Workers, 5; Hampton, Ch., 1.90; Norwich, Miss M. A. Morgan, 1, Broadway Ch., Aux., 40; Old Lyme, Aux., 32; Putnam, Aux. (Th. Off., 39.71) (50 of wh. to const. L. M's Mrs. Joseph McKachnie, Mrs. Frank D. Thayer), 52; Stonington, First Ch., Aux., 16; Woodstock, Aux., Th. Off., 40.82, 188 72

**Hartford Branch.**—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Bristol, Aux., 42; Hartford, Center Ch., Explorer's Club, 15; New Britain, First Ch., F. M. S., Mrs. C. E. Mitchell, 50, South Ch., C. R., 2.30; Suffield, Second Cong. Ch., F. M. S., 10.26; Vernon Center, Aux., 14; West Hartford, Aux., 40.23, 173 84

**New Haven Branch.**—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Ansonia, Aux., 45; Colebrook, Aux., 38.50, C. E. Soc., 5; Darien, Aux., 25; Goshen, C. E. Soc., 25, Jr. C. E. Soc., 6; Haddam, Aux., 5; Litchfield, Aux., 100.13, C. R. 16.58; Middletown, First Ch., Aux., 6.96; Milton, Aux., 10; Morr 3, Aux., 25; Naugatuck, Aux., 11; New Haven, Grand Ave. Ch., Aux., 100, Plymouth Ch., Aux., 25.60; United Ch., P. S. A. Montgomery Aux., 7, Yale College Ch., Aux., 8.88; Northfield, Aux., 32.81; Portland, Aux., 14; Plymouth, Aux. (to const. L. M. Miss Edith Sutcliffe), 25; Ridgefield, Aux., 5; Seymour, Dau. of Cov., 3.25; Sherman, Aux., 24; Southport, S. S., 30; Waterbury, First Ch., Aux., 56.83; Westport, Aux., 10; Whitneyville, Aux., 20; Winsted, First Ch., Aux., 9.59, 691 13

Total, 1,053 69

## LEGACY.

**Norwich.**—Mrs. Julia F. Walker, by Gardiner Greene, Extr., add'l, 118 77

## NEW YORK.

**New York State Branch.**—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Aquebogue, Aux. (with prev. contri. to const. L. M. Mrs. D. L. Young), 12.15; Binghamton, First Ch., Aux. (to const. L. M. Mrs. J. Randolph), 25; Brooklyn, Central Ch., Aux., 166.68, Evangel Ch., Aux., 55, Lewis Ave. Ch., Aux., 55, Alpha Kappa Circle, 10, Earnest Workers B., 20, Park Ch., Aux., 18, Puritan Ch., Aux., 70, Richmond Hill Ch., Aux., 20, C. R., 5, South Ch., S. S., 30, Tompkins Ave. Ch., Aux., 575, United Ch., Aux., 7; Buffalo, First Ch., Aux., 215, Bancroft, Aux., 20, C. R., 14.05, Pilgrim Memorial Ch., Missa Club, 10; Central Assoc., 7; Coventryville, Aux., 8; Deansboro, Dau. of Cov., 15; Flushing, Aux., 30; Fulton, Aux., 10; Gaines, Aux., 10; Honeoye, Aux., 10; Jamestown, Pilgrim Ch., Aux., 10; Middletown, First Ch., Aux., 42; Millers' Place, Aux., 10; Napoli, Aux., 10; New Haven, Aux., 10; New York, Bethany Ch., S. S., 23.40, Manhattan Ch., Aux., 40; Norwich, S. S., 15; Ontario, Earnest Workers, 5; Oxford, Aux., 55.25; Patchogue, Aux., 29.10; Port Leyden, Aux., 5; Rocky Point, Mrs. M. S. Hallock, 15; Sherburne, Aux., 5; Smyrna, Aux., 6.50; Spencerport, Aux., 58; Syracuse, Plymouth Ch., C. E. Soc., 10; Mission Rally, 7.01; Utica, Bethesda Ch., Aux., 20; Walton, Aux., 92; Wellsville, Aux., 11; West Winfield, C. E. Soc., 15; Jr. C. E. Soc., 5; White Plains, Chatterton Ch., Aux., 4; Worcester, Mrs. Guning, 10. Less expenses 75, 1,866

## PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Fla., Daytona, Aux., 10; N. J., Jersey City, Waverly Ch., Ladies' Aid, 5, 15

## GEORGIA.

**Atlanta.**—Central Ch., Ladies' Union, 10

Donations,	\$4,887
Specials,	296
Legacies,	2,570
Total,	\$7,754

## TOTAL FROM OCT. 18 TO DEC. 31, 1910.

Donations,	\$16,405
Buildings,	4,821
Specials,	386
Legacies,	4,670
Total,	\$26,282

## GIFT FOR LEGACY EQUALIZATION FUND.

**Massachusetts.**—Friend, 250



# Board of the Pacific

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**Editor Pacific Department in Life and Light.**

**Mrs. J. K. McLEAN.**

The presence of President Harada of the Doshisha, Kyoto, Japan, has been a great inspiration to the Woman's Board of the Pacific. We have

**PRESIDENT** been glad to meet him face to face and talk with him  
**HARADA'S WISH.** about our new school building for girls, which we hope to begin at once; and we have gained new courage to raise the twenty thousand dollars required.

Mrs. McLean gave a reception for President Harada at her house, inviting the faculty and students of the Pacific Theological Seminary among whom are several well educated Japanese.

The Woman's Board of the Pacific also gave an evening reception at the First Congregational Church in Oakland, where President Harada addressed over three hundred who were delighted to hear him. On Sunday morning he preached in the First Congregational Church of Berkeley. His wonderful sermon was a masterly setting forth of the Japanese approach to Christianity through their older faiths.

In answer to the question, "When will Japan become a Christian nation?" we are constrained to reply: "Not in a day." But, as never before, she is now undergirded by the sympathy and fellowship of other world powers which are distinctively Christian. This will prevent relapse. As never before, her government, her laws, her courts, her education, and her families are being formed on Christian principles. The worship of sun and moon has virtually ceased, and the grosser forms of idolatry have already been abandoned. As never before, the moral teachings of Christ have become a part of popular education, and the friends of Christianity far outnumber its open professors. And as never before, the old religions of the land have felt the influence of the gospel of Christ and to a remarkable extent have been modified, remodeled and transformed by it. Changes have been more rapid in this kingdom



than elsewhere in all history; and, when all is said and done, there is no reason to doubt that the present century will see Japan enrolled among the Christian nations, as the last saw her take her place among the world powers of the earth. Reforms for which men have labored for ages may suddenly be accomplished in a day, and spiritual forces take but small account of time. All our boasted civilization is powerless to give men new hearts. "It is not by might nor by power, but by my spirit, saith the Lord."

In declaring God's work among the nations, we are warranted in giving thanks unto the Lord, and make mention that to-day in Japan his name is exalted!—*William Frost Bishop in "Missionary Review."*

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## NOTES FROM THE PACIFIC

BY MRS. MILLICENT PALMER YARROW

Mrs. Yarrow has recently visited a number of the California auxiliaries, and the account of what she saw and heard will be suggestive to auxiliary leaders.

In one of our largest churches, the missionary society is divided into sections, each section in charge of a leader, and devoted to one special department of work. One had charge of mission study, another of boxes, others of literature, meeting programs and so on; and all sections were vying with each other to increase the membership, to secure the best attendance and the largest number of subscribers to the missionary periodicals. The most successful section was to receive special honor at the end of the year.

In one of the small societies each of our missions is represented by a secretary who reports at every meeting the latest news from her field. By a new distribution of the fields each year, the interest of the members is both deepened and widened.

A bulletin board hangs in the vestibule of one village church on which, week by week, worth-while missionary items appear.

A faithful pastor's wife, in whose small, discouraging field the women "will have no missionary society," goes about every month collecting dimes from women, willing to pledge them, but too little interested to bring them in. She sends contributions to our treasurer of which no church of the size need be ashamed. With two other women this patient gleaner studies the mission text-books and once a month the church prayer meeting is given over to a review of the chapter prepared by these three

earnest women. It is needless to say that interest is increasing in that church.

One president announces each month a roll-call topic for the following month. Sometimes each member is to respond to her name by an item of missionary news, sometimes by a stanza of poetry, again by the name and station of one of our missionaries and again by that message from the prayer calendar which has helped her most during the month.

The little girls of one wide awake missionary church were enlisted to make a quilt for one of our beloved missionaries. The church which has a missionary all their own invited the neighboring churches to join them in an all-day reception to the missionary and his family while at home on furlough. The church parlors were made bright by their presence and the pleasures of the day made more memorable their stirring messages from the far-away land.

In a small interior town, where a live woman's club holds the center of the field, an ingenious worker contrived to make a splendid opening for mission study by inviting the club to hold its first fall meeting the hour before the missionary hour, at the home that was to entertain the auxiliary. The discussion of the first chapter of *Western Women in Eastern Lands* resulted in the formation of a class in the club to study Mrs. Montgomery's book.

The foreign secretary in one of our Branches prepares a letter made up of extracts from her month's correspondence which she manifolds and sends out, so planned as to reach every auxiliary within a few weeks, and these letters make the motif for many an exceptionally bright missionary afternoon. When word goes the rounds that "the foreign letter" has come and will be read at Mrs. A's to-morrow afternoon, all the neighborhood come together with stocking bag or fancy work and listen to the letter and take tea together and sometimes drop an extra dime into a waiting basket because of some new interest or fresh cause for thanksgiving.

"Missionary Night" in one Christian Endeavor Society was made delightfully informal by the little question, "Why are you glad you were born in America instead of in China?" put to each member; and an application intensely personal was made when this was followed by the question, "What responsibility does this advantage place upon you?"

Some little time ago, I attended the monthly missionary meeting in a rural town where the people were widely scattered. It was an interesting experience, and my impression of it remains with me. As we drew up

before the pretty, commodious farmhouse, we found it evidently in festive attire; flags were out and Japanese lanterns were hung. The fences were lined with horses and several automobiles were in evidence. I entered the home to find forty women gathered and others coming. Is it a special occasion? No, this is their regular monthly missionary meeting and this in a church of less than one hundred and fifty members. What makes it "special" is, that these women believe in their missionary society. Each woman looks forward to her date for entertaining the society as perhaps her most important social event in the year. Out-of-town friends are invited so that their visit may include a missionary date—my own visit had been so planned. I met there a lady from Honolulu, a charming girl from the South and a lady and her daughter from Connecticut. Some things may "happen" but a good missionary meeting never did "happen" and probably never will, until missionary meetings cease to be needed. So I cast about for the causes of this country success. In the first place this is an old society. We learn to realize out here in the West, that as the child of seven may not be expected to know as much or to act as if he were twenty years old, so we must be patient with the society that has but few years of missionary interest and living behind it, and allow it to grow and mature.

This society also has the great good fortune to count among its members one of the directors of the Board. Blessed be the church that is represented directly on the Board. The one who knows and cares so specially about the world-wide work, brings back to the home church a touch of fire. This society has a president who does her work between meetings, not at the meetings. The program seemed to depend very little upon her, so little did she say; but it was because of her work that no officer or committee chairman said: "O, I didn't know I was to report to-day. I haven't my book with me. I will try to tell the story as well as I can remember it." And it was because of her forethought that every committee had done its work and that none reported that Mrs. So-and-So had been unable to work on her committee and therefore they had nothing to report. The president had kept her hand on every committee had filled all vacancies and had overcome that fatal disease of committees inertia, at every point where it had threatened. There were other elements in the success of this society of which it would be hard to say whether they were causes or results, so intimately do causes and effect intermingle. Every member of the society belongs to the study class and I believe they have studied the entire series of text-books. All the mission fields of the Board are subjects of active interest. The open quarterly meetings of the Board have been attended by two or three members for many years, though it ordinarily means a journey of fifty miles. The local secretary of literature has put some mission periodicals into sixty per cent of the homes.

As this account of what some societies on the Pacific coast are doing, takes its little journey into the world, may it stir other societies to "go and do likewise."

# Board of the Interior

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Mrs. H. E. PEABODY, 817 E. Forty-second Place, Chicago, Ill.

## A REPORT OF ALBANIAN WORK

BY SEVASTI D. KYRIAS

We are almost at the end of the second year since the grant of the Constitution in the Turkish Empire, and although there is not as much liberty as one would naturally expect from a Constitutional Government, still the school has passed a very peaceful and successful year. Since last year's report which was respectfully submitted to the annual meeting of the European Turkey Mission, we closed the school year with fourteen boarders and sixty day scholars including the eighteen Moslem girls.

The commencement exercises which were held the last of June in our limited quarters were overcrowded with the best citizens of Kortcha. The exercises judging by the enthusiasm of the audience, were a great success and many at that time promised to send their girls to our school. At the opening of the school in September we had applications from many places of Albania, to have their girls sent as boarders in our school, but our narrow quarters and very limited means, to our great sorrow would not allow us to accept all that applied, either as boarders or day scholars. The number of Moslem girls including the boarders is ten. One of the reasons for the decrease of the number of Moslem girls is the pressure the young Turks have brought to bear upon the parents of the girls, threatening to expel or dismiss them from the offices they hold in the government; a second reason is the opening of the Moslem girls' school with the purpose of drawing away the Moslem girls from our school.

We actually heard from some of the girls that the police tried to scare our Moslem girls and force them to go to their Turkish girls' school. What Moslem girls we have, are brave themselves and belong to brave parents that appreciate so much the educational advantages of our school that they send their girls to us in spite of the secret threats of the government.

Although I referred above to a peaceful and successful year, most of the members present in this annual meeting, if not all, are aware that this past year the young Turks being very jealous of the activities and progress of the Albanian people have tried many secret means to hinder the progress of the Albanians. The last and most effective means they thought of was to force the Albanian people to accept the Arabic alphabet instead of their own. Although they know well that Albanian European language allied to the Latin can never be written with Semitic letters, the measures used exceed those formerly employed by Sultan Hamid II. With one simultaneous effort they tried to strike out the Albanian language from all the official schools, threatening also to close the private schools. We heard from officials that they are even hoping to close our school as well. If they have not carried out all their evil designs, it is only because a large portion of the Albanian people have stood firm and unitedly for their letters and language, ready as has been expressed in many open meetings in different cities of Albania, to defend their language and letters even with their last drop of blood. The private schools still continue their work and our school, as mentioned above, is going on smoothly and is in a flourishing condition. However, we are still fearing that the worst may happen at any moment, and for this reason are very anxious to have our school as soon as possible officially acknowledged as an American institution.

Until the conditions of the Turkish Empire get more settled, we think it very necessary indeed to have an American missionary stationed in Kortcha and be acknowledged by the government as at the head of the work here.

Kortcha, although not a geographical center of Albania, has been and still continues to be the political and educational center of all Albania. Kortcha to a great extent moulds the public opinion of the Albanian people; therefore, we consider it of great importance to have a good Christian institution at this educational center. As it has been decided that the institution for the education of young men be in Elbasan, we think it of great importance to have this institution for girls kept in Kortcha, but enlarged as far as the means will allow, to become a center for the education of the young women of Albania.

In spite of the small means in hand in the past nineteen years, the hopes of the nation have been centered in this institution for the uplifting and enlightenment of the Albanian woman. We also feel perfectly sure that in the future the nation will still look to this institution to perform that noble work for the Albanian people. There are many things in favor of Kortcha as being the best place for such an institution. It is the best city in Albania with the healthiest climate. As above mentioned, we have had many applications that we were forced to refuse on account of lack of means. One of the things that we feel more than anything else is the narrow quarters the school is in. The limited number of rooms and those small rooms, containing twenty beds for twenty boarders. Rooms for four teachers, class rooms for day scholars and a hall for Sunday and week-day services. You can all see that we are already doing what seems unendurable. Thanks to the Almighty God, that we have not had any contagious disease so far, for had we had any such case, we do not know what we would have done. If left in the present quarters we feel it criminal to crowd seventy to eighty girls in such a narrow place. Not only lack of room, but hardly any place for the scholars to take their exercise. It will be a great disappointment to the whole nation if we continue to refuse the applications sent us to accept girls in our school. For next year we have had already applications from Beys that are desirous of sending their daughters to our school with full pay.

According to the recommendation of the mission and trustees of the school, we have taken tuition from all the scholars except those few who we knew could not possibly give anything. At the end of last year, I collected the sum of one hundred and forty-seven piasters. So far I have in hand for this half year one hundred and seven piasters and expect to get even more for the remaining half year. Hereafter as the people are appreciating more and more our education, we hope to put our school upon the same basis as other mission institutions in Turkey. We have three graduates this year. We are hoping that at least one of these will go on to higher studies and be better fitted for work among her own people. One or two we feel we need as teachers in our school.

The Literary Society, organized last year among the students, and presided over by Miss P. Kyrias, is doing very well. One of its aims is to teach the girls parliamentary order and get used to appearing in public. It also has another aim, that of teaching women outside of the school to read and write and help to uplift them. A good number of women have been taught already to read and write, through the endeavors

of the society. Besides the regular opening exercises in the morning and evening devotions and the silent hours of the boarders, we have had helpful meetings Sunday evenings.

Our Sunday services this year have been much better attended and the attendants have shown greater interest in the gospel truths than in any previous year. Our Sunday school, during the winter season, has increased to such an alarming number that we have been forced, for lack of room, to send many of them away. Many times the number has reached three hundred. Although none of the girls have confessed Christ publicly we all have felt that they have a deeper sense of their duty toward God and to their fellow-men. We know for a certainty that a change has taken place in the lives of many during the time that they have been under our roof. We wish that some of them at least might have had the courage to publicly confess Christ, and although working for it we do not feel justified in forcing them. We greatly hope and believe that at least some of them will confess Christ publicly before long. The parents themselves have come and confessed to the wonderful change that they see in their girls and have thanked us repeatedly.

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## MISSIONARY MESSAGES

Miss Johanna L. Graf writes from Mardin, Turkey:—

The thirty-fourth meeting of the Eastern Turkey Meeting held its sessions in Mardin. A meeting had been planned for the same date in 1909, but the Adana massacre made it seem unwise for missionaries to do any traveling at that time and so the meeting was postponed. This is the fourth meeting of this mission that has been held since the massacres.

The outlook is more encouraging than two years ago; but conditions financial and political are still unsettled and the country still in a state of unrest, though there is more personal safety than there has been since 1894. It is therefore hard to formulate a correct status of the field and its work. That there is need of a most prayerful spirit, much wisdom for guidance as the way clears as difficulties thicken, is most evident. The new government is taking up educational work, though only a small beginning has been made.

Others are offering so much higher salaries that the keeping of our graduates as teachers in the mission schools is becoming very difficult; the salaries we pay are inadequate to provide the necessities of life for the



workers—who are expected to live and dress better than the majority of the people to whom they minister. Extreme poverty and famine prices prevail. The promise of work among the ruling class—a door so long closed, is encouraging but hardly yet to be mentioned.

Every station is carrying on the work by dint of cutting down the schools until there is danger that the whole plant will wither. New places are calling for teachers or preachers, but there is not the money to send or to find sometimes those who are willing to go. In the Mardin field this is due to the small salaries we are now paying.

Self-support is being pushed at every co-operation meeting in Mardin field. At least one third of the women's work is supported by the native constituency and we are working for a greater proportion, but in the majority of the fields of the missions this department is still much in arrears. Harpoot leads in having more than one half of the village schools—paying at least one half of the salaries of the girl teachers. In Van the people have so far paid nothing on their village girls' schools but there is an awakening among them and the receipts during eight months of the year have equaled those of the full year previously. This station is the youngest in the Eastern Turkey Mission and much foundation work is still necessary.

Erzroom pays about one third of its village school expenses. Bitlis also pays nothing on the salaries of the village school-teachers.

In the Mardin field girl teachers are filling the position for both boys' and girls' schools in all but two of our out-stations and there two are independent, paying all the salaries of their helpers. Thus the people are learning that girls are worth something. Often when a little girl baby is sick the people say, "Oh, let her die, we'll get rid of her," instead of getting any medical aid for the poor little mite. If it were a boy—much pains would be taken to get help for him.

Turkish, once a despised language has been studied with delight the present year, with the hope of reaching the ruling class. Because of the high salaries paid by the revolutionists it is imperative that the salaries of the teachers in the mission schools be raised.

Erzroom asks most earnestly for a young lady to take the work of Miss Bushnell, much overburdened, and returning to the United States. On Miss Atkins will rest the heavy burden of the educational work of this station.

The importance of maintaining the Board's schools was emphasized, as the new schools under the revolutionistic supervision forbid the



teaching of the Bible. A magic lantern is proving a helpful factor in the work. Mardin's girls' high school is closed. Miss Fenenga, the principal, was cordially invited to return. After her departure last summer a petition was presented by the people pleading that the school be not closed. Miss Dewey has been touring much of the time and has visited nearly every out-station during the past thirteen months. She has been appointed to assist Mrs. Andrus in the opening of the school until Miss Fenenga's return.

The educational work in even this backward field is looking up,—educated wives are coming more into demand each day.

It is more important that the schools in Mardin be of the best, than in any other station; for we are dependent upon them for our helpers. Other stations can draw upon neighboring missions or upon the stations of their own mission for teachers. We have only Beirut, and the young people trained there are loth to come into the interior for work, with all the privations which such a step brings with it. Not only are schools in the field dependent upon our high school for teachers but our graduates are found at work south as far as Egypt and Muscat and Aden, and west even to Aleppo and Alexandretta. In the city schools we have between two hundred and fifty and three hundred pupils—among them have been some forty Moslem girls.

Kindergarten work is making headway in all the stations. Mardin field has four kindergartens with about one hundred children. There is a trained teacher in each, in two, of the city, a member of the present training class is assisting. One of last year's training class is teaching in Mosul kindergarten among Syrians, another is at the head of a girls' school consisting almost entirely of Moslems in the same city. A third has just opened a kindergarten for Moslems in Mardin, but the Turks are extremely cautious about attending our schools for Mardin is ultra conservative.

The outlook is cheering as never before; the harvest is indeed white but the laborers are so few. He is not yet seeing the travail of his soul; he has not yet received that which is his.

Mrs. Alice Williams writes from Tai Yuen fun, China:—

You will see from the above address that I am in the capital of the province. I came here on Tuesday evening, having escorted Miss Heebner as far as Yu Tgu and saw her and Miss Gehman on the train for Peking. I was sorry to see Miss Heebner start out on this long journey

so poor a condition. She has been working hard up to the very last minute and it has told greatly on her strength. She sprained her ankle before we started to Fen Chou fu for the station class and did not take her crutches with her.

The work with the women was most strenuous. They were all so keenly alive to the privilege which they were having that they worked very hard each day. The only break or recreation which they had during the day was when Mrs. Corbin taught them to sing. She was such a splendid teacher and knew just how to bring out the best results. It was hard work for her but the results paid. We spent two weeks with the women there and the class closed with a tea meeting at Mrs. Corbin's. Her room was filled with women and children. We could really imagine that we were having an afternoon tea in the homeland, they were so friendly and chatty. At its close Miss Heebner was presented with a beautiful banner. The women did not return to their homes until after we left the next morning, some of them getting up before five o'clock for fear we might escape them. They were loath to see us depart for they feared that something might happen which would prevent their having Miss Chaney and myself with them next year.

The most notable event of the meetings there, was the birth of a little son to Mr. and Mrs. Wang. Mrs. Wang is teacher of the girls' school and she also had a class in the Bible with the women each day. Each evening Miss Heebner and Miss Chaney had a song service with the women and Mrs. Wang was asked to help as she is a very good singer.

We returned to Tai Ku, weary and tired for the roads were very bad but our hearts were full of joy because of the work accomplished in class. Monday morning I began to pack for Fen Chou fu and for wherever I might be for the summer. Miss Heebner's ankle was much worse so that we all tried to help her do her packing for the furlough before her. In spite of our solicitations for her she had to be on her feet more than was good for her; how we longed those days for a ladies' house for Tai Ku; much extra weariness might have been spared for her home going.

Early the next morning we started forth for the station class in Ching Yuan and Wau Ching Tin. I was so glad to be able to go to these places for these two out-stations of Tai Ku church did not feel the effects strongly of 1900. I knew most of the members in these places. The classes were both large; fully two hundred women heard the message in Ching Yuan. Mrs. Chang, the Bible woman who had gone with us, was a "power unto salvation" those days. The local dialect was most difficult and she was able to make the women understand her. One evening I went with her and some of the women to some of the houses in the country a short distance away and here she told them of the gospel message as well as entreated them to unbind their feet. Another evening we went into the city to one of the Christian houses to see the aged mother and here again she stood and proclaimed the gospel.

On the way back we were invited into a number of homes but could only go into one courtyard. One of the women who studied in the court lived here and we visited each family in the court. There were about ten of them. When you enter a court in China you enter a nest of families.

Miss Heebner did not leave the court through the entire week because of her ankle and when she did, it was like a burst of paradise. The air of this court was in strange contrast to the living green of the fields and the foliage of the trees as well as the beautiful blossoms of apricot and pear. Oh, the pure blessed air of God's own open land! We breathed and inhaled as birds out of a cage. I hope that the miss will either change conditions in that court or move out.

Our work in Nau Ching Tui was equally hard but the conditions were more favorable. The air was sweet and pure and clean. Over twenty women studied regularly, nearly all of them bringing a baby on their arm. The brick kang was well filled with earnest women and babies while benches along the side of the wall and in front were filled with women and children looking on to see this novel sight of their neighbors studying. When approached themselves they said "Oh, we are stupid, we cannot learn." This village of between three and four hundred people constituted the family of sons. You would have been bewildered to find some mark of distinction. It was a clan village where they went out every evening to visit in their homes. A rare blessed privilege God grant that this village which stands out as a Christian village may become one in the fullest sense of the word.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM DECEMBER 10, 1910, TO JANUARY 10, 1911.

COLORADO . . . . .	\$108 05	GOLDEN JUBILEE FUND.	
ILLINOIS . . . . .	2,015 62	Receipts for the month . . . . .	\$1
INDIANA . . . . .	53 58	Previously acknowledged, less Mis-	
IOWA . . . . .	99 63	souri, \$10 . . . . .	
KANSAS . . . . .	87 00	Total since October, 1910 . . . . .	\$1
MICHIGAN . . . . .	730 47		
MINNESOTA . . . . .	571 24	BUILDING FUND.	
MISSOURI . . . . .	740 62	Receipts for the month . . . . .	\$1
NEBRASKA . . . . .	112 56	Previously acknowledged . . . . .	1,0
NORTH DAKOTA . . . . .	91 55	Total since October, 1910 . . . . .	\$1,0
OHIO . . . . .	164 29		
OKLAHOMA . . . . .	3 00	ADDITIONAL DONATIONS FOR SPECIAL OBJ	
SOUTH DAKOTA . . . . .	588 70	Receipts for the month . . . . .	\$1
WISCONSIN . . . . .	271 48	Previously acknowledged, plus Illi-	
WYOMING . . . . .	99 74	nols, \$25 . . . . .	
KENTUCKY . . . . .	14 50	Total since October, 1910 . . . . .	\$1
TENNESSEE . . . . .	15 00		
TURKEY . . . . .	5 00		
MISCELLANEOUS . . . . .	420 08		
Receipts for the month . . . . .	\$6,192 11		
Previously acknowledged, less Illi-			
nols, \$25 . . . . .	6,923 09		
Total since October, 1910 . . . . .	\$13,115 20		

MISS FLORA STARR, Asst. Tr



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Page 1 of 1

## EASTER MORNING

*"He hath risen indeed"*

Ended now the pain and sorrow  
Of the week of gloom,  
Radiant dawns His own third morrow,  
Burst the sealed tomb,  
And to Him we haste, adoring,  
Lord of Life, our praise out-pouring.

Earth and sky breathe forth the story  
Over hill and plain,  
How the blessed Lord of Glory  
His last foe hath slain,—  
Cruel cross and bitter scorning  
Have no power on this glad morning.

Fair and fragrant lilies bringing  
We His altar seek,  
While triumphant chorals ringing  
Strive our joy to speak,—  
Hail Him, all who weep and languish  
Victor over death and anguish!

Ye who love Him, voice the greeting  
"Risen from the dead,"  
Soft the words of peace repeating,  
"Risen, as He said!"  
Unto hearts that else had broken,  
Comfort, comfort hath He spoken!

## AN EASTER MEDITATION

BY CAROLINE E. BUSH

**I**F the prophets Elijah and Elisha could by the audacity of their faith raise the two little lads silent in the grasp of death and return them full of life to their believing mothers; if Christ could say to the ruler's little daughter, "Damsel, arise," to the widow's son, on his bier, "Young man, I say unto thee, arise," and to Lazarus, in his grave, "Lazarus, come forth," and all three obey that life-giving command; if the apostles, even, could in the all-prevailing name of the Master, unbind the chains of death, shall we consider it too hard to believe that Christ, who is "The Life," should have been able, voluntarily, to come out of the tomb and reveal to us his resurrection life? Thus "He abolished death and brought life and immortality to light." Thus "Death is swallowed up in victory."

Even the Moslems admit to the Christians, "Your Prophet is not dead. You have a living Prophet." On this blessed Easter morn let us take of all the fullness of His life, for body, mind and spirit, for His life is for the whole man. If our spirit is constantly invigorated by His life then mind and body, alike partake of the strength. We can only have this daily, hourly renewal and invigoration of the life of our whole being by a like audacious faith with that of the holy ones mentioned above. We must also strive to "Practise the Presence of God." The mere sense of His abiding Presence gives new life, courage and vigor. We must feed on His Word, for the mind and soul need sustenance just as much as the body. To be alone in our room for prayer, ten, or even five minutes, morning, noon and night each day is something that will give new life and energy. We cannot hope for true life if we do not turn to the source of life.

Christ said, "I am come that ye might have life and that ye might have it more abundantly." What you and I want is not a weak, dragging existence, but this "more abundant life." In addition to the above-mentioned means to be used for Christ's renewing life, to have it "more abundantly" we must forget self by letting our heart's best love go out to all the world as He did. This Resurrection and this Easter Day are for the whole world. Does not a voice within you say, Pray to-day for the Turk, the Chinese, the African, for all your brothers and sisters that you have called "foreign"; give, to-day some special, large and generous gift for these. If God says, Give yourself, withhold not so priceless a treasure, for the world is worth it. Then see what new, Christ-like, "more abundant life" will pour into your being. You will seem to have entered heaven where all things are new.

In a town in the wilds of Kurdistan, on an Easter morning such as only the Orient can show us, I was awakened by a friend at the early hour of four and asked to hasten out on to the veranda. The stars were still glimmering in the crystal heavens, while every second the glorious dawn was more and more asserting itself, and under it all, in the graveyard back of the Gregorian-Armenian church, were dimly visible the white-robed figures of women, each with a lighted taper in her hand, moving about among the quiet graves. They were seeking the Christ! There was no voice, no answer, no glorious resurrection form to be seen, but it may be that some of those silent women, simply fulfilling a ceremony of their church, heard within their hearts the voice of an angel who said, "Why seek ye the living among the dead?" Or the yet more thrilling voice of the risen Saviour, himself, tenderly calling each one by name, as He did Mary, near to His own forsaken tomb, asking, "Mariam, Shushan, Zaroohi,—Whom seekest thou?"

Have you and I until now sought pleasure, our own comfort and the life that belongs to the world? If so shall we not to-day light our little candle of faith and go to seek our risen Lord? Not among the silent graves of dead things in our life, or in creeds, or ceremonies, but in His Word, by communion with Him in prayer, by service for Him. Yea, shall we seek for Him in the souls of men at the very ends of the earth? Then, indeed, through them, shall enter into us His life "more abundantly."

I was stopping for a few days at a seaport town in Turkey and watching for chances to give of this Life to any whom I might meet. A military officer appeared in the hall of the hotel one day. His truly fine bearing, his neat dress, with military cape and sword dangling by his side satisfied me that he was of the Young Turk Party. With a silent prayer I waited and, what joy! he spoke to me. We naturally spoke first of the New Régime and the righteous aims of the Young Turk Party, but I hastened to turn the conversation to his own soul and what God was waiting for in him. In the midst of it, his eyes looking intently into mine, he gave me the salutation of the country and said, "I thank you: you are the first person who ever spoke to me about my soul." What new spiritual life seemed to surge through me as he said it. He accepted a Testament and I have prayed for him daily since. Shall we be surprised if at that Last Great Day we see him among those into whom the resurrection life of Christ has entered? Was it not worth a lifetime of this earthly existence to have such an opportunity to speak about our risen Lord to one of that race and creed?



I shall never forget Passion Week and Easter in the ancient wall of Diarbekir. All that week the women of the Protestant-Armenian Gregorian churches are shaking mattings and rugs, sweeping the house and washing clothes and dishes, as well as preparing food and meats. One of the great events of the year is to come to pass—the day of Easter joy, beginning with the Sabbath. Besides the thorough cleaning of the house, there must also be new garments to wear and, more than that, there must be daily attendance on the early morning services, those of the Armenian Gregorian church beginning at three, or four, o'clock. On Friday noon our beautiful Protestant church, swept and garnished, receives a throng of expectant people. They are clothed in their beautiful, new, Easter garments; many of them have just come from the bath, "their bodies washed with pure water" and some have not eaten anything until now, and are there to partake of "The Holy Communion." Around the steps of the pulpit platform, on the floor, and on the front seats, are grouped the communicants. The soft tints of the stained glass window over the altar are thrown down upon the holy symbols and all are communing with the Lord in a reverent silence that prevails. Group after group comes forward, the rich and the poor together, and kneels in a half-circle at the foot of the steps. The pastor, or visiting missionary, descends and gives to each the bread and wine. One group rises and leaves and another comes and partakes. When all have had their portion. The solemn service closes with the singing of "Rock of Ages" and the great congregation turns toward home about the earnest words of the sermon.

On Easter morning the great congregations again move toward their churches, and in the street and in their places of worship with gladness greet each other with the news, "Christ is risen from the dead," and each gives answer, "Blessed is the resurrection of Christ." For the men, closing their shops, visit the houses of their friends, there serving coffee, tea and sweetmeats to their guests. And at every place there is the same joyful Easter greeting, "Christ is risen from the dead," and the triumphant answer, "Blessed is the resurrection of Christ." The women visit on the second and third days. And thus is the whole of Turkey made joyful by our risen Lord.

What preparations shall we in the Occident make for this high and holy Easter Day? Shall we clean our homes and prepare fine, new, garments *to honor Christ*, not to display ourselves? Shall we eagerly seek to partake of the communion service because we hunger and thirst for Him who is "The Bread of Life"? Shall we enter into a deeper meaning of the day than a

uneducated Oriental woman can find? Can we not make this day the keynote for the whole Christian year by a new consecration of ourselves to the grand project of bringing the whole world to the feet of our risen Lord and Master—to Christ, the Son of God? Dear friends, Christ declares that this will surely be accomplished. The apostles and saints worked for it and declared it was sure to be accomplished. Present-day Christians are now awake to the sense of an ability to accomplish it and the watchword of the century is, “The World for Christ.” May you and I play our part in this great act! Amen. For “The kingdoms of this world” shall “become the kingdoms of our Lord and of His Christ.”



The imaginative power may be a spiritual handmaiden of God to lead his children into closer, warmer, tenderer relation to himself. She waits without the door of the spirit-life and if we put our hands in hers she takes us by degrees through the Holy Place and into the Holy of Holies beyond. It will be a precious, ever-to-be-remembered experience for any child of God to make a special point of using her imaginative powers during this Passion Week of 1911.

It will mean some leisure deliberately taken for sitting, reading over the Gospel narrative, day by day its portion, meditating, trying to think how it actually was, painting mental pictures, living oneself into the heart of the Master's experience until one's soul is all aglow with intense reality.

Do you know this little book? Hope Publishing Co., Chicago, New York. It will help imagination in the Passion Week, for it gathers the

“THE WEEK OF events of each day in order, adding also many OUR LORD'S PASSION.” enlightening explanations of symbols, terms, seasons, with “meditations” upon the last journey, and our Lord's words.

The following letter written by Mr. Elliott of the American Bible Society in China to a member of the Payson Church in Portland, Me., is a remarkable testimony to the undying influence of a life laid down for the faith.

DEAR SIR—While in London a few days ago, I met the Rev. Howard Mudie to whom I related the story of a remarkable conversion of a Chinese official as the direct outcome of the martyrdom of Miss Morrill in Paoting-fu. At the suggestion of Mr.

“WHO BEING DEAD MUDIE I am writing the story to you in the hope that the story YET SPEAKETH.” may reach as many as possible of the friends of Miss Morrill and Miss Gould, who being dead yet speak to the hearts and consciences of the Chinese for whose conversion they labored and prayed and died.

I happened to be one of the first party of missionaries to be located in Paoting-fu

after the Boxer troubles, and of course we heard many heartrending stories.

Subsequently my work took me farther into the interior, and I seldom met a Chinese official who did not refer to the death of Miss Morrill, "Moah Chiao Shih," as she was known among the Chinese. They all regarded it as most deplorable that one so pure in heart and so loving in nature should have been smitten down. I formed the impression that her martyrdom more than anything else had turned the hearts of officials of North China toward the Christian truth.

It was five years after the troubles, however, when a young official named Chou called on me at Taimingfu and told how he had witnessed the martyrdom of these two young women. He said Miss Morrill had held up her Bible and said something to the effect, she did not know what she had done to warrant their evident purpose to take her life; she had been among them many years, had worked among the women and children, giving her strength to the work, healing the sick, giving her substance to the poor, and her sympathy to the suffering; above all she had given them the Word of God and the Gospel of His Son, who died to save them. Her face was radiant as she spoke these words, so Mr. Chou said, and when the last awful moment came he buried his head for shame that such a crime should be committed.

As soon as he found opportunity he purchased a copy of the New Testament and begun reading it secretly, not allowing even his wife to know it, and continued reading daily for several years, committing to memory whole books. He had not gone to a missionary or a native Christian to inquire about the meaning of the book. The Spirit enlightened the pages and he said with great emphasis, bringing his fist down on the table, "I know that Jesus Christ is the Son of God and Saviour of the World."

My comment was that if he knew this to be true he should confess it to the world. He hesitated several weeks but finally made the surrender of his will and heart to God, and was baptized. I heard him tell over and over again to his fellow-countrymen the story of his conversion and he always begun with "Moah Chiao Shih" (Miss Morrill). The blood of the martyrs is the seed of the church and the Payson Memorial Church of Portland should feel grateful to God for such fruits from the final labors of their faithful martyrs.

It is with pleasure we report the sailing, March 4th, of Miss Louise B. Hoyle of Norwood, Mass., who goes for two years to Barcelona, Spain, MISSIONARY to teach in the girls' school. Miss Hoyle is a graduate of PERSONALS. Mount Holyoke College, and has had experience as a teacher in the schools of North Attleboro, Mass. She will be welcomed by the faculty at Barcelona who need just the assistance she is prepared to give. Miss May Morrison of this school arrived in New York, March 8th, for a much needed furlough.

A BIRTHDAY IN CHINA. Miss Andrews of Tung-chou writes of her birthday celebration,—a letter specially interesting just now in the midst of the Jubilee celebration, as she is one of our pioneer missionaries:—

I wish I had time to give you a full account of my seventieth birthday, which occurred December 13th, and which, thanks to Miss Browne's loving thought, was a

most beautiful and happy day—one which it will always be a delight to remember. Miss Browne had let my friends far and near know the date, and to the Chinese a seventieth birthday is an especially marked anniversary. So from north, south, east and west, poured in a shower of letters from friends, missionary and Chinese, who could not come to see me—such dear letters many of them—full of good wishes and hearty congratulations and loving appreciation of what I had done for them. There were more than eighty letters bearing the signature of more than a hundred friends—many of them former pupils of mine, now our native pastors and preachers and teachers. The whole day from beginning to end was full of delightful surprises. First the heaped-up gifts and letters about my plate at the breakfast table; then all through the day, friends coming singly or in groups, with their good wishes. Miss Porter came down on the afternoon train, and Miss Browne had invited Dr. and Mrs. Sheffield for the evening meal, so that I had my oldest China friends with me. Our weekly prayer meeting was held at our house that evening, and some of the prayers, both there and at the noon gathering, touched me deeply. Then Miss Browne had arranged for a little social gathering after the meeting, which was very pleasant. While we were enjoying our ice cream and cake, the college students gathered quietly outside the windows and suddenly broke into song, a song which had been prepared especially for the occasion by one of the Chinese teachers. So closed the beautiful day and it was with a very glad thankful heart that I lay down to rest at its close, feeling that I should go in the strength of it for many days.

We have come in our united study upon the “conclusion of the whole matter” and it is so vital, so pressing a conclusion, that we suggest our

PROBLEMS AND auxiliaries giving two entire meetings to its consideration.

POLICIES. With this end in view we arrange our “Suggestions” (page 177) for two hours, the second set to appear next month. See also *Our Work at Home*.

## THE FINANCIAL STATEMENT

### RECEIPTS FROM JANUARY 1 TO FEBRUARY 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total
1910	\$10,037.92	\$ 94.20	\$311.94		\$11,044.06
1911	14,069.46	1,165 00	289.10	\$5,820.16	21,343.72
Gain Loss	3,431.54	1,070.80	22.84	5,820.16	10,299.66

### FOR FOUR MONTHS TO FEBRUARY 18, 1911

1910	29,126.55	6,417.70	721.44	19,555.35	55,821.04
1911	30,475.32	5,986.50	675.77	10,495.92	47,633.51
Gain Loss	1,348.77	431.20	45.67	9,059.43	8,187.53

Recent letters from China breathe the spirit of faith and dauntless courage which we have come to expect from our missionaries. One writing **A BRAVE WORD** from Peking to family friends says: "The plague has not **FROM CHINA.** yet become an epidemic in Peking. So far only six authentic deaths from the plague have occurred here in Peking, and the doctors and authorities are doing everything in their power to prevent its spread. But of course it will spread all over the country from places where there are no foreign or foreign educated doctors, and where no precautions are taken. The Chinese papers are doing splendid work through their editorial columns and two of the foreign doctors are to write a tract on the subject which will be widely distributed. Yesterday the foreign doctors had a meeting and drew up a set of precautionary measures which we are all to observe. Among other things they advise us all to be inoculated. The Chinese Government recognizes that the foreign and foreign trained Chinese doctors are the only ones that know how to cope with the situation and they are giving them a free hand. The pity of it is that they did not do it weeks ago in Harbin and a month ago in Mukden. Dr. Cormack's advice was to 'read the Ninety-first Psalm and keep a smiling countenance.' The fact that the three physicians who were exposed to the cases which occurred in the hospital here have all of them escaped, looks hopeful for people who take precautions."

The heart of these problems is in reaching our constituency, and our policies in Board, Branch and auxiliary, should be framed for this end with a "REACHING OUR more definite aim, a more business-like method, than ever **CONSTITUENCY.**" before. The urgency for this is pressing. We have specially prepared a leaflet upon this subject which we earnestly desire every auxiliary officer to own and read. Will each Branch president be sure that every auxiliary president in her district has four copies of this leaflet for her officers? They will be sent on receipt of postage by Miss Hartshorn.

After March 20th, the books of the circulating library at the Rooms of the Woman's Board, will be loaned without charge except for postage if **LIBRARY AND** the books are sent by mail. Those desiring the books **LEAFLETS.** may have the use of them for two weeks, free, but the usual charge of two cents a day will be enforced after that. A catalogue will be sent on application to Miss Ada R. Hartshorn, librarian. Several new leaflets are ready for distribution. *Gedik Pasha, Its Needs and Its Opportunities* (illustrated) by Mrs. Etta Doane Marden, is already in the

hands of many who have attended the Jubilee meetings. A charming little booklet, *The Little Breeze and the Ray of Light* by Mrs. Newell Dwight Hillis, will make a dainty Easter remembrance, and its "Message for the Children of Hope" should be widely scattered. (Price five cents each, or fifty cents a dozen.)

Probably one of the most interesting features of "The World in Boston" Missionary Exposition, which will be open in the Mechanics Building from April 22d to May 20th, will be the special denominational days for which arrangements are being made. One of each of the four Tuesdays during the Exposition, has been set apart as a special day for the four larger denominations of New England. There will be a Congregational Day, an Episcopalian Day, a Baptist Day and a Methodist Day.

There is to be also a Woman's Day with exercises of an appropriate character, having special reference to the work of women and of women's organizations on the mission field. A Young People's Day which will include the Christian Endeavor and all other young people's societies; a Home Mission Day; a Foreign Mission Day and a Student Day have been determined upon. If there is sufficient interest it is likely that the trustees will fix upon dates for special days for each of the New England States.

A part of "The World in Boston" which will be of special interest to women, is the department of Educational Missions and also of Missionary Study, both of which will be upon the second floor of Mechanics Building. The heads of both of these departments are women and in nearly all of the demonstrations children will participate. For this purpose child workers or stewards are being enrolled to the number of a thousand or more.

There are so many different kinds of tickets admitting to the World in Boston or to the Pageant of Darkness and Light, that some reference to them may prevent confusion. The general admission to the Exposition proper will be twenty-five cents and tickets may be obtained at the entrance doors. Children, however, fourteen years or under, will be admitted on a half ticket which will cost fifteen cents.

In order to give church members a special privilege, an admission ticket will be sold in the churches by the ticket secretaries, from April 1st to April 28th for twenty cents each. These tickets will be good for admission only up to and including April 28th. After that date it will be necessary to exchange them on payment of five cents extra, at the ticket office at the main entrance to the Exposition, for general admission tickets. A child's advance

admission ticket will be sold by ticket secretaries up to April 28th, for ten cents, and if this is not used by the date named, it will be necessary to exchange it and pay five cents additional.

A season ticket will be sold for two dollars and a child's season ticket for one dollar and these will admit to the main Exhibition only, at any time. They are not transferable. An Exposition pass will cost five dollars. It will admit at any time during the Exposition to the main Exhibition Hall, to an *unreserved* seat in the Pageant Hall and to the Tableau and Moving Picture Halls. It is not transferable.

Admission to the Tableau and Moving Picture Halls will be from the Exposition and the price of admission will be ten cents to each hall.

Unreserved seats to the Pageant of Darkness and Light will cost twenty-five cents. The Pageant tickets are sold in the Exposition and admission to the Pageant is through the Exposition only. Reserved seats to the Pageant will be fifty cents, seventy-five cents and one dollar. In addition to the different kinds of tickets which have been named, there will be special tickets for stewards and other participants, called Workers' Tickets and these are issued only to *bona fide* workers at a specially low price.

F. W. H.

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## THE OLD AND THE NEW IN TURKEY

BY ISABEL M. BLAKE

ALL day long we had been passing through a rolling country covered with wide fields, the dark, freshly turned loam ready to be sown with cotton, or green with springing wheat. From one eminence, I counted over thirty yoke of oxen ploughing. Here and there, in the narrow paths between the fields were lines of Arab girls, slowly passing in Indian file, very tall, very straight, each clad in a scant, dark blue cotton gown, each with many long, straight, black braids hanging down her back, each carrying a bucket or bundle on her head. Every one of the men driving the oxen, and each of these tall girls was a slave. All live like animals in villages of low mud huts, flat-roofed or cone-shaped, huddled together in the midst of broad acres. All must render up most of the crops for which they were preparing the ground to some rich overlord in Aleppo, who, after squeezing his serfs in the villages to the limits of life on the lowest plane, will, as a member of a great wheat trust, squeeze, in turn, the poor of Aleppo, making them pay the highest prices for bread. The poor of Aleppo sometimes retaliate in a bread riot, so there is a limit to



the squeezing on that side. But for the serfs there is no possibility of revolt, no redress.

The human animal is of all animals the ugliest. Approach one of these villages, and you are received with stones and curses, or perhaps they set the dogs on you. While eating my lunch, I rolled a couple of oranges to some women standing near with their babies. They refused to touch them, and turned away. I picked up the oranges and offered them again. After a time, I persuaded the women to take the fruit, and elicited a faint smile. They seemed not to know how to smile very well, but were much more friendly than at first.

The horse is willing to work hard all day for liberal rations of barley or oats at night. But men and women who are compelled to live like horses, cherish a smouldering fire of resentment which makes them sullen and suspicious of every one. It shows that the most stupid and stolid among them realizes dimly that he is not living the life for which he was made.

And, as Victor Hugo

A VILLAGE WOMAN GATHERING FURL

says, where people are living under such conditions, it is always the weakest, the women and children, who suffer most. I went on that day with a burdened heart, as I thought of the millions living like these men and women without one ray of the light of the knowledge of the love of Jesus Christ, or of any one's love, for that matter, so true is it that Christian missions "have as yet touched only the fringe on the hem of the garment of heathenism."

The life of the village Arabs is very different from, and lower than that of the free desert rangers, whom we can describe in a word as hospitable highwaymen; or than that of the Kurds of the mountains. I



can remember many a pleasant chat with the Kurdish women along the road. They are strong, vivacious and independent, with snapping black eyes, a ready laugh, and the gayest of garments. I had a little Kurdish friend, Fatima, a tall, graceful girl. She was charming, with a friendly spirit, and a strange, keen appreciation of refinement and beauty. She used to finger our white handkerchiefs, and one day she looked up quickly and said, "Our clothes are gorgeous, but yours are dainty." The other day, after two or three years, I met her on the street. I knew that she had been married to a young man of very bad reputation, and had left him and run away to a Turk. I scarcely recognized her, she looked so haggard and old and hard. I passed on, sadly thinking of what must have happened to her, to put out the light that had shone in her eyes. This change in many, many of these women from a gay, attractive girlhood to a bitter, hard and early old age speaks volumes. The face of the average Kurdish old woman is like a mask, behind which something has died that ought to have lived. What wasted possibilities!

The Turkish city women are not much better off. Generally speaking they are the slaves of husband and mother-in-law. They must stand with folded hands in token of submission in the presence of the husband. He may punish his wife as he chooses. He may beat her or drag her about by the hair, and cases are not infrequent where an angry husband stabs his wife, who has no redress. It is not always so; some of the men have an innate kindness and good nature which keep them from such things. But a woman is entirely under her husband's power. Often he will not even give the keys of the pantry and granary into her charge, and a popular method of punishment is to go off with the keys for a day or two, when the wife must go hungry.

But the hardest thing a Turkish woman must suffer is the uncertainty of her life with her husband. Any day, with or without reason, he may divorce her or bring home another wife. As it was once expressed to me, "Her life is like an unsteady ship, on the sea. At any moment it may go this way or that." One of the commonest oaths, used by men on the impulse of the moment, is one which necessitates the putting away of a wife. In fact the language in which men speak of their wives, if they mention them at all, is sufficient indication of the low position of women. Two men were gambling, and one of them cried out in sudden anger, "If I play with you again—" and swore the above-mentioned oath. A few days after, they sat down to play, when the man suddenly remembered his oath. Immediately, he rose, went to his home, sent in word that his

wife must put on her veil as he was coming in (he already considered her divorced, so could not look upon her face), and dispatched her to her father's house. In a few days, in this case, the pair were remarried, but in some cases, dependent on the exact words said, this is impossible until the wife has been married and divorced, in the interim, by another man.

This is not a picture of the life of every Turkish woman. Some husbands are truly noble, and their wives highly favored. But the point is that a woman has no will of her own, and must depend on the nature of her husband. Nor is there any restraint in public opinion and little in the law. When a case involving the divorce of a woman arises, several men are called to talk the matter over. If it is decided that the woman has not given cause for divorce, she is allowed to take her personal property, including her dowry, to her father's house. If she is said to have given cause (and it may be ever so slight) she may claim absolutely nothing. Her husband can even cut off her hair before sending her away.

As to the practice of taking a second wife, it is, of course, very common, especially if the first wife has no children or falls ill. One woman whose husband had been very kind to her, but had taken a second wife, said to Mrs. Shepard, "He took me to the very top of the minaret, and then he dropped me down." Quarreling is very common among the wives of one man, and every one of them fears that the others will poison her. One of the beys of Aintab never allows food to be cooked in the house. Separate portions for each of his two wives must be brought in from outside, because each has so frequently complained of the other's trying to poison her. In a word, family love is almost unknown, and one of our Bible women says that her first work is to teach the Turkish women the meaning of love.

Fifty years ago, the position of many Armenian women was somewhat similar, except as regards the customs of divorce and polygamy. For this very reason, of course, they have always held a position infinitely superior to that of any Turkish woman, though in the privileges and rights of property holding they were, perhaps, less fortunate. The estimation in which Armenian women are held, has very greatly advanced. At present, abuse and neglect are only found, as in America, where a woman has a thoroughly bad husband. Men now demand educated wives, give them great freedom, and encourage their progress in every way, often putting much responsibility into their hands. It cannot be said that any change has taken place in the position of Moslem women in the provincial cities throughout the empire, though many of the Turks of

Aintab, at least, are truly desirous of the establishment of schools for Moslem girls, while others do all they can to hinder any steps taken in that direction.

In the leading cities of the empire, however, the "new woman" really appeared, and she is of two types. There is the ultra-fashionable type, frequently seen in Aleppo or the coast cities. She walks the streets with great freedom; if she wears a veil at all, she throws it back; she paints and powders freely; at home, she smokes innumerable cigarettes; she reads French novels of doubtful character, and, I fear, too often

owns a car of her own character. Her dress comes doubtful. Her dress is showy, tasteless and sometimes very immoral. She is not a proper subject to copy. The second type is infinitely higher. She is an educated woman with eyes open to the general good. She is found in every locality of Turkey; she enters every sphere of usefulness.

In her character, she has been able to do a very great work. Among them may be men

#### A NEW WOMAN TO BE

Surpouhi Dusap, now dead, Zabel Asadourian and Zarouhi Kalemky are authors of many newspaper articles and poems, and of some books. Haiganoush Mark, editor of a little paper *The Flower* (Dzaghigh). Turkish women of this class have had no insignificant part in the struggle about constitutional government and other reforms. They held secret meetings to be held at their houses; they used their pens and their influence for freedom. They are responsive to high ideals, but not always of sufficient worldly wisdom to put those ideals into practice. Among them are Fatima Hanum, a well-known authoress, who

published many strong political articles, and Hallideh Edib, a graduate of the American Girls' College at Scutari, who besides her work in literature, has reorganized the Turkish Normal School for Girls in Constantinople. Women have also entered the ranks of the medical profession, both as nurse and doctor. Some are practicing in America, Dr. Zarouhi Kavaldjian is practicing in Adabazar, Turkey.

But besides these prominent names, there are thousands of women, mothers of families, who have had their eyes opened to the vision of the common good, who insist that their daughters must reach levels denied to them, who are ready to turn their backs on the showy and the meretricious (truly a temptation to the newly-awakened), and listen to the claims of the higher life; and who withal have shown and are showing great intelligence, energy and executive ability in organizing missionary work, school work, church work, relief work and other charities, musical clubs and other associations, and are always ready to take up and push a new cause, if you can once show them its value.

"The Colonel's lady and Rosie O'Grady are sisters under their skins." If you do not believe this, choose the most stolid and unpromising specimen of womanhood you can find, just as an experiment, apply with a little persistence, the principles of loving-kindness, and see if, after a time, she does not respond. At the source of all human nature is the desire to love and to be loved, and when all these women truly understand the love of Jesus Christ for them, as a few are beginning to do, there will be a new day for the womanhood of Turkey.

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## THE ANATOLIA GIRLS' SCHOOL

BY MRS. EDWARD RIGGS

(See frontispiece)

SOUTH HALL, the new building, was finished last summer. Its lower story is made of solid brick, something quite new with us,—though we have aspired still higher for our new college buildings, which are to be of stone, hauled from our own hired quarry. The rest of South Hall is of frame, filled in with brick, and then covered with plaster, prettily tinted. The minaret, which in the picture seems to belong on the roof of the sky parlor, really belongs to a mosque at some little distance. The grounds about the buildings are beautiful with many trees and gardens, although the mountains all about us are barren and desolate.

Fritcher Hall is named for the consecrated worker who started the school long ago, and whose pupils can never forget the inspiration she gave them. She never saw this building. In 1877, the girls' school was in a hired house, in the city, and it was then that the first grant was made by the Woman's Board for a building. A site was purchased, and the building erected. It accommodated thirty boarders, and that was thought to be ample room for many years to come. The time of beginnings had been long, the progress slow, and very laborious, and no one realized what an impulse for education was starting all around us. In ten years, the forty or fifty boarders were sleeping on the floors of recitation rooms. Soon, permission came from Boston to put up a larger building. A lot was purchased in a better location, and the building started with a view to future enlargement. Alas! one cold winter night, February 2, 1882, some one poured kerosene oil over the unfinished walls and set fire to them, so that they burned like tinder, and soon no part of the building was left. It was the result of political excitement, and the Turkish government was forced to pay an indemnity. The amount barely covered the loss. In addition to the indemnity our government demanded and the Sultan gave a *Firman*,—royal permission to exist,—for all our schools. Then the local governor said to Dr. Tracy: "Now rebuild the school larger than it was to have been before." The plans were somewhat enlarged, and Fritcher Hall was built, after Miss Fritcher had gone to America. Several additions have been made since, but the increase of pupils, after a dozen years, made it utterly inadequate for the needs of the school. We are very grateful for this new building. Now, for the first time in its history, the girls' school occupies two buildings. We have changed its name a little, for the sake of convenience in dealings with the government, and it is now called "Anatolia Girls' School." It is the only school of its grade, and if I am not mistaken,—with the exception, perhaps, of some Roman Catholic schools,—the only boarding school for girls, in a region as large as the state of New York. This year, there are one hundred boarders, and one hundred and twenty day pupils. Never has the number of boarders been so large, and this, in spite of the fact that the charge for admission has lately been increased. For the first time there are some girls from Southern Russia.

Fritcher Hall is now occupied by the girls of the preparatory department: the dining rooms and kitchen for all, are there; and most of the teachers' rooms. In South Hall, the new building, is the higher department, with the principal of the school, and her office, and several of the

teachers. The gymnasium is there; also the dressmaking rooms and the model kitchen, where cooking according to modern methods is taught to the girls, presided over, for the present, by Mrs. Hoover. More effort is being made this year, to train the girls in the best ways of housekeeping and to give them skill in needlework, dressmaking and other useful arts, which shall be of practical value to them in earning their own living. We hope these branches may attract those, whom we so long to reach, who do not yet appreciate the value of other education.

#### GRADUATES OF ANATOLIA GIRLS' SCHOOL

Music has always been a most important department of instruction, and now instruction is given both on piano and cabinet organ, and there are a few girls learning to play the violin. There is daily instruction, by Miss Platt, in vocal music,—especially in chorus singing. She has been eminently successful, and the girls give us music which it is a joy to hear.

The curriculum is advanced from time to time, as the general development of womanhood in the region covered by the influence of the school demands it. The school was started forty-seven years ago, with

for her present work at Clark School for the Deaf, Northampton, Mass. It is a much-needed school, and we trust it will develop and grow as the years go by.

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It is the delight of the true-hearted, the insignia of the loyal, to believe and serve and patiently wait on God in unwavering devotion to this vast, humane and heavenly business of winning the world. The missionary, and those who believe in his work, look upon the centuries as their allies, and upon a redeemed earth, with God's help and blessing, as only a question of time and toil.—*Rev. James S. Dennis, D.D.*

## MISSIONARY PROBLEMS ON THE FIELD

BY MRS. HARLAN P. BEACH

THE subject of our mission study text-book for the winter, *Western Women in Eastern Lands*, suggests the root of the problems confronting a missionary on the foreign field. She is a product of the West; education and travel have developed individuality and independence; and immediately she comes in contact with those to whom family and community life are supreme and who scarcely know themselves

## WOMEN TO BE WON

individuals. The contrast is between a new civilization and an old one. When she goes to China or India, between surroundings of refinement and culture and conditions of degradation and barbarism, if to Africa or Indonesia. She has set out full of enthusiasm to use her talents in a new field, but how discover any common meeting ground? In India the caste system, shutting high-class women away from the world's activities



faces her. In China, customs dating back five hundred years before the Christian era have defined woman's subordinate position. In the home is no welcome for the daughter and at marriage in the home of her husband are only years of servitude. In Turkey, in Africa, and even in Japan, in large degree, woman is the toy or drudge of man. The heart of the Western girl is bursting with pity but how can she work a change? How even take a sympathetic attitude toward a nation's ideals as an avenue of approach?

Even in superficial matters the two are wide apart. The Western woman's costume is displeasing to the Eastern women. Her bearing is too free, her manners too blunt, her speech too frank, often her use of their own tongue faltering and faulty. What does her foreign education mean to them if she knows nothing of Eastern ceremony? Why is she here with them at all, why not at home meekly serving her mother-in-law?

The missionary, on her side, finds much that is distasteful. The paint and powder, the fantastic hair dressing, and the crude overloading of jewelry offend her. Methods of living are unhygienic, sometimes devoid of common decency. Vermin abound. The women smoke and the atmosphere of the rooms is close and stifling. Curiosity concerning herself seems impertinent, minds are dull and apathetic and aims seem low and sordid. If her field is among the nature peoples the gulf between them is wider still. How can she think of these wild creatures, half animal, scantily clothed, knowing nothing of the amenities of life, as her sisters?

There is a very serious difficulty in making herself understood when she tries to speak her message of the deeper things. No words of theirs express the love of God or can tell of the sacrifice of Christ. Yet the opportunity to speak to just these women may not come again. How can she make an impression? They sadly misjudge her motives. "She gets for one of us one thousand rupees," a missionary overheard a Brahman woman say. "She even gets something for a low-caste child, but she gets a whole thousand for one of us." What can a missionary hope for in the face of such misconstruction?

That the chasm between the East and the West has been bridged shows how wise and loving and resourceful were the pioneer missionaries. The Women's Boards have in this, their Jubilee year, hundreds of thousands of women in the churches and many thousands of schools of all grades. To-day, a young woman goes out to a Christian constituency

and though the masses are still to be reached, a large part of her ministrations will be to those whom Christian training and education have made more like herself.

Just here, however, another class of problems arises as to her line of work. She started out to preach the gospel to the heathen and she is set to teaching Christian girls arithmetic. She thought of herself as standing apart a "mother in Israel" to the little band she would gather around her, and behold, she is only one of a group of more experienced women who are the acknowledged leaders. For two or three years, at least, she is comparatively insignificant while monotonous days are given to the slow acquisition of the language. And when that begins to be at her command, the question presses more insistently, shall she be content to fall into the beaten tracks laid out before her of school routine, meetings, house visitation and the general lifting of burdens from overloaded shoulders, or shall she blaze new trails for herself? Where is the call of need the loudest? How make the statesmanlike decision?

If the choice leads her to work mainly in the Christian community, the East still creates for her problems. She may be in a boarding school. The girls here probably have better rooms and food than at home and some of the luxuries of Western civilization. She must help them to overcome discontent at going back to their more primitive home life. On the other hand, in the village or city to which they return they must carry ideals of sanitation, personal cleanliness and general comfort which shall work as leaven. Character must not deteriorate in heathen surroundings. The girl must hold aloof from the obscene talk in which the Orient abounds. She must know how to meet the questions pertaining to the religious observances of her country,—the burning of incense before the gods or ancestral tablets, the visits to temples, the pilgrimages, the idolatrous practices of national feast days. Whether she returns to her own home or goes as a bride to her husband's, can the missionary guide her weak footsteps among the pitfalls which beset her path?

Or our Western woman may have another sort of problem on her hands. In the spirit of Christ her doors have opened in some time of widespread distress to take in the orphans made homeless by famine or pestilence or persecution. Her funds to care for them are scanty. They must be trained to be self-supporting. What labor of theirs will be in demand in their own country or abroad? How train them for it and stimulate a market while caring for their education and growth in character?

Another phase of educational work is the training of native assistants. Teachers and Bible women will accomplish what no missionary is able to do. Sometime the native church will stand alone and from such helpers must come some of its leaders. As the missionary follows Christ they will follow her; and the standards she sets by the life she leads will be the ones promulgated. Who, who is sufficient for these things?

But to the hearts of some women comes a cry of woe to which no one is ministering. The blind, the deaf, the leper, the insane, the children dedicated to the gods,—neglected classes like these make their appeal

#### LEPER CHILDREN

and here and there some woman has made service to them her choice. It is a difficult decision to make. They will not aid in the developing of the church as will those of more fortunate endowment, and the Board seldom make any appropriation for such work. Moreover, technical training of one sort or another seems almost indispensable. When one sees, however, what women of faith and courage and self-sacrificing devotion have accomplished on the mission field in the face of near unsurmountable obstacles, one must believe that they answered the call of God to their souls. Face to face with the unfathomable depths of human

need in non-Christian lands, for some missionaries no other solution of the question is possible.

There is still another type of problems peculiar to the present day. A "new woman" is developing in the East. Old customs are changing, barriers are breaking down, the life of seclusion is less rigidly prescribed, and she is awakening to new interests and to the use of new capabilities. Never before was she in so much need of guidance but never has she been so unready to receive direction. Here is the place where the missionary's day must be one long prayer for wisdom and the grace of "self-effacing service." How shall she meet the new type of mind and the new attitude, how keep in touch with the growing national instincts? Can she keep sweet and humble if her place sinks to the level of Christian fellowship from the eminence of Christian leadership?

It may be that this array of problems of approach, of training, of personal choices, of character limitations which are by no means exhaustive, will be disconcerting to the girl whose decision on a life service is trembling in the balance. It is true that they are knotty and intricate but were ever questions for solution more gloriously worth while? Lack of space allows only a hint of how our devoted missionaries have applied themselves to the task of unraveling them.

One of the principles has been the emphasis of points in common. There is a broad, splendid basis of our common humanity. Birth and death, hope and fear, pain and grief, the labor for the daily bread, the joy of attainment,—these are our universal heritage. The external things drop out of sight when a woman holds these in her thought and helps her sister to that realization. Sympathy, the power to see things from the standpoint of another, is a uniting bond, and love, the greatest mystery of earth in its magic of accomplishment, has fused dissimilar traits into a molten flow of good will.

Medical work to relieve suffering bodies and education to develop dormant faculties have been the chief factors in bringing the East and West together. Nowhere does the unity seem so complete as in the institutions for higher learning. For when education has developed mental powers and Christianity, added graces of character, the world knows no personality more attractive.

As for a missionary's personal problems, nowhere does one more surely come to one's own, we may believe, than on the foreign field. There is so much to be done that if a woman has a special fitness for one kind of work rather than another, there is little reason why she should not devote

herself to it. And if her call is to minister to the neglected classes unfrequently happens that friends are raised up to provide for her just because of its philanthropic appeal.

In the matter of language study, the opening of language schools and there is greatly relieving the monotony of solitary study, and the movements afloat for a more specific preparation at home including of the language. Special attention given to the history, literature, religions and customs of a nation would send a much better equipped missionary to her field.

The most difficult of all problems and one increasingly so is the adjustment to the growing national sentiment. Probably no organizations have been more successful in maintaining the spirit of comradeship than the Young Men's and the Young Women's Christian Associations. Their principles and methods may well be studied by other missions in this particular.

Shall we of the rank and file who stay at home leave our sisters alone to wrestle with their perplexities alone? We attend the monthly meetings and pay our annual fee and blithely go our way. But perhaps more thought and study are needed too, earnest and unwearying, if European womanhood is to be won for Christ.

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## CURRENT MISSIONARY NEWS

SEEING IS BELIEVING.—The missionaries of the Episcopal denomination made it their business to have their work inspected by a company of business men who have lately visited China, representatives from the United Chambers of Commerce of the Pacific Coast, guests of the Chinese Chambers of Commerce. Forty-three persons were in the party and some of their number said, after they had seen the mission work of the ports, particularly of Hankow, "We will guarantee that after what we have seen and heard in China every one of the party is *pro-missionary*."

SCHOOLS IN TURKEY.—Mahmoud Bey, Inspector General of Instruction in Turkey, says there will be about sixty-five thousand elementary public schools in operation throughout the Turkish Empire before the close of this year. He further says that they will be increased as rapidly as possible, but the greatest difficulty is to find teachers enough for the New Nationalism and the influence of Christianity in Moslem land.—*The Missionary Visitor*.

EVANGELISTIC WORK IN JAPAN.—Missionaries of all Boards emphasize the value of evangelistic work now in Japan, sensing that the deepest heart throb of the nation responds to an evangelistic Christianity. Some women, naturally shy, are speaking and working with friends and neighbors. As a natural result, these same workers, when they meet to pray, "have something definite to pray for, and pray with unwonted faith and earnestness."

EXPENSE OF ADMINISTRATION.—The fresh reply to an old-time question is given in *World's Events*, with replies to other popular questions, by Mr. Geo. Sherwood Eddy, a business man who after studying the matter decided to invest his life and fortune in missionary work and has been at work in India thirteen years.

Is it true that "it takes a dollar to send a dollar" or that "only one dollar in twelve actually touches the spot?" Are mission funds administered in an unbusiness-like fashion?

The actual cost of administration of most mission boards varies from three to twelve per cent, including women's boards. One is as low as three and three-fourths per cent; two of the largest and most efficient boards have reduced the cost of administration to five and six cents on the dollar. Thus, of every dollar given to missions, from ninety to ninety-five cents actually goes into the work. The remaining five or ten cents is spent in efficient administration and in the cultivation of the field and its base of supplies by a system of education which develops increased giving as well as efficiency. How many of our large business concerns can reduce the cost of administration to less than five or ten per cent? These mission boards have on them business men and able financiers; their accounts are audited, their expenditures scrutinized and their methods improved by the best talent of leading business men.

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## MISSIONARY LETTERS

### JAPAN

Miss Eliza Talcott writes from Miyazaki:—

Thank you for the words of greeting which reached me.

Your own one year's experience in work in a foreign land has of course given you an especial interest in such work. Why you were called back so soon you may not know here, but sometime we shall understand it all. This is beautifully illustrated in the silk weaving machines here, where the right side of the fabric is under, out of sight, until the whole piece is fin-

ished and taken from the loom. The threads in the warp are all arranged beforehand to rise one or two or more at a time at each movement of the treadle as the figures in the pattern designed to be woven may require. Then the weaver has but to sit at the loom, move the treadle, and at each movement throw the shuttle from side to side until the whole piece is woven. I have visited where the proprietor kindly favored me, and took the part already woven from the loom and showed it to me, and its beauty was what I could never have guessed from the wrong side which was all the busy weavers could see.

My work since my return to Japan about eight years ago, has been in connection with the Woman's Evangelistic School in Kobe. Last fall, with the return of Miss Barrows to the work which she and Miss Dudley started thirty years ago, and with Miss Cozad and Mrs. Stanford also there, it was no longer necessary that I should remain in Kobe, and of at least four stations calling for help, that from Miyazaki seemed most imperative, and accordingly I came here early in October. Miyazaki is on the island of Kyushu, and this section of the island is way behind Central Japan—twenty years at least behind in many respects, but it is progressing.

There is a small church here, and Sunday schools are being carried on at four different localities on four different days of the week, taking the hour after the afternoon session of the government schools. These are being taught by two undergraduates from the Kobe Bible School. My helper, one of the undergraduates from the Woman's Evangelistic School, goes with me to visit the patients in two hospitals, we having the cordial consent of the physicians, and already I think five men with whom we have thus come in contact are either Christians or earnest seekers after the truth. We have engagements to read the Bible with women in their homes four days in the week—one day at each place—in two of which homes women from the neighborhood join the circle. By request I am giving lessons in English conversation once a week to students and graduates from the Government High or Middle School. They meet at the church for a Bible lesson before the language lesson. Another day five students from the same school come to me for English reading lessons, asking for Bible reading also; and I have been requested to give English conversation lessons to pupils from the Normal School, which I may decide to do.

I am living with Mr. and Mrs. Clark, who are at present the only other foreign missionaries in all this region—the only foreigners indeed. Mr. Clark is away at out-stations nearly all the time, and Mrs. Clark is an invalid, but they have about twenty young women, students in different government

schools, living on their premises under their care. It is my privilege to conduct the devotional exercises in the evening, giving to many of them their first acquaintance with the Bible. This evening we read a few of the verses in the fifth chapter of Matthew. There is but one professing Christian among the girls but I think some others have begun to pray. One hour, two evenings in the week, I give to teaching English to some of these girls. Beyond this regular work, I give what time and strength I have left to calling, especially on those church members who cannot or do not get out to church, or wherever the way opens. I should have said that we have a kindergarten on the premises and a two hours' daily school for the blind, the latter taught by an educated blind man—a Christian. For some years we have had the "Braille System" here in Japan. For these last two branches of the work I have no responsibility, but I mention them because they have done much to remove prejudice against Christianity.

Please remember especially this work in prayer, and ask that I may have continued strength for what seems to be my part in it.

#### FOOCHOW

Miss Irene Le W. Dornblaser, whose article in the March number told of her welcome to Diong-loh, continues her story in a later letter to family friends:—

In my room when at Ponasang, I could hear all night long the half metallic thud, thud, thud, of the beating on the silver for idol paper; and one night from about ten to one o'clock, the priests in the temple just a few rods from my window, sang the same strain of a weird chant over and over and over, again and again, as fast as they could pronounce it, constantly beating drums and some clanging metal affair, and shooting firecrackers. Yesterday we passed an idol procession. There was a motley line of priests and boys carrying poles with wool or metal tops, then came a man with a shrill instrument making a hideous noise, and finally the "god" himself, about eight or nine feet tall, with a horrible head, and silk robes, and a hole in his stomach for the man who was walking inside of him to see out. They have such processions when they want to ward off a scourge of plague or a storm, or any such thing. Last night we passed a house where we had seen a heathen funeral in progress, the Sunday before, and they were doing their evening wailing. It was terrible to hear. They do it three times a day for a certain number of weeks. Miss Perkins said that she had passed a place last Easter morning and heard it, and one certainly can realize the contrast it presented with the joy of the Christian Easter.

The Diong-loh pastor's mother died last week. That was a Christian



funeral, and very, very different, though they did conform to the Chinese customs that were not anti-Christian.

We went the other day to a vegetarian temple, and found there a little old woman, who took us in and seemed quite flattered to have us come. She let us look at the shrine and ask all sorts of questions, and at length she remarked, "Our head man is a foreigner too." Miss Perkins explained that he might be a foreigner, but not an American. Then the woman said: "You have your pictures, and we, our idols." Miss Perkins explained that we Protestants do not worship pictures. "Well," the woman replied, "I must have a god that I can see." That gave the preacher her text, "God is a spirit and they that worship him must worship him in spirit and in truth." She drank in the truth most eagerly, occasionally turning to her son and asking his opinion as to the meaning. She did not seem to understand when Miss Perkins told her that we offer our hearts instead of the sacrifices; and we stayed long toward dusk, trying to make it plain. At last Miss Perkins asked her whether she would like to go to heaven, and she said, "Yes, but I don't know how," and it was arranged that we should bring her a copy of the Gospel of St. John. Then she wanted to know how she could pray to our God, and Miss Perkins told her. When we went next day, she was busy, and we did not have so good an opportunity to talk with her; but we left the Gospel. She said that she had prayed "Take me to heaven" the night before and that morning, but she forgot it during the day.

It is slow work. It will be hard for her to understand, and realize that prayer is not just "vain repetition"; but oh! we do pray that the "Word may not return void" and that she may in time accept the Saviour.

How I long to be able to speak too! But so far I can only pray and watch the face, while Miss Perkins works. But oh! it is joy! That alone, without the delightful companionships would be sufficient compensation for coming; and as my opportunities widen, I know that that will be the joy of my life.

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Hark, hark, the trump of Jubilee  
 Proclaims to every nation,  
 From pole to pole, by land and sea,  
 Glad tidings of salvation:  
 As nearer draws the day of doom,  
 While still the battle rages,  
 The heavenly day spring through the gloom  
 Breaks on the night of ages.

—*Bishop Bickersteth.*

## LEADERS IN COUNCIL

## CHAPTER V. THE FINDING OUT CLUB

After the story has been worked out, the meeting might close with two contrast pictures. These can be easily worked up and if kept a secret, will be of greatest interest to the children.

For the chart this month let the boys and girls on the committee collect all the missionary hospital pictures from the magazines that they can find. *The World's Work* for December, 1907, has some good pictures. There are also some good pictures in the *LIFE AND LIGHT* for May, 1908.

Across one corner of the platform or place where the tableaux are to be, stretch a curtain in which you have made two slits large enough to push the hand through. This is the only way that a Chinese doctor can visit a sick woman or girl. The Chinese doctor can be a boy dressed in Chinese clothes and wearing very large, black-rimmed glasses. He might carry in his hands several knitting needles. These, the boy or girl who shows the pictures, can explain, are used by the doctor to let out the "pain spirit." The doctor can be feeling and looking at the hands of the person behind the curtain.

The contrast picture may be a girl lying on a cot bed and an American woman doctor bending over her, while a girl, dressed in Chinese costume with a white bowl in her hand, representing a native nurse, stands near.

L. C. W.



## THE JUBILEE MEETINGS—PAST AND FUTURE

It would scarcely be true to say that the Jubilee meetings have gathered enthusiasm as they have swept north and east from Washington, for that meeting, the first in our territory, as reported last month, began, continued and ended in a white heat of zeal and devotion. But the interest has been maintained at the same high pitch, according to the conditions of time and

place, and from Baltimore, Philadelphia, Pittsburg and Buffalo, and now, as we go to press, from Albany and Troy, came glowing accounts of vast audiences, successful luncheons, limited in attendance only by the seating capacity of the largest available halls, straight heart-to-heart missionary talks and appeals by the indefatigable "Jubilee Troupe" a deep devotional spirit expressed in many prayer services, and pledges of money approximating \$650,000.

It is obviously impossible to do more here than to mention the salient points as they have been reported by eye witnesses.

Baltimore had large audiences and the exercises were marked by an earnest devotional spirit. The story of the great mass meeting in the Skating Rink, with its dramatic incidents, has thrilled all who have heard it. Here as in Washington special meetings were held for colored women.

Philadelphia signalized the Jubilee by many drawing-room meetings, by missionary addresses in the churches the Sunday before the Jubilee, by a children's story hour Sunday afternoon, and by the introduction of student volunteers.

Pittsburg capped the climax of the luncheon project by serving 4,800 women simultaneously in three different places. Here was also a Pageant of Missions, a choir of two hundred and fifty voices, and twelve denominational rallies. Buffalo had eleven denominational rallies, and seated 2,400 women in one hall for the luncheon.

In Albany, the Jubilee delegations were received by Mrs. Dix at the Executive Mansion and the guests at luncheon, in one place at least, were served by charming young women. The crowning feature in Albany however was the grand mass meeting in the Episcopal Cathedral which was packed to the doors to hear Mrs. Montgomery and J. Campbell White. The music was led by a choir of two hundred young women and the venerable Bishop Doane before pronouncing the benediction said in substance, "I want to say that to-night this cathedral has had a new consecration in the earnest words which have been spoken here. You have been talking of the so-called denominational rallies, (one minute reports of which had been given) but we are met here to-night one family of Christians of many names, and I rejoice in it."

In Troy, the opening devotional service was most earnest, and the mass meeting crowded. The hall seated 1,500 and it was estimated that nearly that number were unable to gain admittance.

While Congregationalism is not strong in Albany and Troy, it must be recorded as a unique fact, so far as known, that in the latter place three

Congregational women, from the neighboring state of Vermont, left their home at six in the morning to attend the Jubilee meetings, including the denominational rally, and reached home at one the next morning, weary but well repaid.

Miss Stanwood, Miss Lamson and Miss Calder, with Mrs. Marden to present the appeal for a building for Gedik Pasha, as the object to which Congregational women are urged to give a Jubilee offering of fifty thousand dollars, have been our representatives thus far.

At the time of this writing the Jubilee has crossed the New England line and the initial meeting of this series is in progress in Springfield while the final arrangements are being made for New Haven, Providence, Boston and Portland. Many are praying that there may be no diminution of power as the wave sweeps eastward.

When this number of *LIFE AND LIGHT* reaches our readers, the consummation of the whole campaign,—the great closing meeting in New York, the home of the Woman's Union Missionary Society, in honor of whose fiftieth birthday this whole gigantic movement was inaugurated, will be at hand. There, A Pageant of Missions, with orchestral and vocal music of the highest type will be given in the Metropolitan Opera House, the opening afternoon, March 27th, and all the preparations indicate a demonstration of unusual magnitude. As one careful observer has said "These Jubilee meetings are working out practically the spirit of Christian unity so remarkably presented at the Edinburgh Conference."

In addition to the meetings at first planned by the Central Committee many "Little Jubilees" are being held all over the territory of the Woman's Board, and the results of these months of prayer and united effort who shall measure?

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The great speech of Dr. Griffith John on the occasion of the celebration of his jubilee by the Chinese Christians was concluded in the following words:—

"And now I want to assume the rôle of a prophet. Another fifty years and there will be no idols in China! Fifty years and there will be no Buddhist or Taoist priests. In fifty (or shall we say a hundred?) years, I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers!

"China will be all changed. We older brethren will not see this sight in life, but we shall look down on it from heaven, and the little ones here to-night will see it and play their part in it."—*Exchange*.

# A SPECIAL PLAN FOR APRIL AND MAY MEETINGS!

## Personal Application of Problems and Policies

## After Theory — Practice

## After Knowledge — Activity

Dear Branch and Auxiliary leaders, older and younger, may we summon you to a general movement in your plans for these two months? The study of the year culminates in many societies with the May meeting.

To make the chapter on Problems and Policies worth while our study, we *all* need to *examine closely* our own ways as working bodies in our respective Branches.

## A Call to Officers!

Please meet, plan, pray and go before your assembled companies, larger or smaller, prepared for heart-to-heart conferences over *your own local work*, its past deficiencies as well as excellencies, its needs for the future.

## Let us plan a new and immediate campaign

**FOR**

**New Members    Wider Visitation    New Distribution of Leaflet**

## New Subscribers to "Life and Light"      New Attendance

SEE "SUGGESTIONS" IN THIS NUMBER AND IN MAY

## The Watchword in April and May for Auxiliaries

## Young Women's Societies

## Study Classes

## Mission Bands

## Cradle Rolls

## Our Own Society

**MARY L. DANIELS.**  
**E. HARRIET STANW**

## SUGGESTIONS FOR AUXILIARY MEETINGS

## TOPIC FOR APRIL

## "WESTERN WOMEN IN EASTERN LANDS"—CHAPTER VI

Topic: Problems and Policies. We suggest the use of two meetings for this topic, in each of which the personal element is pressed, after a brief presentation of the general problem (1) meeting our responsibilities on the field. There might be two persons, each taking five minutes to present these responsibilities and the off-setting resources. Now the president has her opportunity, having prepared herself and other officers, (as suggested on page 151). She will want all the facts at hand concerning that society;—the number of members, number of women in the church not members of the society, average attendance for a year or two, money contributed and how, copies of LIFE AND LIGHT taken. Let her officers help her in setting forth these points, both strong and weak, and in making deductions therefrom.

Now they are ready for a vital problem (2) viz.: reaching our constituency. Let definite plans be named, talked over in open meeting, and let there be among them a standard of new members and new subscriptions before the May meeting, reports to be there given in an experience half-hour. Let a tender, moving touch be added by some good reader giving one or two short selected incidents from Miss Lamson's new leaflet, *The Uplift of Womanhood*; then let earnest prayer arise for the month's special efforts.

M. L. D.

## BOOK NOTICES

*Children of China, Children of Africa, Children of Japan, Children of India, Children of Arabia, Children of Jamaica.* Published by Fleming H. Revell Company.

These six books on the children of various countries are in uniform style, each containing eight colored illustrations and less than 100 pages. The text is written by different authors. The outside cover has a colored picture. They are attractive books for any young person's library. They are not so long as to be wearisome, and they contain trustworthy information from cover to cover.

*From Japan to Jerusalem.* Published by the Church Missionary Society, London.

This is the story of eight months' travel of Bishop and Mrs. Ingham in 1909-10. The book is dedicated to Mrs. Burrows of Bournemouth, who planned this missionary journey to the Far East. The author himself says that "It is the story of a soldier spared for a short time from his base of operations to see how the battle fared at the front and to encourage the fighting line." The numerous illustrations were taken especially for this book.

G. H. C.

## SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE.—"Women of All Nations," fully illustrated, *National Geographical Magazine*, January.

PAPAL LANDS.—"Alphonso, Spain's Modern King," and "Portugal's first President," *Review of Reviews*, March. "The Portuguese Republic," *Fortnightly Review*, February. "The Case for Missions in

Latin America," "Religious Influences in Mexico" and "Christian Opportunities in Mexico," *Missionary Review*, March.

KOREA.—Dr. Arthur T. Pierson's "First Impressions of Korea," "Christianity in Japan and Korea," *Missionary Review*, March.

CHINA.—"Christianity in China," a fair and comprehensive estimate by Prof. E. A. Ross of University of Wisconsin, *The Century*, March.

INDIA.—"Religion and Caste in India," an account not very favorable to Christianity, *Scribner's*, March. F. V. E.

## WOMAN'S BOARD OF MISSIONS

Receipts from January 1, to February 18, 1911.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

**Eastern Maine Branch.**—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Belfast, Aux., Th. Off., 5; Calais, Aux. (Th. Off., 25), 104.25; Greenville, Aux., 5; Hampden, Union Miss. Soc., 12; Machias, Aux., 5.52; Searsport, C. E. Soc., 17, 148 77

**Western Maine Branch.**—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Coll. at Branch Meet., 25.43; Alfred, C. E. Soc., 3; Auburn, High St. Ch., Aux., 5; Bath, Central Ch., Sonna M. B., 5; Freeport, Aux., 9; Hiram, Margaret and Little Robert, 75 cts.; Otisfield, Mrs. Smith, 25 cts.; Portland, Bethel Ch., C. D's, 6, Ocean Pebbles M. B., 11, High St. Ch., Aux., Th. Off., 32.75, Children of the Cov. M. B., 2.90, State St. Ch., Aux. (Th. Off., 61.80), 214.30, West Ch., Aux., 12; Woodfords, Lunch at Branch Meet., 8.50; Waterford, Aux., 14; Westbrook, Ch., 4.76, 354 64

Total, 503 41

### NEW HAMPSHIRE.

**New Hampshire Branch.**—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Friend in Merrimack Conf., 5; Claremont, Mrs. Sarah C. Chapin, 5, Aux., 12.95; Lyme, Aux., 10; Manchester, First Ch., Aux., 80; Nashua, Aux., 25.95. Less expenses, 4.50, 134 40

### VERMONT.

**Vermont Branch.**—Miss May E. Manley, Treas., Box 13, Pittsford. Bakersfield, Aux., Th. Off., 7; Barre, Aux., 14; Burlington, First Ch., Aux., 24.50; Castleton, Aux. (Th. Off., 10.75), 12.50; Dorset, Aux., 41.15; Franklin, Aux. (Th. Off., 12.45), 18.45; Hartford, Aux. (with prev. contri. to const. L. M. Mrs. Sarah J. F. Wood), 21.97; Jericho Centre, Aux. (prev. contri. const. L. M. Mrs. Ella A. Hurlburt), S. S., 5; New Haven, Ladies' Union, 6.53; Orleans, Aux., 30; Orwell, Aux., 16.80; Pittsford, S. S., 14.12; Rutland, Aux., 152.40, S. S., 10; Rutland, West, C. E. Soc., 10; St. Albans, Aux., Th. Off., 6 80; St. Johnsbury, North Ch., Aux., 47.75; Miss. Round Table, 50; South Ch., Aux., Th. Off., add'l, 2; Westfield, Aux., Th. Off., 6; Williamstown, C. E. Soc., 2; Winooski, Jr. Miss. Soc., 5, 503 97

### LEGACY.

**Derby.**—Elizabeth A. McPherson, by L. P. Jenne, Extr., 157

### MASSACHUSETTS.

Director, 10; Friends, 6, 16

**Andover and Woburn Branch.**—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Bedford, United Workers, 35; Billerica, Aux., 5; Lexington, Hancock Ch., Assoc., 135.29; Malden, First Ch., Aux., 50; North Andover, Aux., 10; Reading, Aux., 36; Winchester, First Ch., 2, 273

**Barnstable Branch.**—Miss Carrie E. Mitchell, Treas., South Dennis. Orleans, Aux., Miss Amelia Snow, 35

**Berkshire Branch.**—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Two Friends in Berkshire, 250; Great Barrington, Aux., 45.51; Hinsdale, 11.06; Lee, First Aux., 290; Pittsfield, South Ch., Aux., 23.24; Richmond, Aux., 48; Stockbridge, Aux., 10.70; West Stockbridge, Aux., 15. Less expenses, 4.51, 600

**Essex South Branch.**—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Gloucester, Trinity Ch., C. E. Soc., 5; Lynn, Central Ch., Aux., 80; Swampscott, First Ch., Prim. Dept., 10, 45

**Franklin County Branch.**—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux., 16; Northfield, Aux., 22.10; South Deerfield, Aux., 8.12, 46

**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, North, Aux., 5; Easthampton, S. S., Miss Hamlin's Cl., 2.50, Miss Parsons' Cl., 2.50, Mrs. Pomeroy's Cl., 1.75; Hadley, Aux., Th. Off. (50 of wh. to const. L. M's Mrs. E. J. Aldrich, Miss Agnes Ayres), 70; Hatfield, Real Folks, 50; Wide Awakes, 6; Northampton, Edwards Ch., S. S., 12.07, 146

**Hanover.**—Mrs. Priscilla Eells, 10

**Middlesex Branch.**—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Lincoln, C. R., 3; Welleley, Extra Off. to the work she loved in mem. of Miss Julia Eastman, 10, Friend, 10, Welleley College, Y. W. C. A., 300, 233

**Norfolk and Pilgrim Branch.**—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Friend, Th. Off., 5; Braintree, Aux., 10, Brockton, First Ch., Aux., Th. Off., 10, Porter Ch., Aux. (Add'l Th. Off., 1.50), 46.50, C. R., 9; Campello, Aux. (Th.



Off., 117.51; Easton, Aux., Th. Off., 17.50; Halifax, Aux., 6.50; Hingham Centre, Jr. C. E. Soc., 1.20; Kingston, Aux., 9.52; Marshfield, Aux. (Th. Off., 5), 20.27; Milton, Aux., Th. Off., 15.20; Milton, East, Aux., 5; Plymouth, Aux., 65, Prim. Cl., and C. R., 10; Plympton, Aux. (Th. Off., 14.60), 18.60; Quincy, Bethany Ch., Aux., 9; Randolph, Aux. (Th. Off., 20.17), 60.71; Rockland, Aux., Th. Off., 1; Sharon, Aux. (Th. Off., 25.50) (25 of wh. to const. L. M. Mrs. Mary L. West), 28; Stoughton, Aux., Th. Off., 14; Weymouth, East, Aux., Th. Off., 32.50; Weymouth, South, Union, Ch., Aux. (Th. Off., 40.50) (with prev. contri. to const. L. M's Mrs. Nancy V. Fogg, Mrs. Alfred Tirrell), 47; Wollaston, Aux., Th. Off., 43.68, Prim. Dept., S. S., 10, 612 77  
**Northboro.—M. E. L.,** 4 00  
**North Middlesex Branch.—**Miss Julia S. Conant, Treas., Littleton Common. Boxborough, Teachers, 5; Concord, Aux., Th. Off., 20; Fitchburg, Rollstone Ch., Aux., 52; Littleton, H. M. Bacon in mem. of Miss Manning, 6; North Leominster, Aux., 10, 93 00  
**Old Colony Branch.—**Miss Frances J. Russell, Treas., 106 Highland Ave., Fall River, Fall River, Y. W. M. S., 20; North Rochester, Ladies' M. C., 4; South Attleboro, Friend, 3, Bethany Chapel, S. S., 24.27, 61 27  
**South Hadley.—**Mt. Holyoke College, Y. W. C. A., 28 00  
**Springfield Branch.—**Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Chicopee, Third Ch., 3.35, Aux., 6; Holyoke, First Ch., Aux., 32.50, Grace Ch., Jr. C. E. Soc., 5; Springfield, Faith Ch., Ladies' Aid Soc., 25; Westfield, Second Ch., Aux., Mrs. Catherine H. Northam, 5; Wilbraham, North, Grace Union Ch., Aux., 26.50, 113 44  
**Springfield.—**South Ch., 64 10  
**Suffolk Branch.—**Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Aux., 20.23; Arlington, Bradshaw Miss. Soc., 120; Auburndale, Aux., 107; Boston, Central Ch., Aux., 622.50, Miss. Study Cir., 100, Mt. Vernon Ch., Aux., 19.50, Mt. Vernon Guild, 10, Friend, 25, S. S., Prim. Dept., 3, Old South Ch., Aux., 1, 152.50, Friend, 250, Mispah Cl., Aux., 40, Shawmut Ch., Aux., 163.17, Dau. of Cov., 100, C. R., 4, C. E. Soc., 5, S. S., 5.10, Union Ch., Chandler Cir., 11.00, S. S., Prim. Dept., 3, Boston, South, Phillips Ch., Aux., 11, S. S., Prim. Dept., 2; Brighton, C. E. Soc., 3; Brookline, Harvard Ch., S. S., Prim. Dept., 5, Kindergarten, 3, Leyden Ch., For. Dept., Woman's Union, 107.80, S. S., Prim. Dept., 4; Cambridge, First Ch., Aux., 56.50, Shepard Guild, 40, Pilgrim Ch., Woman's Miss. Soc., 50, Prospect St. Ch., Woman's Guild, World Dept., 10; Chelsea, First Ch., Aux., 100; Dedham, Aux., 5.01; Dorchester, Friend, 20, Harvard Ch., Woman's Benev. Soc., 10, Clover Club and Philanthropy Class, 15, Pilgrim Ch., Aux., 34, S. S., Prim. Dept., 12, Romsey Ch., S. S., Prim. Dept., 5, Second Ch., Aux., 101.86, Village Ch., Aux., 5, S. S., 5, Faneuil Aux., 21; Foxboro, Bethany Ch., Aux.,

40; Franklin, Mary Warfield Miss. Soc., 8, Y. L. M. S., 10; Hyde Park, Aux., 116.81, S. S., 24.61; Jamaica Plain, Central Ch., Aux., 78; Mansfield, Aux., 25; Newton, Mrs. Henry O. Marcy, Jr., 5, Eliot Ch., Helpers, 16; Newton Highlands, Aux., 46.62; Newtonville, Queens of Avillion, 25; Norwood, Aux., 107.50; Roslindale, For. Dept., Woman's Union, 21.15; Roxbury, Eliot Ch., Aux. (Th. Off., 35.50), 58, Friend, 25, Imm.-Walnut Ave. Ch., For. Dept., 149.50, S. S., Kindergarten Dept., 2, Home Dept., 3; Roxbury, West, South Evan. Ch., Aux. (Th. Off., 25), 28, Anatolia Club, 40; Somerville, Broadway Ch., Aux., 63.35, Friend, 35, Y. W. F. M. S., 15, S. S., 5, First Ch., Ladies' Aid Soc., 40, Highland Ch., Women Workers, 10; Winter Hill Ch., Dau. of Cov., 60; Waltham, Aux., 12; Watertown, Phillips Ch., Aux., 68, C. R., 1; Waverley, Aux., 5; Wellesley Hills, Aux., 6, 4,727 81  
**Weston.—**Miss Sarah A. Closson, 110 00  
**Worcester Co. Branch.—**Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Gilbertville, M. C., 5; Hardwick, Mr. and Mrs. C. O. Flagg, 25; Lancaster, Prim. S. S., 2; Leominster, Prim. S. S., 10; Northbridge, Rockdale Ch., C. E. Soc., 3.50; North Brookfield, First Ch., Jr. S. S., 5; Southbridge, Aux., 11.73; Spencer, Prim. S. S., 5.04, C. E. Soc., 2, Golden Rule M. B., 1.50; Warren, Aux., 26.05; Westboro, Aux., 13.30; Winchendon, Aux., 58.25; Whitinsville, E. C. A. D. Band, 18.75; Worcester, Central Ch., Aux., 62.16, Old South, Aux. (to const. L. M's Miss Minnie Holl, Miss Chrissie Mead, Miss Mildred Norton, Miss Marjorie Whittlesey), 100, Piedmont Ch., Golden Key Club, 45, Plymouth Ch., Aux. (to const. L. M. Mrs. William E. Prouty), 25, Union Ch., Aux., 68.54, 487 82  
**Total,** 7,809 44

## LEGACIES.

**Boston.—**Marianna F. Keene, by Samuel, Clara R. and Edgar C. Keene, Extrs., 1,450 00  
**Concord.—**Miss Mary Munroe, by Woodward Hudson and Henry Wheeler, Extrs., 100 00  
**Milbury.—**Mrs. Sarah A. Spaulding, by H. W. Aiken, Extr., 50 00  
**Watertown.—**Edward D. Kimball, by Louis M. and Joseph C. Kimball, Tr., add'l, 373 55  
**Total,** 1,973 55

## RHODE ISLAND.

**Friend,** 100 00  
**Rhode Island Branch.—**Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Prim. S. S., 9.50; Bristol, Aux., 26; Central Falls, Y. L. Miss. Cir., 30; Kingston, S. S., 5; Newport, Aux., 251.75, S. S., 250; Peace Dale, Aux., 50; Providence, Academy Ave. Ch., Miss. Club, 3, Pilgrim Ch., Aux., 28.68, Plymouth Ch., Prim. S. S., 5.03; Saylesville, Aux., 4.54, 663 50  
**Total,** 763 50



## CONNECTICUT.

**Eastern Connecticut Branch.**—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 6.42; Greenvale, S. S., 10; New London, First Ch., Aux., Th. Off., 5, C. E. Soc., 2.80; Norwich, Park Ch., Aux., Friend, 50, Second Ch., Aux., 70; Pomfret, First Ch., 5; Preston City, Aux., 1; Putnam, C. E., 13.07, Sunbeams, Miss. Cir., 5.95; Thompson, Aux., Th. Off., 14, 186 33

**Hartford Branch.**—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Millyer Fund, 200; Berlin, Aux., 85; Burnside, Aux., 7.10; Enfield, Ladies' Benev. Soc., 25, First Ch., S. S., Prim. Dept., 5; Hartford, Asylum Hill Ch., Aux., 207.82, Farmington Ave. Ch., Aux., 17.50, First Ch., Aux., 18, Home Dept., S. S., 10.60, Park Ch., Aux., 80.85; New Britain, South Ch., F. M. S., 23.51; Plainville, Aux. (Th. Off., 19.00), 64; Tolland, Aux., 15.15, 739 53

**New Haven Branch.**—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 405; Mrs. Emily J. Gardner, 18.50; Barkhamsted, Aux., 4.50; Black Rock, Aux., 17, C. E. Soc., 7, Bridgeport, King's Highway Ch., Aux., 10, Olivet Ch., Aux. (50 of wh. to const. L. M.'s Mrs. F. L. Smith, Mrs. Katherine Moody Spaulding), 54.35, C. E., 4.10, Park St. Ch., Aux., 130, Fullerton Cir., 200, South Ch., 112, West End Ch., 20, Canaan, Aux., 10, C. E. Soc., 5, Cheshire, Jr. C. E. Soc., 5; Cornwall, Second Ch., 10; Danbury, Aux., 81.80; Darien, Aux., 35; Deep River, C. E. Soc., 5; East Canaan, Aux., 34.08; East Hadham, C. E. Soc., 12; Goshen, Aux., 40, C. E., 10; Higganum, Aux., 14.70, Ivoryton, Miss B. L. Comstock, 10, Aux., 21; Kent, Aux., 13.97; Killingsworth, Aux., 10; Litchfield, Y. L. M. C., 176.50, Daisy Chain, 75.50; Meriden, Centre Ch., Jr. C. E. Soc., 4.50; Middlebury, Mizpah Circle, 15; Middletown, First Ch., Aux. (with prev. contri. 25 from Mrs. J. Francis Calef to const. herself L. M., 25 from Friend to const. L. M. Miss Leslie Tracy Fagan, 25 from Friend to const. L. M. Miss Viola M. Goodrich), 60.11, South Ch., Aux., 93.69, C. E., 6.31, Third Ch., C. E. Soc., 15; New Hartford, Aux., 5.23, New Haven, Centre Ch., Aux., 14, Ch. of Redeemer, S. S., 22.34, City Mission Mothers, Aux., 10, Pilgrim Ch., Aux., 38.87, Y. L. M. C., 15, Welcome Hall, S. S., 27.23; New Milford, Aux., 1; Norfolk, Aux., 113, M. B., 10, Whatsoever Circle, 10; North Haven, Jr. C. E. Soc., 5; North Woodbury, C. E. Soc., 15; Redding, Aux., 2.50; Salisbury, Aux., 15.70; Sound Beach Aux., 10.45; Stamford, Aux., 25; Warren, C. E. Soc., 5; Watertown, Dan. of Cov., 10; Westbrook, Aux. (prev. contri. const. L. M. Mrs. John G. Spencer); Winsted, First Ch., Aux., 11.64; Woodbury, Aux., 10, 2,128 72  
Tolland.—Mrs. Samuel Simpson, 25 00

Total, 3,079 58

## LEGACY.

**Farmington.**—Sarah J. Thompson, by Wm. A. Kimball, Exr., add'l, 3,689 39

## NEW YORK.

**Newburgh.**—Jr. Miss. Soc.,  
**New York State Branch.**—Mrs. Turner, Treas., 646 St. Mark Brooklyn. Berkshire, Aux. (to L. M.'s Mrs. Mary A. Eastman Sarah E. Keyes), 50; Brooklyn, Ave. Branch, Dan. of Cov., 5, daigua, Band, Aux., 287.50, Alice S. Misses Rice Band, 5; Cortland Ch., Aux., 100, Second Ch., Au. Fulton, Aux., 5.16; Groton, Au. Massena, Aux., 6.25; New York, way Tab. Ch., Aux., 750, Oswego 80; Riverhead, First Ch., Aux., Soc., 5, S. S., 16.12, Syracuse, Ch., Aux., 37.72, Plymouth Ch. 87.62; Utica, Plymouth Ch., Aux

Total

## PHILADELPHIA BRANCH

**Philadelphia Branch.**—Miss Emmell, Treas., 812 Van Houten St., son, N. J. D shington Ch., Aux., nary Par 5; Glen 100; Belleville B., 38; Valley, Y. Plainfield 30, River Edge, A 10; Upper clair, Aux. 20. Lansford 10. Lens

## NORTH CAROLINA.

**Southern Pines.**—Ladies' Aid & Mrs. Anna M. Foster, 5,

## SOUTH CAROLINA.

**Charleston.**—C. E. Soc., 7.50, Jr. C. 7.50,

## GEORGIA.

**Fort Valley.**—Miss M. Frances Ba

## NEBRASKA.

**Hastings.**—Mrs. George H. Pratt,

## GERMANY.

**Wesel.**—Mrs. Helen M. Patterson & McLellan,

## CHINA.

**Ponasing.**—Foochow Girls' Colleg Soc.,

## GIFTS RECEIVED THROUGH B COMMITTEE.

**New Hampshire.** Friend, through Wiggin,

**Massachusetts.**—Friend,

Total,

Donations,  
Buildings,  
Specials,  
Legacies,

Total,

## TOTAL FROM OCT. 13, 1910 TO F

Donations,  
Buildings,  
Specials,  
Legacies,

Total,

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## Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

### HER GOOD INTENTIONS: A MONOLOGUE

Sunday, April 12.—That was really a great sermon on missions that our pastor preached this morning! I never realized before that I am personally responsible for some of the darkness of heathen lands, or that my few dimes and prayers, and my interest, may be like the loaves and fishes that were blessed by Jesus to the feeding of five thousand. The pastor told us about a Bible woman in India whom a few poor factory girls in this country supported at thirty dollars a year. She was the means of the conversion of a Hindu young man who became a preacher and has brought hundreds to Christ. Oh, it just thrills me to think of being the means of saving even one soul! "Will there be any stars in my crown?" Well, at least, I will try to go to our monthly missionary meeting from this time forward. I am so glad I am interested.

May 17.—Dear me! This is the day for our Woman's Foreign Missionary Society meeting, and I declare if I had not forgotten it, and now it is half-past four o'clock! Something says to me, did I ever forget my club? Well, I'll go next month sure.

June 15.—What a pity it rains to-day! Of course I cannot go to the missionary meeting in the storm. But I'm not responsible for the weather, that's certain. There's the phone. Hello! Why, yes, Molly, I'll run down. No, it won't put me out one bit. You know I have a new silk rubber-lined storm coat and high overshoes. It's a good day to teach you that new stitch, for no one will be apt to disturb us. I'll be there in half an hour. Good-by! Oh, dear, there's that Voice again! Yes, Molly does live two blocks beyond the church, but I'll go next month to the meeting.

July 16.—How nice and comfy it is out here on the veranda in the shade! There goes little Mrs. Merrill to the missionary meeting this warm day. She looks just sweltering. I don't think the Lord requires me to endanger

my health by exposing my head to this fierce sun. Besides, when I was in bathing this morning at the beach my head got so wet that my hair isn't dry yet.

August 15.—There wouldn't have been any meeting this month only for the fact that Mrs. Allen's cousin is visiting her, and the cousin was a missionary in China, and our ladies thought they ought to make the most of it. I'd really go to-day if it wasn't at the Allen's, but I know that Mrs. Allen is dying to have us see her new mahogany sideboard, and besides, I heard that she said that Sarah Perry said that Mrs. Peck said that we are living beyond our means. I can't endure people who gossip. I mustn't forget to tell Molly about the trouble between the Adamses.

September 18.—This is a lovely day, cool and bright. I really ought to go to the missionary meeting, but last night's paper had a great "ad." about some summer challies reduced from sixty to fifty-nine cents. They make such pretty house dresses, and will be picked right up. To-morrow will be too late. If there is a heathen woman waiting for me,—oh, dear, it's so inconvenient to have a conscience! Perhaps it is some woman who has lost a dear little baby, and doesn't know one bit about Jesus or heaven. Oh, I must go to the meeting next time!

October 15.—Well, this is missionary day, but here is the dressmaker at three dollars a day, and she says that if I want that lace insertion in the flounce I must put it in myself while she is trimming the sleeves. I can think about the heathen while I sew.

November 17.—I certainly seem fated to be kept away from that auxiliary meeting, and it does seem strange that a person whose heart is so in the work should be so often hindered from attending. To-day I was just starting to put on my hat to go when my eyes fell on my library book, and I happened to recall that it must have run out, and I had not quite finished it. I had left off in a very exciting place, and I thought I would sit down and read the last chapters, and then take it back to the library on my way to the church. It wouldn't matter if I were fifteen minutes late, for I'm always afraid that the president will ask me to lead in prayer. Of course it took longer to finish the story than I had imagined, and I became so absorbed in it that I lost all track of time. Anyway there was an excellent moral. It taught one never to swerve from the path of duty. Wish I didn't hear that Voice, "Lovest thou Me?"

December 18.—Here we are in the thick of the Christmas struggle. I always emerge gasping for breath, but we all have to go through it. Mrs. Wilcox had the absurdity to call for me to go with her to the missionary

meeting, when I have all those ruffles to sew on Maud's doll's dress. "It is a pretty note," I said rather crossly, "to hold a missionary meeting at Christmas time."

Mrs. Wilcox quietly observed that Christmas celebrates the coming of the first Foreign Missionary, and her voice was so sweet and kind that I relaxed enough to say that if I lived through the holidays I would really make an effort to attend the first meeting of the New Year.

January 15.—Here's that missionary meeting day again! It does seem as if those women held it every single week. We have tickets for Burton Holmes this afternoon and of course I can't afford to miss the lecture. I may never have another chance to hear him, and one can go to a missionary meeting any time. We must improve our minds as well as our souls.

February 17.—This is the day I am to lunch with Mrs. Ives in town. To be sure, she gave me my choice between Thursday or Friday, the meeting day, but Mrs. Moberly's afternoon tea was yesterday, and I could not miss that because I must try to keep in with the Moberlys. One has a duty to society.

March 13.—I'm truly sorry to have to miss the missionary meeting again, but there is such splendid sun and wind to-day that I've put out all the blankets, and I cannot trust the maid to bring them in without dragging them on the ground. Yes, I know there will probably be other days this month when the sun will shine and the wind will blow, but I feel like having this done to-day. What is that? "Waft, waft ye winds his story?" Well, I really would love to see the world converted. The church ought to work harder for it.

April 15.—Our pastor preached his annual missionary sermon this morning, and I sat there and thought of my good intentions of last year, and how I had not been able to attend a single meeting all the year. I always tayed away for some good reason. I hope to do better this next year. I wonder why I recall those lines,—

"What kind of a church would our church be,  
If every member were just like me?"

Perhaps I ought to go further and say,—

"What kind of a world would this world be,  
If every Christian were just like me?"

— *Woman's Missionary Friend.*

## "BROUSA NOTES"

BY JEANNIE L. JILLSON

The months of December and January have furnished many helpful as well as enjoyable occasions for the Brousa School. The first was the visit

Mr. Stamoullian and Mr. Djermedjian of Constantinople. They came December 23d, and on Sunday held four services in the church. In the morning there was the preaching service, followed by the communion. As

it was our Christmas Day, this was especially helpful. In the afternoon there was an open meeting for the Y. M. C. A., then the Christmas exercises of the Sunday school, and preaching in the evening. On Tuesday morning the two gentlemen spoke at the school, at the opening exercises. Their visit was a most helpful one for the church.

January 6th, school closed for the vacation. On the morning of that day the closing exercises of the upper school were held; Christmas songs, Bible verses, and appropriate recitations were given by the girls. In the afternoon an entertainment was given by the children of the kindergarten and primary department. The schoolroom was crowded with guests, and everyone seemed much pleased. There were songs and recitations and three Christmas plays or cantatas, two in Armenian and one, the longest, in English. It was really wonderful that kindergarten children could give in a foreign language so many songs and dialogues. Dr. Barnum, who was present, said that children in America could not have done so well. Dr. Barnum's visit was a very pleasant one for us all. Coming on Friday of the week of prayer, taking part in the meeting that evening, leading the meeting on Saturday night and preaching twice on Sunday, besides speaking at the young men's meeting, he, in a most helpful way, brought to a close a week that had been full of interest for us all.

On Monday evening Dr. Barnum gave a lecture at the school, and as he kindly gave it in Armenian, although he had expected to give it in English, we were able to invite several friends from outside. Dr. Barnum gave an account of his trip to Italy and Switzerland last summer, and it was a great pleasure to us to follow him as he told of one interesting place after another, which he had visited. The evening was a very enjoyable one to all.

Christmas was good to us. In connection with the kindergarten entertainment, we had the tree for the little ones, with presents and cards and candy for all. Mrs. Winslow, who always remembers the school at Christmas, sent a box which enabled us to provide richly for each one. On Friday evening, January 13th, the evening before the New Year for our girls and teachers, we had a tree for those who stayed with us through the vacation, and for the day scholars. Kind friends in Oakland, California, in Concord, New Hampshire, and in Boston, through their very pretty gifts gave joy to a great many that night. If they had been present they would have felt well repaid for the work they put into the preparation of the boxes and packages. Everyone was very happy, at being so well remembered. One of the teachers as Santa Claus, gave out the presents, and as the girls had prepared a little entertainment, which was given first, and played games afterwards, the evening was a very delightful one.

Several earthquakes were felt the last week of December, some of sufficient severity to make large cracks in the plaster on the outer walls of the main building.



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## A MISSIONARY SYMPOSIUM EDUCATIONAL WORK

**Miss Charlotte DeForest** writes from Kobe, Japan :—

**THE COLLEGE :** When Kobe College was opened thirty-five years ago, it started with one building, which served all the needs of the two resident teachers, thirty day scholars, and five boarding pupils. That central building has been the nucleus around which has sprung an educational plant including eight other school buildings. The five original boarding pupils have now seventy-five representatives in the dormitory, while the whole enrollment of the school has for several years been about two hundred.

The twelve graduates of the first class were the pioneers of an alumna body now numbering three hundred and forty-nine; and the first nucleus of a curriculum has expanded into four courses;—the main academic and collegiate courses, covering together a period of nine years, the music course, and the special English course for graduates of the government girls' high schools. The resident teachers now number twelve, evenly divided as to nationality; and the teaching force on the ground is twenty-six of whom nine give only part time.

The educational progress of the institution has been marked by the sloughing off of lower years and the adding of higher ones, and the increase of equipment with new buildings; and has culminated this year in the receipt of government recognition, which gives our graduates the privileges of taking

examinations for teachers' licenses and for admission to other recognized schools. As long as we maintain the standards required by the government in lines of equipment, scholarship, and administrative efficiency, our educational standing is assured.

This government recognition has not limited in any way our freedom of religious instruction. Chapel exercises and Bible classes are just as much a part of the school as they ever were. With the development of the school the Christian organizations in it have also developed. Christian Endeavor, temperance, and missionary societies, and a volunteer band of Sunday-school workers have each its own part in the nurture and training of Christian character and Christian activity.

Of the sixteen or seventeen hundred girls who are estimated to have been in the school for a longer or shorter time, a very large majority have come from non-Christian homes. Many of these girls have been the first link between their homes and Christianity, and not a few have had to overcome definite home opposition to their desire to receive baptism. The majority of those who have stayed long enough to graduate have become Christians. Some like the good seed of old that fell among the thorns, may seem to have had their ideals choked out by the cares of this world and the deceitfulness of riches; but many, and I believe more, have taken with them that which has been a light in their homes or in the schools in which they have taught. As wives of business or professional men, many of them have shown themselves staunch followers of Christ. During the past year twenty-nine students have united with the church.

Miss Elizabeth Webb writes from Adana, Turkey :—

**THE SEMINARY :** The Adana Seminary for girls was established twenty-six years ago by Miss Tucker and Miss Brown in what was then the mission house and which now forms the north wing of our school building. In 1886 the school consisted of sixteen girls taught by one American teacher, Miss Tucker being in charge and Miss Elizabeth S. Webb coming that year to join her.

During the past year there has been an attendance of one hundred and ninety-eight with seven Armenian teachers and one Greek, while Miss Borel has continued her work as before. In spite of the massacre and consequent poverty of the people the receipts this year for board and tuition have been six hundred and ninety dollars.

During the summer our two largest schoolrooms were used for hospital purposes, while another schoolroom was used for the distribution of beds and the girls' dining room for clothing. Much of the school bedding had



been sold to the Relief Committee for hospital purposes at the time of the massacre. But notwithstanding these difficulties school opened at the usual time, the middle of September, ours being the first in the city to reopen.

An experiment was made of having only half a day of lessons and giving the rest of the time to industrial work. But in order not to lower the grade of the school we have decided in the future to give one hour each day to this work and the rest of the time to study.

It has seemed best this year to have Sunday school at the seminary. This has been attended by our own girls; the girls from the primary Protestant schools of the city; the mothers of the orphans and others. One interesting class consisted of these mothers and eight blind girls.

We have had several cases of severe illness during the year as well as two little girls who were suffering from wounds received in the massacre. To all of these the hospital has been an inestimable boon. All have been freely received and have returned to us cured. We much desire money permanently to endow a bed for the school.

Next year we hope to start a class for blind girls with an Adana girl who has graduated from the school in Oorfa as teacher. Under Miss Wallis' superintendence quite a little has already been done in teaching some of the many blind of Adana to read. Now the time seems to have come for the formal opening of a day school for these girls.

From Lintsing, China, comes the following in regard to school work in that district:—

**THE SCHOOL:** The girls' boarding school has twenty-nine pupils. One girl was sent home on account of disobedience. Dr. Tallmon's giving of physical examinations has been a great help in keeping the pupils free from minor ailments.

The day school has enrolled about twelve this term, but some have dropped out and some have been irregular. They have a good painstaking teacher so that we feel we have done the best we could for them. Besides these two schools Miss Ellis has had charge of a station class for young women. Five bright young women were here, and the class was held for two months.

Our teachers are all young and need constant supervision. There have been six of these young women helping but on account of illness, not until the last week or two, or since the station class closed, have we had the number for which we planned. Mrs. McCann and Mrs. Eastman have both helped in the schools and in the Sunday school.



THE KINDERGARTEN: We have a kindergarten enrolled. We could have more if we had. All of the fourteen benches are full and all the children shall have to have a new building before the oldest building on the station, not only much longer. Last year during the very hot weather, one end, and had to be propped from the pieces. We don't know where the new building will be provided in some way. The work is going smoothly and

The Peking Kindergarten reports:—

The kindergarten was opened in October five. Both mothers and children were delighted with work and Mrs. Stelle was with them. Mrs. Young went in to play for their mother and proved a most tactful efficient helper, although a new opportunity for training. The enthusiasm of the children, happier, more contented group of little people anywhere. The change in the appearance of the children was a joy to us all, as they went back and forth with their pretty shy courtesies, greetings and bows.

They were very busy over Christmas gifts for the scholars of the outside Sunday school and decorated the Christmas tree with their own

dolls and other toys provided largely by the aid of Miss Patterson and a Chicago young ladies' society.

A few days later the children were again the givers. Each one in the kindergarten had made something for her own mother. There the same little tree which had been in the chapel the week before had another crop of fruit. The little people went through their games and various exercises before the gifts were placed in the hands of the proud, admiring mothers. Such an hour shows how worth while all the work has been, for here as everywhere, "a little child shall lead them." This year, for the first time, a fee of five coppers per month has been asked. It has been cheerfully and promptly paid.

We are rejoicing in the arrival of Miss Mary E. Vanderslice, the longed-for kindergartner.

Miss Nellie J. Arnott, Benguella, Africa:—

At our annual meeting in July it was decided that some one should go to Ciyaka station for a few months to be with Mrs. Ennis. I was the one chosen, so the middle of November I left my Kamundongo work and started on my way here. I was five days going to Bailundu, and although it was rainy, I really enjoyed the travel.

I had some of our Olutu out-station boys as carriers and they were very attentive to my wants besides being good tepoia carriers. I spent nine days in Bailundu, including Thanksgiving Day. The schools there are very good, which speaks well for their teacher, Mrs. Webster.

On the journey from Bailundu to Sacikela the last two days the path was among the mountains and very pretty. A short distance after leaving camp the last morning, we came upon fresh tracks of two lions which followed beside the path for a long distance. The boys said that it "made fear," but I wished I might view the lions themselves on some distant hill.

This station, Sacikela, is in Ciyaka district. It was started in 1905 by Mr. Wellman and Mr. Ennis. Two years ago, Mr. Wellman had to go home on account of ill health, and since then the Ennises have been here alone. They have a dear little boy, Merlin, Jr., who is now two years old.

Their house is built on the side of Mt. Elende, a fine old mountain. Below us is the valley, with mountains all around, except toward the west where through the break we can see peaks eighty miles away. The sunsets are often very beautiful.

I did not begin my work in Sacikela till the first of January when I took charge of the station school. It is held afternoons with about thirty men and boys in attendance. It seems like play after the large schools we had in Ngamba, but I am able to give them more individual attention, and I make the hours as long as possible. I have a Sunday-school class of

young boys, and sometimes on Sunday afternoons, I take the meeting for the eight women and girls who are living on the station. Mrs. Ennis has a daily school with them mornings, and Mr. Ennis has a school every afternoon at the nearest village.

We have spent three days each month in visiting different groups of villages about two hours distance from here. We take beds, tennis, football, and set up a village of our own within easy reach of all the villages. Mr. Ennis has the people gather near the tents for meetings, which are held two each day, one in the morning, about eight o'clock, and the other about five in the afternoon. Sometimes the attendance is good but often small when one considers the number of people in these villages. They know nothing of God and his word, and of our Saviour Jesus Christ. They are living in the depths of heathenism, worshiping devils and believing in witchcraft and fetishes. I wish you could watch some of their faces when being told for the first time of the story of Jesus. They do not understand much, but they are interested and we can only pray that God will bless his word. Some from the villages have been coming to the Sunday services. Pray, dear friends, that the seed sown in this way may grow. Sunday afternoons I have been going to a small group of villages about an hour's walk from here. Lately I have ridden in a tepoiak which it gives me more time, as the boys can carry me so much more quickly than I can walk. Besides, walking in these native paths under the tropical sun is not easy. Last Saturday I held three meetings in as many villages. At two of them there was an attendance of over forty, in the other only a few.

Thursday afternoons, Mrs. Ennis goes to the village in which Mr. Ennis has school and holds a meeting with the women. As yet there is no church organized at this station but there are several who are ready for church membership. Mr. Ennis hopes a church may be organized sometime this year. There has been a request for some time that another missionary be appointed to this station, but there seem to be so few who want to come to Africa. Will you not all pray that some one may soon be led to offer himself for Africa?

I have not told you of the death of Cituvika. I have often mentioned his name in my letters for he was one of the oldest members of our Kamundongo Church, and the teacher at our Owayanda out-station. His face and life gave every evidence of a Spirit-filled life and he was one of the best Christians I ever knew. He said one time that when he was unable to sleep nights he thought out the Bible lesson he expected to teach the next day and prayed for those in his school. Many of the natives felt that they owe their conversion to him, and Mr. Sanders leaned on him more than any other in our church, so his loss is very greatly felt. He leaves a wife, an earnest Christian, and two children. Sakulumb, the teacher in our Kamundongo schools has been chosen to take Cituvika's work at Owayanda and seems to be doing well. He was one of Cituvika's children in the faith and received much of his training under him. Pray for him.

## HOW WE CELEBRATED NEW YEAR'S

BY MISS C. S. QUICKENDEN, ARUPPUKOTTAI, MADURA DISTRICT,  
SOUTH INDIA

We began our New Year with a service at five o'clock. The church is half a mile away and we walked down by moonlight; at seven we were home again and after our early cup of coffee we gave ourselves up to receive visitors—and they were already waiting for us. First, all the people on the compound, then the Christians from the town, and children from our little school by the church,—after that, all the Hindu boys and girls that attend our day schools in the town came out.

They all came together—eighty boys and one hundred and sixty girls—and they looked so pretty in their bright colored clothes. This is their great day, for we give the annual prizes, something for all—knives, tops, balls and paint boxes and mirrors for the boys, and this year, thanks to kind friends in America, we had dolls for all the girls, so all were made happy, for they like dolls better than anything else, just like little girls at home, and many of the little ones have never had a doll before. During the rest of the day we had a succession of visitors, village congregations, schools and groups of people, the former sometimes come with a band, consisting of two small and one large drum. Sometimes the man with the large drum dances with his drum and throws his drumsticks into the air. The children especially enjoy this show, and little Jamie Perkins talked for days beforehand of the drummer who dances, and when he came Jamie forgot his natural shyness—he forgot the people and everything but the drummer, and got out his own little toy drum and danced with the drummer. How the people laughed and enjoyed it, but Jamie was too busy to notice their laughter even.

We had an encouraging word from a distant village on New Year's Day, about our Bible women's work, though it was sad. One young girl who was studying with our Bible woman died of cholera. One year ago she had not even heard of the Lord Jesus, but during last year she heard, believed, and was so in earnest that she had already learned to read the Bible stories.

When struck down by cholera she sent for the Bible women and these were her last words: "Pray for me, I want to go and be at Jesus' feet. If I stay in this world there is nothing but trial and persecution before me; when I was a little girl I used very bad language—ask God to forgive me." So she died, the first convert from heathenism in that village. She was right about the persecution, for unless we had allowed her to leave her people and come to us for support, she would have had to marry a Hindu, poor child. Now she is safe.

Miss Helen H. Stover writes from Bailundu, Africa:—

When I wrote you last, I was at Epanda visiting. I went from there to Ochileso for a few days' visit. I carried the news to Miss Redick that she was to have a companion. I wish you could have seen her when I told her! She said she didn't sleep any that night she was so excited. Both she and Mrs. Woodside looked rather worn and nervous with the thought. Living alone has been very hard on Miss Redick, though she is very brave about it. They have a nice place in Ochileso and excellent work is being carried on there. I was glad of this opportunity to visit them. On my way to Ochileso I visited two of our other out-stations. One has a very small work as yet, but I was greatly pleased with what I saw of both places and with the attitude of the people.

I reached home the last of August after an absence of six weeks, and found everyone well and things prospering. Our house has been all fixed over and a new fireplace put in and looks very nice indeed. Father is building a small house for office and outside guest room. He has entirely regained his health and is busy with his translation work. My mother is not so well as I could wish, but is better, on the whole, than she was in the spring. Mrs. Webster has been to Ciyaka for a little visit; we are expecting her home this week. School will soon commence again. I hope to be able to relieve Mrs. Webster of half of the school work this year. The medical work is not heavy now and has not been so for some time. It's surprising how little sickness there is.

How I wish there were more of us so some one could pay some attention to the out-station schools. They are sadly in need of help. They simply begged me at Epanda to come back during school time and look after them a bit.

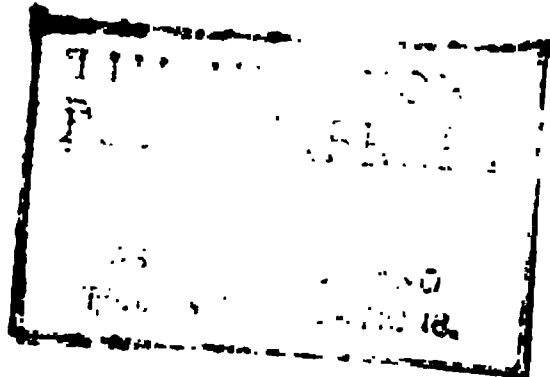
WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JANUARY 10, TO FEBRUARY 10, 1911.

COLORADO . . . . .	\$202 65	GOLDEN JUBILEE FUND.	
ILLINOIS . . . . .	1,931 46	Receipts for the month . . . .	\$429
IOWA . . . . .	215 99	Previously acknowledged . . . .	466
KANSAS . . . . .	169 37	Total since October, 1910 . . . .	\$895
MICHIGAN . . . . .	221 81	BUILDING FUND.	
MINNESOTA . . . . .	1,305 77	Receipts for the month . . . .	\$3,748
MISSOURI . . . . .	311 90	Previously acknowledged . . . .	1,681
MONTANA . . . . .	5 00	Total since October, 1910 . . . .	\$5,430
NEBRASKA . . . . .	131 12	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA . . . . .	5 00	Receipts for the month . . . .	\$99
OHIO . . . . .	527 34	Previously acknowledged . . . .	269
SOUTH DAKOTA . . . . .	18 05	Total since October, 1910 . . . .	\$369
WISCONSIN . . . . .	520 62		
IDAHO . . . . .	20 00		
CHINA . . . . .	25 00		
MISCELLANEOUS . . . . .	9 55		
Receipts for the month . . . .	\$5,620 63		
Previously acknowledged . . . .	13,105 20		
Total since October, 1910 . . . .	\$18,725 83		

MISS FLORA STARR, Asst. Treas





Letters, delayed by the deep snows in Eastern Turkey, have brought recently the heavy tidings of the death of Miss Maria B. Poole of Harpoot. Miss Poole went out in 1905, accompanying Miss Bush POOLE when she returned without her dear associate, Miss Seymour. During these few, brief years Miss Poole has made a large place for herself in the work, and has been most effective as a touring missionary. In January, while making one of these tours, she was seized with a severe bronchial cold and as she did not throw it off, she was taken, under escort of Dr. Browne and Dr. Atkinson, to the hospital in Harpoot, where after a few days of serious illness she seemed to be recovering. Her heart, however, showed signs of weakness and on February 2d, a slight effort in moving about the house brought on an attack of acute heart failure from which the most assiduous and skillful medical care failed to revive her. Miss Poole was a member of the Broadway Tabernacle in New York and was supported by the women and young people of that church. Before she went to Turkey she was associated with the work of the Student Volunteer Movement as an office assistant in New York City. Her splendid qualifications for service and her whole-souled consecration make this sudden blow a terrible affliction to the hard-pressed missionaries in Harpoot. Where shall we look for one to take up the work she so loved?

A further account of Miss Poole's work, prepared by Miss Bush, will appear in the June number of LIFE AND LIGHT.

After some years of pathetic and patient invalidism, Mrs. Nagasaka "fell on sleep" at Kobe, Japan, February 8th. In 1890, Mrs. Nagasaka, then

CLARA BROWN Clara Brown, a New Hampshire girl and a graduate of Mt. Holyoke, went to Niigata as a missionary of the Woman's Board of Missions. She did an effective evangelistic work there, endearing herself to her associates. After fourteen years in this service, she married Mr. Nagasaka, a Japanese pastor at Hakodate, and entered most heartily with him into his work for his own people. During the past few years, she has been almost helpless, and her beautiful spirit together with her hus-



band's unwearying and devoted care of her, have left a sweet memory throughout the mission.

The illness which rendered it necessary for Miss Alice C. Bewer of Aintab, Turkey, to come to this country on sick leave in January, has culminated in a serious surgical operation which she underwent at Clifton Springs Sanitarium. We are glad to learn that Miss Bewer is now recovering her health and strength.

After nearly three months of painful invalidism in the Rhode Island Hospital, Providence, Miss Harriet L. Osborne is beginning to show slight improvement, and it is hoped that she will ultimately regain the full use of the injured knee. Unexpected complications have made the process of recovery slow and difficult, and it will be some time before Miss Osborne will be able to resume her work.

Mrs. Clarence D. Ussher of Van, Turkey, met with a severe accident some weeks ago by falling on the ice. The spine was injured and she has suffered acutely. Later letters bring the good news of steady improvement. Many friends have sympathized with the Van circle in the succession of illnesses which has visited them during the past months.

Dr. and Miss Woodhull of Foochow, China, recently issued an interesting invitation, asking the missionaries who have been in Foochow, twenty-five years or more, to join with them in celebrating their own Quarter Centenary of service as missionaries, at a dinner given by them at their home in Ponasang, on February 23d. Among the names on the program of after-dinner exercises are Miss Emily S. Hartwell, Miss Jewell, Dr. Kinnear, Mr. George Hubbard, Dr. Peet, Dr. Samuel L. Gracey, and the Right Reverend Bishop Price.

Dr. Mary A. Holbrook of Kobe, Japan, who died at her brother's home in East Haven, Conn., in December, 1910, left a bequest of some hundreds of dollars to Kobe College and to missionary friends.

As Dr. Holbrook's entire estate was valued at a small amount, this legacy affords one more instance of the devotion of our missionaries to the work they have carried on, when they come to lay it down.

The "Jubilee Symposium" in this number of *LIFE AND LIGHT*, owes much to the attractive pamphlet issued by the Central Committee on the

United Study of Missions,—*"The Story of the Jubilee."*

Its tasteful cover has the picture of the Pageant angels as seen last year at the Northfield Summer School, and it is full of interesting facts about the "Jubilee Pageant which has crossed the continent." It

contains also the pictures of the "Jubilee Troupe." This booklet may be obtained from M. H. Leavis, West Medford, Mass., price ten cents.

The eighth session of the Northfield Summer School for Women's Foreign Missionary Societies will be held in East Northfield, Mass., July 14

**NORTHFIELD** to 21, 1911. The text-book for next year just published **SUMMER SCHOOL.** is entitled, *The Light of the World*, and is the study of Christianity and non-Christian faiths. The author, Robert E. Speer, is well known as an expert in the study of missionary subjects and in comprehension of present problems in missionary work. Daily lectures upon this book will be given and there will be study classes including a normal class and others of a more general nature; also discussion of methods and a variety of opportunity familiar to those who have ever attended this school. Let every local society consider the possibility of sending a delegate. Camping parties for young women are already organizing. Miss Helen B. Calder will take charge of the Congregational camping party. Application for rooms will be made to Mr. A. G. Moody, East Northfield, Mass.

E. H. S.

Miss McLaren's article on page 202 gives most interesting glimpses of the life of a touring missionary. It is evident that for such work there must

**A TOURING** be special expenses, and this is the case in Van. **MISSIONARY'S NEEDS.** Miss McLaren needs about \$75 this year to meet the initial cost of her tours, including the price of a horse, a tent in which to sleep, bedding, dishes and other accessories of tent life. A temporary and wholly inadequate outfit has thus far been used. Other expenses, including the care of her horse and the wages of her trusty servant without whom she cannot safely travel, make the sum called for about \$200, of which \$50 is already pledged. As so many are planning for the joys of their summer life, in camp or comfortable bungalow or cottage during the vacation season, is there not some one who will be glad to make the hardships of this brave evangelistic worker less severe?

The whole \$150 or any part of it will be most gratefully received by the treasurer, Sarah Louise Day.

The twenty-eighth annual meeting of the I. M. U. will be held at Clifton Springs from May 31st to June 6th. All missionaries on furlough or those

**INTERNATIONAL** who are retired from active service, are cordially **MISSIONARY UNION.** invited to attend this stimulating conference. The general topic for this year is stated as the title of Dr. Mott's new book, "The Decisive Hour of Christian Missions." Those desiring entertain-

ment should apply at once to Mrs. H. J. Bostwick, Clifton Springs, New York.

Mrs. T. Clayton Welles, whose death occurred February 1st, at Eddington, Pa., will be remembered as one who was always interested in the work of the Woman's Board. For eight years she was the corresponding secretary of the Old Colony Branch, during her husband's pastorate in Taunton, Mass. In her earlier home in the West and later in her home in Lowell, Mass., as well as in the church with which she was connected at the time of her death, Mrs. Welles showed the same energetic and devoted spirit, so that far beyond the broken home circle will reach the influence of her love for Christ's kingdom upon earth.

By invitation of the Eastern Connecticut Branch, the annual meeting of the Woman's Board of Missions will be held November 8 and 9, 1911, in Norwich, Conn.

During the year ending February 18, 1911, the Suffolk Branch of the Woman's Board of Missions, which held an interesting and helpful annual meeting with the Congregational Church in Waltham, Suffolk Branch, March 7th, contributed for its regular pledged work through the Woman's Board treasury, \$15,846.19. For special objects, its treasurer, Mrs. Frank Gaylord Cook, received in addition the sum of \$128.

THE FINANCIAL STATEMENT

RECEIPTS FROM FEBRUARY 18 TO MARCH 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$6,681.72	\$1,147.50	\$140.17	\$6,741.38	\$14,710.77
1911	4,657.53	4,329.14	66.00	2,491.71	11,544.38
Gain		3,181.64			
Loss	2,024.19		74.17	4,249.67	3,166.34

FOR FIVE MONTHS TO MARCH 18, 1911

1910	35,808.27	7,565.20	861.61	26,296.73	70,531.81
1911	35,132.85	10,315.64	741.77	12,987.63	59,177.89
Gain		2,750.44			
Loss	675.42		119.84	13,309.10	11,353.96

## SUSAN REED HOWLAND

BY JULIA E. GREEN

Miss Green is the daughter of Dr. and Mrs. Samuel Green, early missionaries of the American Board to the Ceylon Mission, and has recently returned from Uduvil, where she has for several years given most valuable service, as Miss Howland's associate in the care of the girls' school.

AMONG the people for whom she has labored so long, Susan Reed Howland was born and spent her childhood. Her parents were missionaries of the American Board in Ceylon, and three of her brothers have been missionaries in India, Ceylon and Mexico. Her mother, Susan Reed, was a member of Mount Holyoke's first class, and taught in the Seminary while Mary Lyon was principal. The daughter graduated from the same institution, and was appointed as a missionary. After teaching school for two or three years, she joined her parents in Ceylon. The language she spoke in childhood she now thoroughly mastered, and fine command of this adds greatly to her usefulness.

While with her parents at Telli-palai, she worked among the women, visiting them in their homes, and teaching them. Many in that village hold her in grateful remembrance. She also had Bible classes of boys who were studying in the English school. One of these, now a well-to-do farmer, recently came with evident pleasure to place his daughter under Miss Howland's care.

MISS HOWLAND

After a few years of village work, which gave her an acquaintance with the people, the chief work of her life opened before her, where her influence has been such upon the whole community in training its wives and mothers, "that eternity alone will fully reveal its blessedness." She was called to the aid of Eliza Agnew, who had for forty years conducted

the Uduvil Boarding School for Girls, and whose declining years made it necessary soon to transfer the work to other hands. So Eliza Agnew and Susan Reed Howland, whose names will always be associated with this first boarding school for girls in Asia, labored together for some months until Miss Agnew quietly withdrew and left the work with Miss Howland. Thirty years have passed and Miss Howland still continues to be the loved and honored head of the school.

Associated with her in the school have been Miss K. L. E. Meyers for five years and Miss Helen I. Root for seven years. During a year when Miss Howland was absent on furlough in 1885 and 1886 the school was conducted by the Misses Leitch.

Miss Howland was privileged to have her parents with her at Uduvil and ministered to them as long as they lived.

Many of her former pupils are now bringing their daughters to her, holding of such value the influence of the school upon their own lives that they feel a few years spent under her care is one of the greatest blessings they can wish for their children. It is interesting to see these former pupils returning to their alma mater, some of them having lived in the cities or interior districts of Ceylon, in the Straits Settlements or India, and now at home for a short season. Their joy in revisiting the school, their account of the way in which they have been led during the years of absence, their wish for counsel or comfort, all find in their beloved teacher, even amid her busy life with the present generation of pupils, a willing ear, a sympathetic friend and wise counselor. Whenever time permits she visits those who were once her pupils in their homes, where always a hearty welcome awaits her. Now it may be a girl who is the only one in her family who is a Christian and is needing encouragement and help. With such an one there is the loving conversation, the wish to see her Bible, an inquiry whether it is daily read and finally a prayer that she may be strengthened to stand firm. At another time it is one in illness or affliction, and with assurances of consolation which Christ alone can give, a prayer that a full realization of this consolation may be given, peace and help are brought. It is sweet upon these occasions to see the joy and appreciation of the dear girls shut out from every Christian privilege. So much more of such work Miss Howland longs to do, but her time and strength are fully devoted to those now under her care in the school, and so to her sorrow, many of these pupils of earlier days she can never visit.

Many are the interests of the church and village which demand her attention.

To her come the Bible women for counsel and direction. Much could be said of this important branch of the work. On Thursday afternoons the "Helping Hand," composed of fifty or sixty of the poorest women, gathers for a meeting at the Mission House. Some of these women have become Christians.

For the welfare of her pupils, loved by her and who love her in return, her self-sacrifice and efforts are untiring. To conduct the educational and domestic departments, caring by day and night for the needs of more than two hundred girls, entering into their joys and sorrows, ministering to them when ill, advising them in perplexities and inspiring them with

#### GIRLS AT PLAY

highest ideals, is no sinecure. The whole machinery of the school with its multiplicity of interests moves harmoniously under her calm and patient oversight.

The girls are happy and busy, not only with their lessons, but in performing the household duties so apportioned that each one has a share in the work. They have come from many villages and the adjacent islands, a great proportion of them from heathen homes. The little ones, fresh from home and village school, with expectant, radiant faces, are happy in being permitted to come to the school to which they have longed to go. The older ones, long in school, have learned not only from books but

have acquired accomplishments and graces which will make them useful and happy in their homes.

The standard of scholarship is the Code, prescribed by the Government. The pupils undergo examinations by a Government Inspector, the school receiving a grant proportionate to the number of those who pass these examinations. The results have been most successful and the annual

grant is large. There are three departments,—the Training School for teachers, where the course is an exacting one; the English Department including those beginning their A, B, C's to those preparing for the Cambridge Examinations; the Vernacular Department comprising the larger part of the school, where studies are similar to those taught in our grammar schools. An annual examination is given in sewing by the government inspectress,—an English woman. Every pupil is required to present a completed garment and, during the examination, to show her skill in various kinds of sewing.

#### SOME OF THE YOUNGER PUPILS

The spiritual good of the pupils rests most heavily upon Miss Howland's heart. Her earnest desire being that not one of those who have been under her care should leave the school without accepting Christ as her Saviour, and during the long history of the school it has been almost without exception that every member of the graduating class has been a Christian. The present graduating class numbers twenty girls, all of

whom are Christians. The spiritual interests are ever kept uppermost. Bible study is the first lesson of the morning. Daily those who are being trained as teachers, and some of the older girls who are helpers in the school, meet with her for Bible study. It is an inspiration to see this large class of intelligent young women. Their thorough knowledge of the Scriptures and their understanding of its deeper truths is indeed remarkable. When one realizes that these are to be future teachers, not only in the boarding school, but in the village schools as well, it is encouraging. Here I would emphasize the power of the direct teaching of God's Word, in simple faith accepting the truth as he has given it.

#### A VILLAGE SCHOOL IN CEYLON

Uduvil school has stood throughout its long history, as a striking object lesson of the working of the Holy Spirit's power through such teaching. Besides the regular classes, Scripture is taught at other times and each pupil daily reads her own Bible. The Sabbath is a day of rest and privilege in the school. Had it not been for careful guarding of its interests it would be a day of interruption from without. The teachers have twilight meetings with the scholars. When listening to the many at this evening hour lifting up their voices in lyric or hymn, three or four



square. This is very convenient for the children as they can walk on the flat roofs and are able to peek in better than they could through a window.

The next day we reached our destination, where I was well cared for in the home of one of our Protestant families. I stayed ten days, spending my time visiting alone in the Protestant homes in the morning and in the homes of the schoolgirls with the teacher in the afternoon. We have a number of orphan girls married here, and it does them good to have a visit from an old teacher or friend.

On my return trip to Van, we spent the first night again in the Kurdish

#### A TYPICAL TURKISH HOUSE

village, but in a different house. Here our room was a sort of alcove of a stable which, fortunately, was not used by the house owner. For safety our horses were kept in the stable part, while I hung up a curtain to make my own quarters more private. The men who came to gaze did not venture behind the curtain, but the women came freely. To satisfy one person I had to visit a sick woman and give her some medicine. Of course I knew nothing about her illness, but the medicine I gave would do no harm and it made the people feel better to have me do something for the woman.

After staying a few days in Van, I went off again for a two weeks

trip, most of my time being spent in a village only four hours away. In former years the work in this village was most promising, but for various reasons interest has died out and I was discouraged over the situation. We tried to have a meeting every evening, but only the school children with a few women and an occasional man were present. While I was there, the teacher of the school visited Van at the time when the power of the Spirit was being manifested in special meetings, and he returned a different man. I have heard lately that he and his assistant have begun active work for the young men of the village, and that things are more encouraging. Later I hope to visit this place again. Now we have there, as a teacher and for work among the women, a young woman of great power and earnestness, one of our former orphans. On a round-about way home we spent some time in three villages, in two of which I was able to get the women together for a meeting.

After this trip I was in Van for about six weeks. Mr. Yarrow needed help on his semi-annual report, and before that was finished Mrs. Yarrow and Dr. Ussher underwent surgical operations, and little George Yarrow became very ill. Baby Clarence Yarrow did not take kindly to his mother's absence, nor to his nurse, so our hands were pretty full for two weeks.

Last Friday afternoon I went down to our summer home on the lake to spend Sunday. We have two schools, one for boys and one for girls in the village twenty minutes-distant. We have also had a Bible woman there, but she had to be brought home because her good-for-naught husband was going to her and making her life miserable. We hope to quiet him, so that she can return to her work, as she was gaining a good hold on the women. On Sunday a large number of women and children gathered at the school for a meeting and listened earnestly, some with tear-filled eyes.

I wish that I could report some work for Turkish women and girls but, unfortunately, there is none in evidence yet. We were unable to find a young woman who could conduct a school for Turkish girls, but we are still looking and praying for one. We make calls in Turkish homes, and try to have the women call on us, but there is little response as yet though there are some women who are very friendly.

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“He who works in the field of the world,  
Must work with a faith sublime,  
For the seed he sows, must lie in the earth,  
And wait for God's good time.”

## BITS OF TRAVEL IN AFRICA

BY JANETTE E. MILLER

Miss Miller was sent out to Africa in 1910 by the W. B. M. I. She had long been anxious to enter mission work and gladly responded to an urgent call to join Miss Redick at Ochileso.

AS we reached Kubal the darkness was rapidly falling. The rest houses where we stopped for meals were simply canopy roofs under which stood tables. Vegetables were pulled from the garden and cooked in view. We ate on a porch. The men stretched out on the car seats to sleep, but Mr. Woodside persuaded the wife of the road-house keeper to give us a place to sleep. This house had two rooms,—a bedroom and billiard room. All the family and a woman from the train slept in the bedroom where also the food was kept. I slept on the billiard table and kept my veil over my face on account of mosquitoes; but I was more comfortable than one would think. We had an acetylene lamp which gave a fine light; although it was just a tin tank with a long spout like an oil can. We washed in the morning between a boiled ham and a plate of fritters. The woman was very kind and made us as comfortable as she could, and shook hands frequently in lieu of the friendly sounding conversation which we could not understand.

By seven o'clock we reached Kuma or Railhead. We were on a high plateau all the way, with mountains rising another thousand feet or two. Most of them are solid rock, black and gray, stained with iron red and yellow. We came to ant hills like big grave mounds and bake ovens just like them, the only difference being a little door in one side. Kuma is just an eating house and native huts. As we approached the place, a crowd of boys swarmed up when Mr. Woodside put his head out of the car window, and such a shout as went up! They crowded around showing all their teeth and helped us down, saying, "Kalunga, kalunga," with clapping of hands, which is the polite greeting here. We walked across the field to a group of camp huts where our tent was already set up, for these were our boys from the mission.

The tent was carpeted with sweet smelling leaves that look like those of the mountain laurel and whose fragrance reminds one faintly of tuberoses. The native huts were only camps made of saplings in wigwam fashion and covered with leaves and grass. We held a reception while the principal men of the carriers came in to greet us. The others stood around and grinned. Satambela is the head man. He is the *Sekulu* (old

one, or to show their respect for the title more properly, "the venerable one") of the station village, and governs them like the wise old Christian gentleman that he is. Mr. Woodside very seldom interferes, though they talk things over a great deal as equals. He sacrificed as much as we would think the King of England might if he had to give up his throne for his faith. Satambela would have been chief of his own people if he had not left home to come to the station village. He is an imposing figure in long black military cape lined with red. He wears this over a red sweater and trousers and never takes it off in the hottest sun when the drops of perspiration are rolling down his face. Yes, he does take it off; for when it rains he puts it on the shoulders of some young man who has to go for water. He manages the caravan and starts out ahead to review his troops. We often pass him sitting in the chair to see if everything is all right and when the little boys trail along, tired with their loads in the heat of the day, old Satambela carries theirs with his own, old as he is. He often comes in last, bent under a double load.

You would be surprised to see how large and heavy these small boys' loads are. You would think their straight brown bodies could not stand under them. They learn the business at a very early age.

After supper Kambambe washed the dishes and service began among the huts before we were ready. Our seventy-five carriers were around the fire, and the natives from the village of Kuma, a few rods away, hung around the edges listening. All our boys had their books with them and sang different parts. Their voices are beautiful and their faces a wonderful contrast to those of the heathen. The men repeated the Lord's Prayer in Umbundu and the *Sekulu* prayed and talked.

We were up by lantern light in the morning and had a hearty breakfast. One must eat enough for the day regardless of appetite on this trip and eat what is set before one.

Across from the camp, the boys showed us a procession of army ants. They are big fellows with jaws that bite hard. They travel in a narrow line, sending out scouts all the way but not deviating from the line of their procession. The boys were driven out of one hut by them and had to take refuge in another.

Our tepoia men carried us through the bushes by a narrow path; then we reached a broad opening called a road. All the trees were down and the brush cut off to make the road. Through this broad space a narrow footpath zigzagged, where the men ran. At the sides of the road there were stumps of trees as if to mark a fence line, each stump oozing red

blood. This red sap colors cloth just as blood does. It is the inner layer of bark which is red. Mr. Woodside tells us they use the red part in strips for cord to tie the loads. It is very strong. On the good road the boys ran with us. They run quite smoothly with a purposely broken step. If for a moment when starting they keep step, you are jolted to pieces, but the professional tepoia carriers never do this. They never drop you and they can twist and turn in and out through underbrush without hitting a bush. We have a fine lot of carriers, nearly all married and members of the church. Two are elders. Some of them are wealthy as wealth goes here, and all are much respected. They have their servants with them to carry their food and prepare their meals,—young boys who cannot carry the regular sixty-five pound loads. Sometimes we ask Chilulu to do a thing and he will call his servant boy to do it. The men are not spoiled by prosperity however, and are as nice, obliging and willing to be told, as anyone could be.

Running down a broad road in the woods, our tepoia men came to a stream of water with steep banks. The men wrapped their petticoats about them, lifted the trunks and waded in. It was just deep enough to lap the edges of the trunks. Our taller men held the tepoia close by the bank while I got into it, and then they walked across the stream balancing the tepoia on their heads. I hung within an inch of the water but did not get wet. After crossing, the boys began to run again, and we went straight up hill to a cleared place, high on the mountain side, where stood a white man's house, and a few small out-buildings. Below in the valley were native huts,—little, square mud walls with round, thatched roofs. Mr. Ennis' house is long and wide with gable ends, a wide porch and a big fireplace. I was surprised to find a house so much like civilization.

There was a beautiful view in all directions. Later, we saw a brilliant sunset, but it did not last long as there is no twilight here. But the clear crystal brilliancy of these sunsets is wonderful.

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## MISSION POLICY AND PRACTICE

BY DR. JAMES L. BARTON

WHEN the American Board began its operations a century ago it had few policies and no practices to follow. There were no precedents and the experience of modern missions had been too limited to afford knowledge through experience. Missionaries started out at first to coun-

tries of which they knew almost nothing to establish there the Kingdom of God by methods of the value of which they knew less. They forged their way into unknown countries, met and solved unanticipated problems, tried hitherto untested experiments, made multitudinous mistakes and achieved unexpected successes. The officers and Committee at home knew even less of practical missions than did the missionaries at the front. They were all taking lessons from the school of experience and in that school they were diligent students, although the tuition was often high.

During the century many things have been established by the experiences of the American Board and other missionary societies, regulating their policies and practices. What passes by this title now is but the result of many years of experiment and experience by which unsatisfactory methods have been laid aside, or scrap-heaped, as they now say, and satisfactory and successful ways of working have been established and improved. By long practice these have come to be regarded as missionary policy, but actually they are only the methods of carrying on missionary operations in a way to produce the largest and most permanent results at the least expenditure of time, strength and treasure.

We here name a few of these conclusions growing out of prolonged experience, now regarded as policies, which the American Board recognizes as effective and economical for permanently establishing the Church of Christ in mission lands. We name these somewhat in the order of their discovery.

1.—*The missionaries should take regular furloughs at home.* The earlier missionaries never expected to return home. They went out for a continuous life service without expectation of rest or respite. It has come to be recognized that missionaries will accomplish much better results on the field if periodically they drop the work and come home. In most climates this is necessary for the conservation of their health. In addition to this, they need the intellectual and spiritual refreshment that occasional contact with American life affords, to say nothing of the release from the physical, mental and moral strain in the field, from which there is no escape while in the country.

Then too the officers and Committees of the Board require the occasional presence here of the missionaries, for the better understanding of the conditions and needs of the work abroad, and the churches would starve in their missionary life did not the missionaries come to them with their inspiring messages.

The Board has come to the conclusion that a year's furlough in the

home land following each seven years of service in the field is essential for the best success, and in the case of the more tropical East and West Africa and the Island missions, a furlough after five years is deemed necessary.

2.—*It is of little avail to attempt to advance work for and among men unless a corresponding work is done for women.* The missionaries in India have learned by sad experience that it is a waste of effort to accept a village as Christian, even though all of the men are united, unless the women also join in the movement. A village of men will not adhere to Christianity if the women remain in paganism. Boys' schools of all grades, and especially of the highest, lose much of their significance and influence unless not far away there are corresponding schools for girls. To attempt to create an enlightened Christian society with only educated men is as futile as to attempt to run a dynamo with only positive electricity. Both are essential to create the power.

The strong, aggressive church must be composed of families; the Christian community creates and maintains its hold upon society by its Christian homes and the living force in the family and in the home is the educated Christian wife and mother. To train the girl and woman for this high calling is among the most important work done by the missionaries in any country, and if it is not done much else will come to naught. "Woman's work," so-called, is as imperative if not more so than men's work.

3.—*Missions must assume under their own organization the responsibility for the details of the work.* The mission comprises all of the missionaries, men and women, located within a well defined geographical area. These are upon the ground, they know local conditions and needs far better than the committees or officers at home, they are better able to judge of the qualifications of their colleagues for particular lines of work; hence it can lead only to waste if not actual disaster for officers or committees at home to attempt to dictate to a mission the particular work to which a missionary shall be assigned, or the place in which he shall live.

Experience has shown that a mission deliberately acting together, with all the facts at its command and supremely interested in the success of the work, will be less likely to make mistakes than a committee in the United States, necessarily acting upon partial and may be prejudiced testimony. It seems a wise and safe policy to appoint to missionary service only such candidates as show evidence of balanced judgment, trained intelligence and unquestioned devotion and then to expect that they will exercise these

faculties to the full in the conduct of the work they are set to do and in co-operation with their colleagues in the mission. Individuals in a mission change as the older missionaries pass on and the new recruits enter, but the unity of the mission remains. The mission is able and is in the position to exercise large responsibility, and the Board that does not avail itself of this valuable asset suffers a severe loss in effective administration.

4.—*Educational work is essential for securing native Christian workers and leaders, and for opening doors of approach otherwise closed.* So much has been said upon this point and the principle has been so generally accepted that little need be added. Missionary societies that set out long ago simply "to evangelize," repudiating education as not constituting a legitimate part of a missionary's task, have made little permanent progress except as they have drawn upon schools of other organizations for their native assistants. Some of these, convinced of their mistaken policy, are now beginning educational work in order to correct as far as possible their misdirected policy.

No one believes that education can do the work of Christianization or in any way take its place; but to create a strong, aggressive Christian Church and an influential Christian society in any country, there must be educated Christian native leaders both men and women, and these are produced as a rule only in Christian schools.

5.—*Medical work is a powerful auxiliary and a positive Christianizing force in countries that are not supplied with modern practitioners.* This statement requires no explanation or illustration. The greater part of our Lord's miracles were miracles of healing. These revealed his compassion, arrested attention and made disciples. In countries where there are no native sources of relief from the ills of the flesh, the presence of the medical missionary not only brings unmeasured blessings to the suffering people, but it removes a burden too heavy to be carried from the shoulders of the other missionaries, who cannot escape from daily contact with suffering and disease but without ability to give relief.

In the earlier days of missions, little thought was given to providing medical care for the missionaries themselves. We are learning that this was a mistake and are now endeavoring to have good medical help within reasonable call of every mission station, if not at each station. This has not yet been attained but it is the purpose of the Board to bring it to pass.

It is deemed worth while to appoint as medical missionaries only those that have had the most complete medical courses, followed by one or two years of special hospital practice. If they are to be located in the tropics, to this is added a full course in tropical medicine.



6.—*Missionaries should have comfortable and sanitarily safe houses in which to live.* No longer do we assume that the missionary must place his life in special jeopardy just because he has responded to the call of the Lord to enter foreign service. With broken health no missionary can do his best work, and when he sinks into his grave or is invalided home his work ceases. It is believed to be good religion and up-to-date business to insist that missionary houses shall be located in as healthful localities as can be secured consistent with the requirements of the work and erected in such a way as to afford the best protection possible to health and life. Everything else being equal, one missionary serving for forty years will accomplish more real missionary work and at less than one half the cost than ten missionaries who remained upon the field but eight years each.

It is no longer looked upon as a sign of piety and consecration for a missionary to appear anaemic and broken in health. When this does occur we ask at once the cause and search to see if it was preventable. Deleterious health conditions decrease the missionary's productive power and rob him of results. A sound mind in a sound body, housed in a sanitary home, is essential to the most successful service. This same principle applies likewise to his financial support while engaged in the work.

7.—*Quality of candidates for appointment is of more importance than numbers.* Consecration and whole-hearted devotion are as essential as ever if not even more so; but because of the rapidly changing conditions and heavier intellectual, social and unexpected demands made upon the missionaries in nearly every country we occupy, we are impressed more than ever with the necessity of seeking distinguished ability and qualification in those that receive appointment. The sweeping national, religious, intellectual and social changes now taking place in so many of the Eastern countries make unusual demands upon the missionaries. They must meet these demands in order best to exert the influence of their calling upon the developing new order. The thoroughly equipped missionary is no more expensive, so far as money is concerned, than the partially equipped, while the results of his labors and life are far more satisfactory.

8.—*The unity of the work of the mission must be conserved.* The mission must constitute the operating unit and not the individual or even the station. Special individual enterprises have usually turned out to be wasteful, if not positively harmful. Special interests in missions as well as in politics need to be guarded against. The mission, the permanent

and responsible organization, should have general direction of the work of the stations of which it is composed and of its individual members. Each department of work must co-operate for the best interest of all departments. Temptation to emphasize unduly a single phase of the work should be resisted as unwise and even wasteful. This does not mean that a monotonous uniformity of development must be maintained or that no place should be given individual initiative.

We often speak of missionary work in general and then about "woman's work" as something materially different. Experience has proven that the work in the field is and must be one. For many years women were designated as "assistant missionaries" by the American Board, and only ordained men were called "missionaries." Now all who bear the commission of the American Board are "missionaries" and all who are appointed have that commission. From the first, the American Board has collected the papers of all candidates, both men and women, and all receive their appointment and commission from the Prudential Committee of the American Board. The various Woman's Boards adopt the single women missionaries and provide their support, but this does not change their status as missionaries or curtail their rights and responsibilities in the field.

In the organization of the missions the judgment and wisdom of the women are needed and sought in all departments of the work and the entire mission body co-operating together in fixed areas constitute the mission, upon which large administrative responsibility is placed. Only in this way can the unity and strength of the mission be maintained and its best interests conserved.

Experience has proven that the judgment of one who views a special department of missionary work from the outside is often of the greatest value. While there are and will always be different departments of missionary endeavor, it is becoming increasingly obvious that it would not be a wise method of administration to vest the entire control of a department in those who have most to do in its direction. The department of woman's work, of education, of industrial training, and all others, need the best judgment of all the members of the mission, that everything may be carried on, not according to the ideas of one person or a few specialists, but in harmony with the entire work of the mission and in accord with its general policy.

This unity and effectiveness is maintained by having a single appointing Board and a unified mission in which all appointed and qualified

missionaries have equal voice and vote upon every department work.

These are some of the policies and principles through which the American Board is carrying on its far extending operations abroad. With space these explanations could have been made much clearer and more exhaustive. These principles apply equally to that part of the work carried on and supported by the Woman's Boards between which and the so-called distinctive work of the American Board no dividing line in the field can be drawn without serious loss. These policies have stood the test of time and in fact are the conclusions reached after long experience. Through these we are better prepared for successful, aggressive endeavor with the assurance that these methods are no longer experi-

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## A JUBILEE SYMPOSIUM

Now that the great campaign of commemoration has ended, it is fitting to bring together a few of the results and impressions, as contributed by those who have taken part of this wonderful movement in the various cities where the Jubilee meetings have been held. It was our intention to have a brief report from each place, but as some have not responded to the request sent out several weeks ago, only an imperfect picture of some of the most remarkable results can here be given. It is good to remember that in all these cities and in scores of others, the inspiration and heart-searchings of these holy uplift are being translated into new forms of activity. The spiritual dynamics of such messages as have been given by the "Jubilee Treasures" from the Pacific to the Atlantic cannot be measured nor the results foretold. As was said by one of

MRS. HENRY W. PEABODY

cannot be measured nor the results foretold. As was said by one of

girl after the Boston meeting,—“I have had a new vision and all missionary work seems different to me now.” Multiplied by hundreds and by thousands, this is what has come to pass in our country, through the far-seeing policy of the Central Committee on United Study and its inspired chairman, Mrs. Henry W. Peabody. This celebration of the fiftieth year of the organized work of Women’s Foreign Missionary Societies, all mothered by the Woman’s Union Missionary Society and its never-to-be-forgotten founder, Mrs. T. C. Doremus, was inaugurated last October in Oakland, Cal.

Between October 12th and November 21st, Jubilee meetings were held in twenty-one Western centers.

#### OAKLAND, CALIFORNIA

To Oakland belongs the honor of being the pioneer city in the Jubilee movement. The Western Extension Committee loaned its chairman, Mrs. Edmund Osbornson, to assist in the inauguration of the campaign. With only three weeks for preparation, there was an attendance of one thousand at the mass meeting and five hundred at the luncheon. “Jesus Christ alive to-day in China and in all the world” are deep impressions left upon this city. A member of the committee writes:—

To me, one of the interesting things about the Jubilee meetings was the hearing of missionaries of different denominations. To those who have no mission work in Korea, how interesting to hear Mrs. Eva Brand’s account of her experiences in that land!

A missionary from China, Mrs. Mac Chisholm Brown, lingers in one’s memory, with her account of the wonderful evangelistic work done by the seemingly unpromising Chinese boy, “Joseph,” at the school he taught. A little while ago, I spoke of Joseph to another woman who had attended the Jubilee meetings, and she said, “I’ve put Joseph on my prayer list!” So, one result of the Jubilee meetings may have been the extension of the range of our praying. Joseph, in China, may win more souls, because of the praying of that woman.

Another interesting thing was seeing the literature of the different denominations. At the Methodist table, I found what I could not have found in the literature of my own denomination,—a little leaflet on Ann Wilkins, that early missionary to Africa, mentioned in *Western Women in Eastern Lands*. So, now, when I take up my copy of that book, the earnest face of Ann Wilkins, with her smoothly parted hair and

old-fashioned dress, looks out at me from the leaflet pinned among the pages.

Another revelation of the meetings was the readiness with which some newspapers accept missionary news. Since then, I have several times promptly reported to the *Oakland Enquirer* written accounts of interesting missionary lectures I have attended, and have found the city editor and his assistant very kind in promptly printing such parts of the accounts as space would allow.

MARY E. BAMFORD.

No reports have been received from Portland, Ore., or Seattle, Wash. In Portland, twelve denominations united and \$4,000 was pledged in ex-gifts. The inspiring motto "Christ for all" has been the keynote of the post-Jubilee work.

No such missionary audiences have ever assembled in Seattle as came together for the Jubilee. Over a thousand were served at the luncheon by eighty-one young women. The harmony prevailing among committees was most marked and the results are already being gathered in the organization of new study classes, and the addition of new members to the missionary societies.

#### DENVER, COLORADO

The Denver Central Committee of the Woman's Foreign Mission Jubilee had just six weeks to work in, and had it not been for a splendid organized State Interdenominational Committee, whose chairman, Mr. Paul Raymond, is a past-master in the art of organization and a woman of great consecration, the impossible could not have been accomplished.

This state committee, which has directed the Summer School of Missions in Boulder for four years, has brought eleven denominations into such close touch and unity that there has come to be a total absence of denominationalism or self-seeking in all their work.

The singleness of purpose with which the Jubilee was given first place during those weeks of preparation was, in itself, worth to the religious unity of the state all that it cost; but there were also the united, faithful prayers of hundreds of women, following the topics outlined in the "Call to Prayer," a card issued by the Committee, and thus the source of power was the secret of any success that was attained.

There were over one thousand present at the opening Conference of Workers. In the evening there was a mass meeting in the interest of Christian Civics, where Mrs. Montgomery spoke with great power of "The City of the Future" to an audience of twenty-five hundred people.

Here, with her unswerving loyalty, she won many an alien to a new allegiance to the cause of missions. Nearly a score of men who are shaping Denver's future sat on the platform—among them the mayor of the city.

The final meeting was attended by eighteen hundred people, the luncheon by over eleven hundred, and the cosmopolitan character of Colorado's population is shown by the report of the Registration Committee. Fifteen states were represented, while delegates came from twenty towns in Colorado, one city sending one hundred delegates, and another thirty-six.

To try to conserve results, the Committee has issued six thousand copies of the "Policy" adopted by the Workers' Conference; ten thousand "Calls to Prayer," cast in permanent form to cover the needs of interdenominational work in the state; and three thousand copies of the Post-Jubilee Message, urging the need of following up the work.

On January 8th, the women of Denver gathered in a mass meeting to report progress in the campaign.

The meeting voiced a consecrated effort to attain the standard set in the Policy; a sane conception of the difficulties involved, but a victorious faith in ultimate achievement.

Much, very much, remains to be done—only a beginning has been made; but the spirit of the Jubilee has entered into many lives and become a consuming purpose there; our eyes have seen the glory of the coming of the Lord, and in the exaltation of that vision, the women of Colorado pledged themselves anew to their task in the name and in the strength of the world-conquering Christ

MRS. M. S. WARD.

### LINCOLN, NEBRASKA

The Jubilee came to Lincoln on three days' notice. Extensive preparations were therefore impossible, and several features which played an important part in other cities, had to be omitted here: notably the "big" luncheon. For this reason, it is probably not true that a large number of uninformed and indifferent women were reached, directly, by these meetings, although the parlor gathering and the addresses before the club women, as well as the mass meetings, must have had some important results in this direction. Perhaps the most noteworthy gathering was the Young People's Rally when the inspiration of the talented speakers was enhanced by the presence of a large number of student volunteers. So

intense was the interest in the Workers' Conference, it was, with difficulty, brought to a close at the noon hour. The practical wisdom there obtained, is bearing fruit in the programs, policies and, we trust, treasuries of the various societies.

No denominational rallies were held during the Jubilee, but the women of our three Congregational Churches united in a rally, a month later, to hear Dr. Emma Boose Tucker of Pang Kiachwang, China, tell of conditions in that empire. Owing to the great interest occasioned by the visits of Dr. Tucker and her husband, Dr. Francis Tucker, and by their wonderful exhibit of Chinese curios, it has been suggested that our Jubilee offering be used to furnish a room in the hospital for women soon to be erected at Pang Kiachwang.

MRS. H. WINNETT ORR.

### OMAHA, NEBRASKA

To Congregational women the Omaha Jubilee meetings, held October last, were more in the nature of a rallying of forces, for to many of us in Nebraska the missionary cause has ever been very dear, but for Christian women in general they meant a step to higher things.

The climax was reached when an interdenominational federation was permanently organized, the object of which is to increase knowledge and interest in missionary matters among the women of the state.

After the denominational meetings where Jubilee pledges were made and plans discussed, we reassembled to hear the various reports. It was like a consecration service and one could not help being fired with fresh zeal to do her share in the Master's work. Each Congregational woman is striving this year to interest some new person in missions.

MABEL C. PORTER.

### KANSAS CITY, MISSOURI

Unavoidable delays shortened the time for definite preparation for the Kansas City Jubilee to less than three weeks, but God had prepared hundreds of willing hearts and minds throughout Greater Kansas City, and when the chairman called for a committee in every church, composed of ten women, with the pastor's wife and president of the missionary society as chairmen, the most capable, influential women of the city responded, pledged themselves to serve on any committee, work for the denominational rallies, and make clear in the local church and community the object and great importance of the Jubilee. Thus more than one thousand women were set to work simultaneously, each feeling responsible for some definite

part of the preparation. There was no assessment made on churches for Jubilee expense. All offerings and pledges solicited were reported in the denominational rallies for the cause of missions.

Dr. Vinton's interesting lecture given four days before the convention stimulated general interest, and the proceeds, with offerings from the evening Jubilee meetings, more than paid all expenses. Eleven denominations, with various kindred organizations, worked in close unity. Circles in every church made definite intercession for the preparations and for the outpouring of the Holy Spirit. At the opening service, fifteen hundred women,—a great company of eager, expectant hearts—gathered to honor their King, and welcome his gifted messengers.

Three large mass meetings were held; at each two to three thousand were present. A luncheon was served to fifteen hundred, with many turned away. There were three large drawing-room conferences: one at the General Hospital, for Hospital Superintendents and graduate nurses was conducted by Dr. Mary Noble, of India; and two, where Helen Barrett Montgomery was guest of honor and speaker, were attended by large numbers of well-known society and club women. Nine denominational rallies were held. Each had stirring addresses from Board secretaries and missionaries, and made splendid offerings. The total amount of Jubilee gifts was \$50,967.

It was indeed a glorious meeting, with intense spiritual interest from beginning to end, and magnificent addresses by Mrs. Montgomery and other representative speakers.

The closing meeting was one of great power, with three thousand in attendance and hundreds turned away. Several hundred young women marched under denominational banners, there was a pageant of costumed women, with effective plea for each nation, and forty-seven student volunteers told in brief sentences why they had given their lives to missions.

The enthusiasm did not pass away with the Jubilee. A Sunday afternoon meeting was afterward held where the business of all committees was cleared up, and the amount in the treasurer's hands was appropriated to the expenses of a representative to the New York meeting. Interdenominational study classes, with eighty members entered into enthusiastic study for ten weeks. Post-Jubilee rallies are being planned for fifteen Missouri cities west of the Mississippi. Truly, here, the end of the Conference has been the beginning of the campaign.

ONE OF THE COMMITTEE.



**ST. LOUIS, MISSOURI**

Our Jubilee was interesting in the extreme, and the effect is being felt in all denominations. The meetings preceded our fall elections, otherwise the attendance would have taxed the seating capacity of the churches. However, those interested in missions were strengthened and stirred and missionary work was established on a stronger footing.

A notable feature of the meetings was the fellowship engendered by the intimate acquaintance of the missionary workers and laywomen of the different denominations—the coming together as one large family of Christ's followers. The common interest aroused cannot fail of accomplishing good results.

The luncheon where almost one thousand were gathered together and where Christian service and fellowship was the keynote of all the addresses, will long be remembered as a gathering of saints. A chorus of one hundred factory girls with a splendid leader was an interesting feature in the mass meeting. The drawing-room meeting brought out many who knew little of missions and the addresses of Mrs. Montgomery and Mrs. Marden will not soon be forgotten.

A mission study class under Mr. Milligen has since been held and various neighborhood study classes are now being carried on with good results.

The Congregational Jubilee offering was not so large as we had hoped it might be but the interest awakened in missions must surely be an acceptable Jubilee gift.

MRS. W. R. CHIVVIS.

In Minneapolis, extension work has been planned as a result of the Jubilee in the shape of Missionary Institutes of two days each in nearly thirty cities. In one church, twenty circles have been formed to study *Western Women in Eastern Lands*.

**MILWAUKEE, WISCONSIN**

No movement of recent years has yielded better results than the Woman's Missionary Jubilee.

In Milwaukee, as in other cities probably, there is to be noted:—

*First.*—A more comprehensive and intelligent idea of the work of our missionaries in the foreign field as revealed in the character of the work done and the broad Christian spirit of the workers. Many new helpers were drawn into the service here.

*Second.*—The disappearance of denominational lines in presenting the religion of Jesus Christ in heathen countries.

*Third.*—The bringing together of all denominations in a common work in such a wonderful spirit of unity.

*Fourth.*—The impetus which these meetings have given in carrying on a campaign of missionary activity throughout the whole state in the beautiful spirit of the Jubilee.

F. M. K.

### CHICAGO, ILLINOIS

How estimate it? Measured by numbers or results in increased pledges and gifts, the Jubilee in Congregational Chicago perhaps did not reach the height which the movement has attained in some other cities of the United States. Reasons are easy to find. The magnificent distances of the city presented no easy problem to those responsible to present the speakers before their respective audiences on schedule time. Then, too, Chicago has the unique privilege of a continuous jubilee in one form or another and this one came at a time when resources had been quite thoroughly drained.

But numbers or even gifts do not always test a movement to its bottom. The searching appeal of Mrs. Helen Barrett Montgomery at the luncheon, the graphic pictures of the "other woman" made by those who accompanied her, sent hundreds of women home with a new consciousness of the dignity and power of the work done in these last fifty years by Christian women for womankind. The power of that appeal made itself felt later in the group meetings scattered all over the city and when the final mass meeting gathered within the hospitable doors of the Moody Bible Institute, the enthusiasm reached its height. Hundreds of young women in the chorus formed a fitting background for Mrs. Montgomery's eloquent setting forth of what has been done.

This was but the beginning in Chicago. Since that time post-Jubilee meetings have been held in many churches. The every-woman canvass has been pursued. Individual gifts have been secured. New members have been added to the various societies. But best of all, there would seem to have been left by the Golden Jubilee in Chicago a new other-woman consciousness, a larger intelligence, a deeper sense of the privilege of expressing her Christ-love in the upbuilding of womanhood in other lands,—all this has been felt in a new and inspiring way by the Christian women of our Congregational Churches.

FLORENCE A. FENSHAM.

Perhaps the most famous Jubilee of the Western Circuit was held in Indianapolis, Ind.

Here was a luncheon for fifteen hundred, a great processional of young women, a tidal wave of prayer, and the largest offering recorded at that date,—\$85,000.

In Cincinnati, Ohio, as a result of the great meeting held November 17th and 18th, a permanent interdenominational committee has been formed, called "The Woman's Foreign Missionary Union of Cincinnati." Here the offering toward the million dollars reached the sum of \$50,000.

Photograph by Marceau

*Courtesy of "The Congregation"*

THE "JUBILEE TROUPE"

FRONT ROW: MISS MILLER, MRS. MONTGOMERY, MISS HUGHES  
BACK ROW: DR. NOBLE, MRS. MARDEN, MRS. ELMORE, DR. CARLETON

In Detroit, Mich., the sale of literature was the largest in the Western Circuit—and here a great amount of preparatory work was done. Churches of all denominations united and the attendance was very large.

With this Jubilee the Western campaign closed November 21st.

A union meeting for prayer, lasting all day, was held in Detroit, the first day of the National Jubilee in New York, March 28th,—one of the

illustrations of the post-Jubilee spirit which marks the progress of this wonderful series of meetings.

After a recess of several weeks, the faithful Jubilee Troupe met January 2<sup>nd</sup> in Cleveland, Ohio, for the beginning of the Southern and Eastern Circuit. Here, as in all other cities, Board secretaries and missionaries of many denominations assisted the indefatigable general of the campaign. Mrs. Helen Barrett Montgomery, widely known as the author of two of the United Study Text-books. Miss Lowrie in her "Story of the Jubilee," says of Mrs. Montgomery: "She is a woman of great spiritual and equally great mental powers, charming in personality and as selfless as it is possible for mortal to be. She throws herself with untiring energy into her work and her gifts as a speaker, backed by her sincere devotion convert many to the cause."

To quote further from this attractive booklet concerning the other members of the famous Jubilee Troupe: Miss Florence Miller, secretary of the Woman's Board of the Christian Church, has unusual ability in presenting the practical side of the work. No one can tell the story of the Jubilee quite as Miss Miller does for she has been in every meeting.

Dr. Mary Riggs Noble, the skillful surgeon and vice-principal of the Woman's Medical College in Lodi, India, joined the party at Denver. Her "clinical footnotes" are intensely interesting and illuminating. Her immediate need for "isolation bungalows" has been supplied by gifts from various interested friends during this tour. She sails for India almost immediately. Dr. Noble is a Presbyterian though her work is undenominational.

Miss Jennie V. Hughes and Dr. Mary E. Carleton, missionaries of the M. E. Board in China were added for the Eastern and Southern Jubilees, and their touching appeals for the women of that land were intense and irresistible.

Mrs. W. T. Elmore of the Baptist Board has been in many of the Jubilees and her pictures of the suffering of India's women and her earnest plea for deeper interest on the part of "privileged women in America," are not to be forgotten.

Mrs. Etta Doane Marden, supported by the Woman's Board of the Interior, has made the entire Eastern Circuit and assisted also in the West.

Mrs. Marden's convincing, straightforward presentation of the needs of Gedik Pasha,—that wonderful strategic center for work among Moslem women and children in old Stamboul, Constantinople,—should have

brought to the Woman's Board of Missions the entire fifty thousand dollars so urgently needed to purchase and enlarge the property at Gedik Pasha. That would have been a worthy Jubilee love-offering from the Congregational women of this Eastern Board. At this date, about \$20,000 has been received for this purpose, but surely there must be "more to follow."

### CLEVELAND, OHIO

The "heart of the Western Reserve" opened its gates for a splendid Jubilee, January 22-24, 1911. From ten to twelve thousand people attended the various sessions. Seventy-eight towns of Northern Ohio were represented. A Jubilee Extension Committee was one result of the Jubilee here and many sub-celebrations all over the state have been held.

A remarkable meeting was that held in Louisville, Ky. One writer says of it: "The inspiration, the spiritual power that was generated in this city and state cannot be measured except in eternity." In Nashville, Tenn., the Jubilee is spoken of as "the greatest woman's meeting ever held in this section of the country." An auditorium seating five thousand was nearly filled both evenings. A meeting for colored women and the singing of the real Jubilee quartet, were distinctive features. Many mission study classes have been the result, and the wave of enthusiasm has spread all through the vicinity, with many rallies and echo meetings.

### WASHINGTON, D. C.

The Jubilee in Washington made foreign missions popular, and popularity has its own well-recognized uses. Good and right things are not always popular, and if they can be made so, a great many difficulties are pushed aside.

All the church women in Washington and many others are willing to be led anywhere by Mrs. Wallace Radcliffe, and when we understood that the Jubilee was to have her for a leader the battle was won. Through the days of faithful preparation she planned and guided and inspired, until we had, in the name of the Master, a great work under way. Twelve denominations came into line, bringing exhibits of literature, in which the Southern Presbyterian Church easily took the lead. Our luncheon at the New Willard inspired many hitherto indifferent, into questioning and giving. Women prominent socially added strength to the work, which had the support of such well-known names as Mrs. Bryce, the wife of the British ambassador, and Miss Boardman, the president of the Red Cross

Society. President Taft viewed us with favor, lent the Marine Band for the luncheon, and with Mrs. Taft received the Executive Committee at the White House. Mrs. John Hay's beautiful home was opened for a parlor meeting, as was that of Mrs. John R. McLean. Beneath the brilliancy of social occasions, however, lay the beautiful fellowship, the helpful co-operation of the women of the churches. Many friendships were formed, and we found that to love and serve the Master was to love and help each other. It will be long before this feeling dies out. Many new contributing members joined the various organizations and the book is still selling. Prayer, loving, united, persistent prayer was the secret of the success of this Jubilee. One notable feature was the fact that the women of the colored churches were swung into line. They began by a meeting for prayer in Mrs. Radcliffe's home, and when one realizes how Southern a city Washington is, this will be seen to be a great step ahead. They held their great meeting by themselves, but all of the speakers went to them and the Christian colored women of Washington were for the first time working with their white sisters.

One prayer heard several times in the meetings was that all race prejudice might be overcome and that the cause of Jesus Christ might not know "border nor breed nor birth." Great happiness and great gain were ours in His service.

GRACE DUFFIELD GOODWIN.

An impromptu Jubilee at Richmond, Va., filled the one date between Washington and Baltimore, February 4th, and the great mass meetings, the luncheon and drawing-room meetings showed that rare leadership had been at work to make such a result possible.

### BALTIMORE, MARYLAND

"Prayer and humility of spirit," says one leader, "characterized the Baltimore Jubilee."

It came as a revelation; a revelation of the aggregate power of women, a revelation of the absolute necessity of woman's taking her part in the uplift of the world, a revelation of that "oneness in Christ Jesus," which is more and more to mark the work of the Christian Churches.

From the moment of the arrival of the women there was never a dull moment; no meetings dragged (and in addition to large gatherings, there were many receptions at private homes, clubs, etc.), for the speakers told things whereof they knew, and their convincing stories of relief to sick and suffering humanity reached many ears that before had been deaf to such appeals.

The Congregational Rally consisting as it did only of the members of the Associate Church, was not great in numbers but it was in earnest and, proportionately, responded nobly to Mrs. Marden's appeal for fund for her work in Constantinople.

MRS. B. HOLLY SMITH.

Sixteen denominations were enlisted in the preparation. A wonderful meeting for young people which overflowed a large theatre, meetings for nurses in several hospitals, a luncheon where fifteen hundred were served in one room,—these were some of the chief features. Here it was that the sergeant of police requested the great company of women to sing "Jesus, Lover of my Soul," and here also police and waiters united with the women in singing "Onward, Christian Soldiers."

At Harrisburg, one thousand children gave a missionary pageant, and afterwards listened to stories told by the missionaries. Two thousand young women attended a special service and a chorus of hundreds led the singing. Here too has been formed a permanent interdenominational union which plans to meet five times every year for prayer and conference

#### PHILADELPHIA, PENNSYLVANIA

In Philadelphia, letters were sent to thirteen hundred ministers, asking them to present the Jubilee on the Sunday before it met, February 12th. As a result from many pulpits in and about the city missionary addresses were given on that day. At the ten drawing-room meetings over a thousand invited women heard thrilling missionary truths.

Thirty-four different meetings called together about twenty-five thousand women on the last two days of the Jubilee. Twelve denominational rallies were held. At the Congregational rally, which was well attended Miss Harriet Seymour, of Harpoot, was able to be present.

A unique feature of our celebration was the complete and well-arranged literature exhibit in a large well-lighted room. Many a visitor who strayed in rather aimlessly, went out with the determination to become better acquainted with the publications of every Board than she had ever been before.

The most profound impression left on many hearts was that of the pageant in the immense mass meeting of February 14th, which depicted the appalling hopelessness of women in non-Christian lands. Stony must have been the heart that did not give a mighty throb of pity for these sisters, and great throbs of thankfulness for birth in this Christian land.

Mrs. Montgomery left no woman in any doubt that Christianity made all the difference between their lives and our own.

What shall this Jubilee mean to us who have been privileged to see it?

That we shall give to these our sisters, the treasures we have received. That greater gifts of prayer and money, more faithfulness to our great trust, and more widespread knowledge shall mark each woman's life in the years which are to come. "Freely ye have received, freely give."

S. M. G.

### PITTSBURG, PENNSYLVANIA

By common consent the Golden Jubilee at Pittsburg was climactic in many respects. Twenty-six thousand people were in attendance. Six thousand saw the great Pageant of Missions, while thousands were turned away. Forty-eight hundred sat down to luncheon in three halls. Twenty-five missionaries representing eight heathen lands brought inspiring messages.

Fifty blind people assisted the chorus choir of two hundred and fifty. A Jubilee offering of \$100,000 was asked for, and at New York \$95,000 of this amount was reported as in hand.

Miss Lamson who attended this Jubilee received assurance that several new auxiliaries in the Congregational churches would be the outcome of this great gathering.

At Buffalo, twenty-four hundred were served at the luncheon in Convention Hall. Eight denominational rallies were held, all well attended.

A meeting of five hundred schoolgirls was an interesting feature, as was also a meeting for women physicians and nurses at the Homeopathic Hospital. About \$15,000 were received in Jubilee gifts, of which only a nominal sum comes to our own denomination. A post-Jubilee committee is already carrying forward interdenominational work in Western New York.

Syracuse, N. Y., was in the line of march across the Empire State, but dropped out for a time. Later, led on by Prof. M. M. Beebe of Syracuse University, a successful Jubilee was held, March 20th and 21st.

A telegraphic report says "City deeply stirred—Continuation Committee planned for future work."

In Albany and in its sister city of Troy, there were great mass meetings, a gathering for young women and a children's story hour. The impressive



service at All Saints' Cathedral, Albany, with Bishop Doane's benediction, has already been described in *LIFE AND LIGHT*.

The Jubilee party "crossed the line" into New England March 4 and met in Springfield, Mass., March 6th.

### **SPRINGFIELD, MASSACHUSETTS**

The results of the Jubilee meeting in Springfield cannot so far to a extent be stated in enlarged membership of the societies or in new ones formed. This is to come in time. Much, however, has been gained that is definite and valuable. One of the results was the spirit of sisterhood among the denominations. In the preliminary work of the Executive Committee and in the meetings, the greatest sympathy and good will were shown. Also, the meetings gave women the opportunity to think more definitely of the wide scope of foreign missions than in denominational work alone is possible; they quickened the interest and love of those who were present; they laid upon them to a greater degree than is usual the responsibility resting upon the Christian women of this land to work for their sisters in non-Christian lands; and they brought joy and encouragement because of the renewed assurance that the gospel of Christ meets everywhere the infinite need of the soul.

The Jubilee meeting in Springfield has brought a blessing to the women of the Connecticut Valley within the state. MARY H. MITCHELL.

### **NEW HAVEN, CONNECTICUT**

The "getting together" spirit that filled every committee meeting with the joy of interdenominational fellowship, and the full and hearty response to the suggestions for preliminary prayer brought a blessing before the Jubilee days came. It was as if our eyes were opened to see that "those that are with us are more than they that be with them." The swift passing hours that our gifted and inspiring guests spent with us were filled with so much we longed to pass on, that the inadequacy of our pitchers we could bring to such an overflowing shower of golden words was the only regret. The desire to conserve and continue the enthusiasm and make it count for a great impetus in the work of the coming year has been growing ever since.

The Congregational contribution at New Haven to the Jubilee offering will doubtless amount to \$2,000 of which nearly half is, however, for special effort that is being made for the need of Matsuyama.

L. E. P

**PROVIDENCE, RHODE ISLAND**

Providence celebrated the Jubilee on March 10th and 11th. For two months a Central Committee of one hundred representative women were instant in prayer and abundant in labor, giving to their sub-committee work such faithful and untiring service as to guarantee success.

The celebration began with three drawing-room meetings, at which the attendance was two hundred and fifty. The first public session was a "Busy Woman's Hour" in a down town church at which Canon Douglass of New York struck the keynote of the missionary movement in calling it "The Culmination of Man's Response to the Will of God." A conference of one hundred and twenty-five physicians and nurses was held Friday afternoon, also a general meeting for the consideration of methods and motives, attended by nine hundred women, and a reception given for the Jubilee speakers. Friday evening two mass meetings called out an attendance of fourteen hundred.

The chairmen of the denominational rallies held preparatory meetings for a month before the Jubilee, districted the whole state and planned interdenominational neighborhood rallies, in the attempt to make the women of every church cognizant of the meaning and purpose of the Jubilee. Meetings for prayer were held in each district, and a canvass for new members of each local society urged. The Jubilee offering has reached a total of \$5,000.

Luncheon was served Saturday noon in three places to nine hundred women, who lingered late at table to listen to reports and addresses. One of the most successful features of the meetings was the "Children's Story Hour" Saturday afternoon, where an audience of five hundred, most of whom were children in years as well as spirit, enjoyed the tales told by the missionaries. At the young women's meeting Saturday evening, the attendance and enthusiasm reached its highest point. A chorus of forty Pembroke girls in Oriental costumes led the singing, nine hundred seats were reserved for young women who had signified their intention of being present, and the balance of the large church was crowded with older women. A supper was served in the vestry for three hundred girls, at which a fine spirit of fellowship and common sympathy for world-wide missions was manifested.

Plans for conserving the results of the two days, and for turning their inspiration into the consecration of new life and money to missionary service, are being considered; and it is hoped that in Providence the end of the Jubilee will truly prove to be the beginning of a forward movement in the history of Women's Missionary Work.

W. S. L.

**BOSTON, MASSACHUSETTS**

And so on March 14-15, the Jubilee reached the Atlantic seaboard, and found the women of nine denominations united, heart and hand, to receive them. The Young People's rally which filled Tremont Temple with twenty-five hundred young people on the opening evening, the beautiful drawing-room meetings, and the really remarkable reception given by the women physicians of Boston and vicinity at the Vendome to their honored guests, Dr. Mary Riggs Noble and Dr. Mary E. Carleton, proved that even "Greater Boston" was moved by the impetus of this Jubilee wave.

The Congregational rally at Park Street Church brought together eleven hundred women. Miss Stanwood presented to this audience our pioneer missionaries,—Mrs. H. N. Barnum and Miss Caroline E. Bush of Turkey, Mrs. S. B. Capron and Dr. Sarah Norris of India, and Mrs. Thomas Snell Smith of Ceylon.

Over \$4,000 has been received for Gedik Pasha as a result of Mrs. Marden's appeal at this Boston rally. Post-Jubilee meetings are now being held in and about the Hub,—with good promise of lasting results in a "continuation campaign."

**PORTLAND, MAINE**

From Portland, Ore., to Portland, Me., the Jubilee Pageant had swept across the continent, and in the "city by the sea" sung by Longfellow, and hallowed by the names of Edward Payson and Cyrus Hamlin the Jubilees ended.

At last our long anticipated Jubilee days had come. We woke in the morning to find one of the worst snowstorms of the season, but even such a Maine blizzard was not enough to keep our women from coming in good numbers to the three opening meetings. These were services of unusual spiritual power which aroused in all hearts a yearning for something not yet attained. The eloquent addresses of those consecrated women brought straight home to all who listened the blessed reality of missionary work; while the needs of that work and much that has been accomplished was made very plain to the large audience which attended the illustrated lecture by Dr. Vinton in the evening. One of the delightful features of the first day was a reception to Mrs. Montgomery and Mrs. Peabody given in one of Portland's most hospitable homes. The second day dawned clear and bright. We rejoiced that now our guests could see us at our best, and while they were given visions of mountains and the sea, we caught our visions of consecration, of service, of opportunity and of privilege.

At four of the most attractive homes of our city we were entertained at the parlor morning meetings, and in this delightfully social and informal

way about five hundred women were privileged to come closely in touch with the wonderful personality of our guests.

For lack of a meeting place large enough to accommodate seven hundred women our luncheon was served simultaneously at three hotels. By careful planning the Executive Committee had arranged the after-dinner speaking so that Mrs. Montgomery and Mrs. Peabody with the other ladies were heard at each place. We know that here many women caught their first inspiration for foreign missionary work. The denominational rallies were well attended and the last services in the evening were a fitting climax to all that had gone before. The women of Maine are very grateful that the "Indefatigable Jubilee Troupe" felt it worth their while to come to our little city of scarcely sixty thousand. And if in numbers and gifts we hardly equalled other cities,—our Jubilee offering was \$2,200—surely in missionary awakening we may take first rank. The end is not yet. Little Jubilees all over our state are soon to follow, and we believe that a baptism of the spirit of missions will come to hundreds of women in Maine because of our blessed Portland Jubilee.

EMILY O. SWASEY.

Miss Stanwood, Miss Lamson and Miss Calder have been the Board representatives at the Eastern Jubilees, while nearly the whole official force were privileged to enjoy the great National Jubilee in New York, March 27-31

#### "LITTLE JUBILEES"

Three of the sub-Jubilees in Northern New Jersey were of great interest to the women of our denomination. That in Newark was held March 8-9, opening with a fine missionary pageant that crowded the old First Presbyterian Church to the utmost; about four hundred were turned away who could not find entrance. An afternoon session with addresses and the appeal for the Jubilee offering, a supper with toasts and speakers and an evening with a Vincent lecture made the program for the second day. No denominational rally was held and the response to the appeal for the Jubilee offering is not known.

At Plainfield on March 24th no denominational rally was held but large audiences were present and heard the impressive addresses of Dr. Mary Carleton of China, Rev. J. R. Scudder of India and others.

The sub-Jubilee of the Oranges was held March 22-24 and was conducted along all the lines of the larger Jubilee meetings; prayer circles, parlor meetings, meetings for nurses, denominational rallies, the public meetings, the luncheon and the mass meetings and a Vincent lecture.

The denominational rally was exceedingly fine. Trinity Church was well filled with women from the Oranges, Glen Ridge, Montclair and other neighboring towns. The meeting was in charge of Dr. Sara C. Spottiswoode, addresses were made by Rev. Mr. Chidsey, pastor of the church, Mrs. Harry Wade Hicks and Rev. D. Brewer Eddy of the American Board. The offering was above three hundred dollars which

it is hoped may be increased before it is passed into the hands of the Branch treasurer.

E. L. B.

In many cities and towns throughout New England also there have been held during the month of March, most interesting preparation or echo meetings. Some of these have outgrown the term "Little Jubilee," and have become full-fledged, grown-up gatherings. From Worcester, Pittsfield, Fitchburg, Whitinsville, Webster, Framingham, Natick and Fall River, Mass., Pawtucket and Newport, R. I., Burlington, Vt., Concord and Portsmouth, N. H., and many other places, come the jubilant notes of the smaller choruses of women. These voices enrich the great, swelling harmony of praise and glory to God for his grace in this "year of Jubilee," whereby he has permitted many a woman in this land to have a new vision of the meaning of that inspired saying, written so long ago, "The Lord gave the Word; the women who publish it are a great host."

## THE NATIONAL JUBILEE- IN NEW YORK

BY MRS. NEWELL DWIGHT HILLIS.

After hearing for four months of the wonderful Jubilees in the thirty cities from the Pacific to the Atlantic, with apparently no disappointment or failure in any of them, the women of New York were put on their mettle to come up to the standard set for them. They were not only expected to do something larger than anything which had preceded, but all the details in all the lines must bear comparison with the others.

As in other cities, a committee representing several denominations was formed. Mrs. Samuel J. Broadwell, president of the Woman's Union Missionary Society, was its chairman, Mrs. De Witt Knox, who came to the front and gave splendid service in the illness of Mrs. Broadwell, was its secretary and Miss Florence E. Fellows its treasurer. In spite of the labor involved in the preparation and carrying out of the program, those who were on this committee have felt themselves enriched by the beautiful spirit of unity which has prevailed.

This smaller committee was supported by a large general committee of four hundred women, carefully picked. In almost every instance the invitation to serve was accepted eagerly and with thanks.

For very many of the committee it meant work, hard work and a great deal of it. In no other city had the Jubilee occupied more than two days; in New York four days were set apart. It was not only a Jubilee for this city, but was national as well, a time when the reports from all the cities were gathered up and presented by women from all over the land. Many guests from out of town were in attendance as well as women of all denominations in our double city, so it was not strange that the demand for the Pageant tickets exhausted the supply five weeks before it was presented, and that standing room was at a premium. Three of New York's best hotels, the Astor, the Waldorf-Astoria and the Plaza

were required for the accommodation of the luncheon where more than six thousand sat down. On Thursday evening, at the great mass meeting, Carnegie Hall was packed and in four churches simultaneous meetings were held. This gives an idea of the attendance, which was most gratifying in every instance.

The Pageant, planned and arranged by Mrs. Peabody, was carried out by a committee of young women under their chairman, Miss Gertrude MacArthur, who proved herself in a most difficult place a capable leader, winning not only praise for the work done, but also the admiration and love of the young women who worked with her and of the older women who looked on. Six scenes of missionary life were presented in pantomime with orchestral accompaniment. These scenes pictured Beginnings in the West and Beginnings in the East, as was fitting for this fiftieth anniversary of the origin of the work of women of the West for women of the East. Massachusetts and India were the scenes of these two pictures and formed an effective contrast. Other scenes depicted a Dispensary in China; a Japanese Kindergarten; the Old and New Woman in Turkey; and "Out of Darkest Africa." In the last-mentioned scene those taking part were from the Howard Orphan Asylum of Brooklyn.

These pictures were preceded by a processional of two hundred women from all parts of heathendom, silently groping their way, bent and burdened with the sorrow of the world. At the entrance of a group of angels dawn began to break and the light grew to full day as the angels passed and were followed by the women with uplifted heads and outstretched arms.

At the close of the program the four hundred taking part were massed in tableau and led the audience in singing "Ten Thousand Times Ten Thousand" and "Rise, Crowned with Light," a most effective ending to a most impressive service,—for service, not entertainment, it was. Between the scenes a chorus from the different churches led the great congregation in appropriate hymns.

But the Pageant, fine and effective as it was, made but a part of the program. The choir of the Musical Art Society, made up entirely of professional singers, and led by Mr. Frank Damrosch, sang eight numbers, chosen not chiefly for their beauty—though they were beautiful—but more especially for their deep religious meaning. These were followed by the "Procession of Knights of the Grail," and "Charm of Good Friday" from "Parsifal," played by an orchestra of sixty-six players under the direction of Mr. David Mannes.

Taken altogether for its beauty, its interest and its significance, it is doubtful whether there has ever been anything in New York which has made so deep an impression.

On Tuesday morning there was a service of praise held, as were all of the day meetings, except the denominational rallies, in the Fifth Avenue Presbyterian Church, Mrs. J. H. Knowles presiding. Missionary addresses of great power and interest filled the hour.

On Tuesday afternoon the missionary pioneers were present and spoke

before the rally of the Woman's Union Missionary Society (whose anniversary we were celebrating and whose president, Mrs. S. J. Ewell, was in the chair). These represented both the early workers in country and on the field. There were greetings from Mrs. Alvah H. Mrs. Adoniram Judson Barrett (Mrs. Montgomery's mother); Mrs. Chamberlain, India; Mrs. J. W. Scudder, India; Mrs. S. J. Persia; Mrs. J. H. Shedd, Persia; Mrs. Reutlinger, Africa, and of course And Mrs. William Butler, a Mother in Israel, who, at ninety-one years of age, was able to make herself heard in the great assemblage.

This group of women, both in appearance and in power, seem to have been. Mrs. Barrett wittily expressed it, "out of place as pioneers, they were much like contemporaries," which suggests one of two things; either there must be something stimulating and preservative in this kind of work or it is women of unusual strength, breadth and power to whom it appeals. In either case it is to be recommended as productive of longevity, vigor and vivacity.

A most thrilling close to this interesting afternoon was the greeting of the pioneers by the young women of the Orient, six young girls of India, Burma, China and Turkey, whose attractive personalities demonstrated the power of Christianity to meet the needs of every race. Miss B. Calder laid before the older women an Easter lily as a token of tribute young womanhood wishes to pay to these who have borne the burden and heat of the day. One could not but be struck with the significance of the contrast in height between this tall American girl, the product of a century of freedom, and the petite maidens of the Orient, to whom she stood head and shoulders high.

On the same day there was a most delightful evening with the authors of the text-books. Nine of these were present and spoke. If there were any in the audience who had any question as to whether the bright people had been chosen to write the books (of course, only such a person who has not read the books could have such doubt) they surely were reassured. A charming, entertaining, but purposeful group of speakers made their hearers glad that they had come to Carnegie Hall.

In the chair was the woman to whom is due the original idea and the wonderful planning of the great campaign, Mrs. Peabody whom it was a delight to honor. Hers was a great idea, great in its conception, its development and its execution. "Let her own works praise her through the gates."

Wednesday morning was given to "Old Problems and New Solutions" at meetings in two churches. The speakers were missionary leaders from Chicago, Louisville, Denver, Boston, Philadelphia, Nashville, Indianapolis, Pittsburg and Washington. Surely, "In the multitude of counselors there is wisdom."

And then came the great luncheon where more than six thousand women broke bread together in three great hostels. The presiding officers were women well known in New York City: Miss Grace H. Dodge, W. I. Haven, Mrs. William Jay Schieffelin, Mrs. E. Walpole W.



and Mrs. Philip Carpenter. Music was furnished in the Hotel Astor by the great organ and the St. Thomas boy choir; in the other hotels by orchestras with violin and harp solos. Mrs. Montgomery, the tireless, spoke at every hotel, and other speakers of "The Troupe" made themselves heard, and their hearers glad to hear them.

Thursday morning the various denominational rallies were held. The Congregationalists met in Broadway Tabernacle, where Mrs. Abert J. Lyman who had returned from a trip around the world less than two weeks before, spoke upon "The Appeal of Contrast." Mrs. Etta D. Marden talked of the Gedik Pasha work with which she is connected and for which the Jubilee offerings of our denomination are asked. Mrs. Lyman Baird, of Chicago, brought the greetings of the Board of the Interior, of which she is president, and spoke briefly of her observations in the Orient. The meeting was presided over by Mrs. Newell Dwight Hillis, of Brooklyn.

The Jubilee gifts were presented at these denominational rallies and reported not by denominations, but as a total, in the afternoon.

On Thursday afternoon was The Jubilee, when reports were brought by the chairmen of the Jubilees in the different cities. These reports bore unanimous testimony to the unity in work which has been shown and to the power of prayer; to the deep impression which had been made upon the community, and to the after results and influence of these meetings.

On the final evening, when Carnegie Hall was filled to overflowing, and simultaneous meetings were held in four churches near by, the Jubilee reached its climax. President Woolley, of Mount Holyoke College, was in the chair. There was a great vested choir made up of singers from the choral societies of many churches, under the direction of Mr. Richard Henry Warren, and with Mr. Clarence Dickinson at the organ. There were two addresses, by Dr. Arthur Smith, of China, and Mrs. Helen Barrett Montgomery, who has been the inspiration and central figure at all the Jubilees. She has demonstrated the wisdom of her election to this beautiful and far-reaching work. Few, if any women, have had such opportunity as this campaign has brought to her and most nobly has she risen to it. She has won universal praise for her power, her tact, her charm and her womanliness. God has chosen her for great things whereof we are glad.

The preparation for this National Jubilee by forty parlor meetings and by a regular weekly prayer circle under the guidance of Mrs. J. H. Knowles should not be passed by. Beautiful homes have been thrown open, and women of wealth and of position have been eager to serve as hostesses and speakers. Outside of New York City, in this territory, there have been Jubilees in Syracuse, Oswego, Fulton, Elmira, Corning, Binghamton, Utica, Rome, Watertown, Geneva, Kingston, Newburgh, Middletown, Poughkeepsie, Dobbs Ferry, Mount Vernon, Huntington, Trenton, New Brunswick, Newark, East Orange and Plainfield; and they are still to be held in Paterson, Yonkers, Ithaca, Cornell and Jamestown.

The offering from New York amounted to about one hundred and



thirty-one thousand dollars, with the certainty of more to come. This, added to previous offerings in other cities, brought the grand total to nine hundred thousand, not the full million hoped for as a Jubilee gift, but the end is not yet.

It has been a wonderful time, probably the largest gathering of women for any purpose whatever. It is an occasion for deep joy in the hearts of Christian women that it was not for entertainment nor amusement, nor even for culture, but for the extension of the kingdom of Jesus Christ upon earth.

## Junior Work

### Evangelistic Medical Educational

#### HELPS FOR LEADERS

The "World in Boston" is now here with all its help. The Hall of Methods is the department where you can get most help. In that hall have been collected the very best suggestions for work with young people and children. Be sure to have your notebook with you when you go. You will want to take down suggestions of plans which have been used successfully by the stewards.

Be sure to hear Miss Craigen tell her stories for primary, junior and intermediate children. Also hear just as many of the other story-tellers as you can. Story-telling should be something with which we as leaders are very familiar. A story can be used with such good effect in our work. These workers will tell you where you can find just the stories which you want. In this same hall there are times when sample programs are being worked out. This material ought to be a great help in planning your work next year.

You will be much gratified to see the interests of the different ages to which we should appeal, illustrated on the walls back of the tables. The stewards will be only too happy to suggest helps for working out the material to be used in making these points of contact. We have reached a time when we know that we must pay strict attention in all our work to the adaptation of our methods to the children before us. No one of us can afford to give to her boys and girls grown-up-people's material made over. These active children must have ideas presented to them which they can grasp. This is your task and mine and the "World in Boston" presents the most exhaustive mine of help for this work that we have ever had brought to our doors.

When your boys and girls go to the exposition, you are going to have each one of them make some kind of a report of what he has seen, I know. This will give them some means of expression. If you could ask certain

groups to report certain sections, I should think that you might be able to get good results. Your closing meeting of the year might be this report meeting. With a little direction from you the boys and girls could prepare this meeting and conduct it themselves. This ought to give inspiration which will last the summer months and make fall work easier.

The May Festival this year is to be held, as you know, in connection with the "World in Boston." We gather at ten o'clock Saturday morning, May 6, have our offering and sing together. Then Mr. Sumner R. Vinton is going to give us some moving pictures and at eleven o'clock we are going around the exposition to see all that we can in an hour's time. At twelve o'clock we shall be ready to go home for lunch. We hope that your boys and girls are going to have a share in the Festival this year. L. C. W.



### THE SEMI-ANNUAL MEETING

The semi-annual meeting of the Woman's Board of Missions will be held with the Old Colony Branch, in the First Congregational Church of Fall River, Mass., Wednesday, May 24th. Sessions at 10.30 A. M. and 2 P. M. Missionary addresses and other exercises of interest promise a profitable day and it is hoped that there will be a large attendance.

## SUGGESTIONS FOR AUXILIARIES

### TOPIC FOR MAY

#### "WESTERN WOMEN IN EASTERN LANDS"—CHAPTER VI

As was suggested last month these two programs, April and May, concluding the season's study in many societies, will be most helpful if they are made personal. Our own society—how do we stand?—what can we do to advance?—expresses the idea.

Following out the "Suggestions" in the April number, there should be at this time an Experience Half-Hour, in which members will tell of new members, new subscriptions, progress of any effort in the past month. Let either the leader of the devotions, or some one appointed, introduce these experiences in a three minute talk with Jubilee Echoes, especially to show the natural relation between the enthusiasm awakened by Jubilee meetings and advance work in local societies.

The other half hour may well be devoted to the consideration of,  
One Congregational Aim of the Jubilee, Advance at Gedik Pasha.

(1) The opportunity of Congregationalists among Moslems in the Turkish Empire. Five minute paper.

(2) Gedik Pasha and Mrs. Marden. Ten minute talk. (Preferably by some woman who has heard Mrs. Marden.)

The leaflet on Gedik Pasha can be obtained from Miss Hartshorn, 704 Congregational House. The sum needed for purchase and enlargement, \$50.000, not all secured.

Give space and time for prayer.

Close with a definite policy for further advance. Continue steadily even if this is the last meeting of the season, that with the fall an encouraging beginning may be assured.

M. L. D.

## SIDELIGHTS FROM PERIODICALS

Perhaps first in interest, and certainly first in comprehensiveness, is the article in the April *Atlantic*, "The New Missionary Outlook," based on the work of the Edinburgh Conference.

UNITED STUDY COURSE.—"Woman and the Regeneration of India." *Missionary Review*, April.

CHINA.—"Christianity in Awakened China," *Review and Expositor*, April.

KOREA.—"Korea, the Land of Opportunity," and "A Traveler's Sunday at Peng Yang, Korea," *Missionary Review*, April.

AFRICA.—"Signs of Awakening in Nyasaland," and "The Assiut Training College," *Missionary Review*, April.

INDIA.—"From Mughal to Briton," *Scribner's*, April.

TURKEY.—"Young Turkey after Two Years," *Nineteenth Century*, March.

PAPAL LANDS.—"The Roman Catholic Church in Italy at the Present Hour," *Hibbard Journal*, April. "Underlying Causes of the Mexican Revolution," *North American*, April

F. V. E.

## WOMAN'S BOARD OF MISSIONS

Receipts from February 18 to March 18, 1911.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

**Eastern Maine Branch.** Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Belfast, First Ch., Aux., 10; Ladies, 16; Bremen, Ladies, 3; Brewer, South, Pearson Aux., 5; Camden, First Ch., Aux., 21; Lincoln, Children's Miss. Meeting, 40 cts.; Waldoboro, Aux., 1, 56 40

**Western Maine Branch.** Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Lyman, Cong. Ch., 5; Portland, St. Lawrence Ch., Aux., 20, Second Parish Ch., 11, Aux. (Th. Off., 27), 31.55, State St. Ch., Aux. (Add'l Th. Off., 2.10), 4.53, Williston Ch., In Mem. of Carl Putnam Hooper, 20, Aux., 98.04. *Jubilee*, Portland, High St. Ch., 100. Less expenses, 11.60, 278 52

Total, 334 92

### NEW HAMPSHIRE.

**New Hampshire Branch.** Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Bennington, C. E. Soc., 5; Lancaster, S. S., Study Club, 8; Ports-

mouth, Mrs. E. P. Kimball, 25. *Jubilee*, Friend, 10, 48 00

### VERMONT.

**Vermont Branch.**—Miss May E. Manley, Treas., Box 13, Pittsford. Bennington, Jr. C. E. Soc., 10; Ludlow, C. E. Soc., 10; Lyndon, Ladies, 10; Montpelier, Bethany Miss. Soc., 25.25; Newport, Aux., 8; Orleans, Aux. (prev. contri. const. L. M. Mrs. Meta Bowman); Swanton, Aux., 11; Wallingford, Aux., 24.50; Waitsfield, C. E. Soc., 2; Westminster West, C. E. Soc., 5; Woodstock, Aux., 58.20, 163 95

### MASSACHUSETTS.

Friends, 2 00

**Andover and Woburn Branch.**—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Lowell, Eliot Ch., Aux., 16, Kirk St. Ch., Aux. (50 of wh. to const. L. M's Mrs. D. E. Yarnell, Mrs. Francis W. Qua), 60; North Chelmsford, Aux., 16. *Jubilee*, Woburn, First Ch., Miss. Study Cl., 10, Mrs. S. A. Norton, 25, 127 00

**Berkshire Branch.** Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Friends, 115; Hinsdale, Aux., 11.20;

Aux., 14.66; Pittsfield, L. B., 50. Less expenses, 78 190 08

**City Branch.**—Mrs. John P. s., 3 Grinnell St., Greenfield. Aux., 2, Jr. S. S., 1.35, Prim. ts.; Greenfield, Aux., 43; Aux., 35. *Jubilee*, Green-Elizabeth B. Snow, 5, 87 29

**Co. Branch.**—Miss Harriet l, Treas., 8 Paradise Road, n. Amherst, Aux., 30; Am- ch, Aux., 10; Greenwich, co., 3; Hadley, C. E. Soc., 5; ey, Aux. (to const. L. M. Scott), 25; Northampton. ch., Aux., 56.66. *Jubilee*, n, Friend, 25, 154 66

**Branch.**—Mrs. Frederick L. as., 15 Park St., Marlboro. x. (to const. L. M. Mrs. Em- am), 25; Marlboro, Union ; South Framingham, Aux., Framingham, Dr. Ellen L. South Framingham, Mrs. ts, 1; Wellesley, Miss Sarah iting, Miss Elizabeth Whit- 74 60

**Ugrim Branch.**—Mrs. Mark eas., 95 Maple St., Milton. outh, Woman's Guild, 10; orter Ch., Aux., 50; Hano- Ch., Aux., 8; Marshfield, andolph, Aux., 5; Sharon, prev. contri. const. L. M. e S. Naramore), 4, Coral .50; Weymouth Heights, eymouth, South, Old South 5.28, Union Ch., Aux. (50 of st. L. M's Mrs. Elizabeth . Prescott Torrey), 54.46; Aux. (Add'l Th. Off., 10), 40, 229 24

**Branch.**—Miss Frances J. eas., 166 Highland Ave., Fall lee, Taunton, Aux., 15 00

**Branch.**—Mrs. Mary H. Mitch- 78 Worthington St., Spring- ke, Second Ch., Aux., Th. Monson, Aux., 10; Spring- n Acres M. C., 5, South Ch., Wilbraham, North, Grace Aux. (prev. contri. const. rances Wall). *Jubilee*, Off. ld Meet., 561.36; Holyoke, M. Prentiss, 10; Westfield, ills, 2, 726 87

**Ch.**—Mrs. Frank G. Cook, rden St., Cambridge. All- of Cov., 20; Auburndale, S., 5; Boston, Mt. Vernon B. Old South Ch., Aux., 47. Guild, 50, Park St. Ch., uild, 50, Union Ch., Aux., ne. Harvard Ch., W. M. S., Ch.. Beacon Lights, 1.30; First Ch., Aux., 14; Charles- Ch., Aux., 10; Chelsea. Cen- men Workers, 10; Dorches- Ch., Y. L. M. S., 25; Everett, t. Ch., Washburn C. E. Soc., Aux., 15; Neponset, Trin- ne Aux., 8; Newton High- 25.58; Newton, West, C. R., onville, John Frye Bell, Roslindale, Mary and Mar- 15; Roxbury, Immanuel- . Ch., For. Dept., 47; Somer-

ville, West, C. R., 5; Waltham, C. E. Soc., 10. *Jubilee*, Off. at Ann. Meet., 52.50; Auburndale, Mrs. F. E. Clark, 5; Boston, Off. at Cong. Rally, 566.23, Mrs. Amos Barnes, 5, Mrs. S. B. Capron, 10, Mrs. N. W. C. Holt, 5, Miss Elizabeth G. Houghton, 100, Mrs. G. B. Hugo, 10, Mrs. Arthur S. Johnson, 100, Miss Sophie Moen, 100, Mrs. Arthur Perry, 50, Mrs. H. H. Proctor, 100, Mrs. John Butler Smith, 10, Mrs. Arthur W. Tufts, 25, Miss Marjorie R. Van Wickle, 50; Brookline, Mrs. A. S. Hathaway, 5, Miss Sarah A. Langworthy, 5; Cambridge, In Memoriam, 26, Friend, in Mem. C. M. H., 50, Friend, 250, Miss J. Anna Sparrow, 15; Hyde Park, Mrs. H. N. Barnum, 1, Miss Emma L. Goodell, 5; Jamaica Plain, Mrs. William H. Teel, 25; Newton, Mrs. W. P. Ellison, 25, Miss Virginia W. Emery, 1; Newton, West, Mrs. H. E. Fales, 5; Newtonville, Mrs. D. Brewer Eddy, 50; Roxbury, Friend, 2, Mrs. Alfred Ziegler, 5; Watertown, Mrs. S. Gay Greenwood, 5; West Stoughton, Mrs. Beatrice Codwise, 5, 2,283 20

**Worcester Co. Branch.**—Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worces- ter. Holden, Aux., 34. *Jubilee*, Off. at Worcester Meet., 207.55; Winchendon, North Ch., Aux., Friend, 5, 246 55

Total, 4,185 89

## LEGACIES.

**Boston.**—Mrs. Ellen A. Winslow, by Frank H. Wiggin, Extr., final payment, 177 38

**Hopkinton.**—Lowell B. Maybry, by George L. Hemenway, Extr., add'l, 314 33

**Roxbury.**—Miss Grace Soren, by Miss Emily Soren, Extr., 100 00

Total, 591 71

## RHODE ISLAND.

**Rhode Island Branch.**—Miss Grace P. Chapin, Treas., 150 Meeting St., Provi- dence. Barrington, Bayside Gleaners, 60; Chepachet, Prim. S. S., 2.10; Provi- dence, Union Ch., C. R., 16.05; Slaters- ville, Aux., 18.50. *Jubilee*, Barrington, Mrs. H. B. Buffington, 5, Miss Ruth W. Colley, 5; Edgewood, Mrs. E. L. Shep- ley, 2, 108 65

## CONNECTICUT.

**Eastern Connecticut Branch.**—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. New London, Mrs. J. N. Harris, 409.20; Woodstock, First Ch., Pansy Band, 28.50. *Jubilee*, New Lon- don, Mrs. J. N. Harris, 100; Norwich Town, Miss Charlotte C. Gulliver, 2, 539 70

**Hartford Branch.**—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillver Fund, 400; Hart- ford, Asylum Hill Ch., 41. Farmington Ave. Ch., Aux., 5, Windsor Ave., Ch., Aux., 52.55; New Britain, First Ch., Y. W. F. M. S., 100, South Ch., F. M. S., 16.85; North Manchester, C. E. Soc., 20; Jr. C. E. Soc., 20; West Hartford, Aux., 72; Windsor Locks, Aux., 220. *Jubilee*, Coll. at Y. L. Meet., 15; Ellington, Miss Eunice C. Kibbe, 5; Windsor Locks, Mrs. J. M. Morse, 10, 977 40

**New Haven Branch.**—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 935; A Friend, 300; Bridgeport, South Ch., S. S. Class, 5; Durham, Aux., 25; Ivoryton, Aux., 26, Mission Helpers, 5; Meriden, First Ch., Aux., 4; Middlebury, C. E. Soc., 20; Middletown, First Ch., Aux., 88.01; Naugatuck, Aux., 50; New Haven, Center Ch., Aux., 246.75; City Mission Mothers, Aux., 4; Pilgrim Ch., C. E. Soc., 8, United Ch., Girls' League, 10; Norwalk, Aux., 25; Stratford, Aux., 50; Washington, C. E. Soc., 10; Woodbridge, C. R., 2.50; Golden Rule Band, 20. *Jubilee*, Off. at New Haven Meet., 308; Add'l Jubilee Gifts, 109, 2,201 26

Total, 3,718 36

LEGACY.

**New Haven.**—Abble Ogden, by Livingston W. Cleaveland, Extr., 1,900 00

NEW YORK.

**Brooklyn.**—Friend, *Jubilee* Gift, 100 00

**Corbetsville.**—Friend, 75 00

**New York State Branch.**—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. *Jubilee*, Albany, Coll. at *Jubilee* Meet., 24.50; Buffalo, Friend, 1, Miss Laura E. Cook, 5, Mrs. F. H. Mixer, 1, 31 50

Total, 206 50

PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. *Jubilee*, Pa., McKeesport, Friend, 1 00

FLORIDA.

**W. H. M. U.**—Miss Alice E. Guild, Treas Winter Park, Fla. *Ala.*, Calhoun Misses Lord,

OHIO.

**Defiance.**—Mrs. Mary A. Milholland,

CANADA.

Canada Cong. W. B. M., Miss Emi Thompson, Treas., Toronto,

SOUTH AFRICA.

**Rhodesia.**—*Jubilee*, Mrs. Wilder in men of Mary E. Scammon,

TURKEY.

**Adabazar.**—C. E. Soc. and Jr. C. E. Soc.

CHINA.

**Tung-chou.**—Woman's C. E. Soc., 36, Ligl Bearers, 5,

Donations, Buildings, Specials, Legacies,

Total, 3

TOTAL FROM OCT. 18, 1910 TO MAR. 18

Donations, Buildings, Specials, Legacies,

Total, 3

EWELL FUND.

Bequest of Rev. John L. Ewell, Washin ton, D. C., in mem. of Emily Spoffor Ewell, by Arthur W. Ewell and Robe H. Ewell, Extra.,

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM FEBRUARY 10, TO MARCH 10, 1911.

COLORADO	95 25
ILLINOIS	1,320 44
INDIANA	31 00
IOWA	382 32
KANSAS	110 50
MICHIGAN	598 00
MINNESOTA	369 35
MISSOURI	166 50
MONTANA	7 55
NEBRASKA	170 85
NORTH DAKOTA	65 53
OHIO	699 94
OKLAHOMA	5 00
SOUTH DAKOTA	52 50
WISCONSIN	504 70
WYOMING	29 27
ALABAMA	5 06
GEORGIA	17 16
TENNESSEE	21 98
TEXAS	10 00
CHINA	20 00
TURKEY	35 00
MISCELLANEOUS	298 12
Receipts for the month	\$5,014 02

Previously acknowledged . . . \$

Total since October, 1910 . . . \$

GOLDEN JUBILEE FUND.

Receipts for the month . . .

Previously acknowledged . . .

Total since October, 1910 . . .

BUILDING FUND.

Receipts for the month . . .

Previously acknowledged . . .

Total since October, 1910 . . .

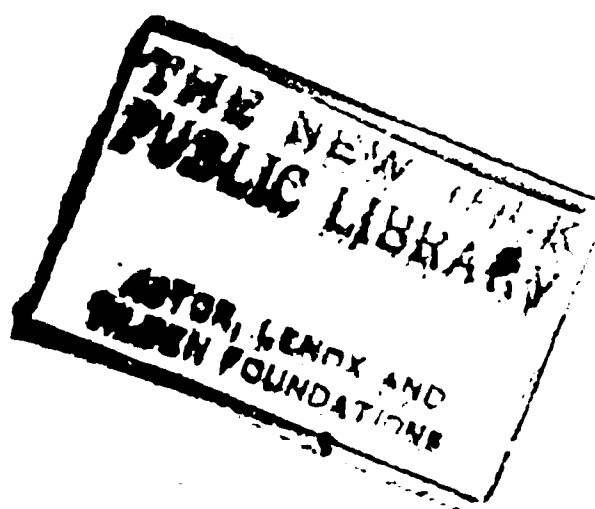
ADDITIONAL DONATIONS FOR SPECIAL C

Receipts for the month . . .

Previously acknowledged . . .

Total since October, 1910 . . .

MISS FLORA STARR, Asst.





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Jones of Madura, India, who is just graduating from Oberlin college, goes to the relief of the needy normal and high school in Madura; Miss Amy McKowan of Toronto, Canada, is under appointment for Japan, with the probability of being assigned to the Baikwa Girls' School at Osaka; and Miss M. Louise Wheeler is looking forward to the blessed work of teaching the little ones in the kindergarten at Sholapur, India, where Miss Mary Harding is so much in need of an associate.

Miss Lulu G. Bookwalter of Hiawatha, Kan., who was under appointment last year but who was detained in this country by family circumstances, sailed from Boston, April 29th, for Ceylon where she is to assist Miss Howland in the girls' boarding school at Uduvil. Miss Bookwalter was accompanied by Miss Zada Curtiss, a graduate of Oberlin college, who goes to Madura for temporary service.

Miss Jones and Miss Curtiss will be doubly welcome at Madura as wedding cards announce the marriage of Miss Helen E. Chandler, April 19th, to Rev. Issac Cannady of Guntur, India. Miss Chandler has rendered efficient service for eleven years in Madura as a teacher in the Normal School and also as supervisor of day schools and her many friends are wishing her joy even while they regret her transfer to the American Evangelical Lutheran Mission of which Mr. Cannady is a valued member. Miss Mary T. Noyes, principal of this Normal School has left India for her much needed furlough and expects to arrive in Boston about June 1st.

Miss Martha H. Pixley of Inanda, Africa, arrived in New York, April 13th and is at present resting with her sister in Lakewood, N. J.

Recent letters from our missionaries in China give appalling pictures of the ravages of plague and famine. Some details are too dreadful to

NEWS FROM reproduce yet let us not forget that in the midst of such CHINA. scenes the heroic medical missionaries have done their noble work of staying the pestilence and of quieting the panic-stricken people. A late letter says: "Chinese and foreign doctors have worked together and some of both nations have laid down their lives in the splendid service. I saw one of these medical heroes,—for such they truly are,—a few days ago when he came down to tell of his work in Manchuria. When he dressed up in the uniform all doctors, assistants, and coolies serving as orderlies, wore in their anti-plague work, with its long unbleached cotton garment, the respirator and bands of white cloth which covered his head, the high boots and rubber gloves, we could quite appreciate the dread they inspired in all who met them in such ghostly attire. Posters were printed and scattered telling the people

the necessity of care and how to avoid infection. Naturally the intelligent Chinese took the same precautions we did,—traveled no more than was necessary and were inoculated with the plague serum, which is inserted by means of a hypodermic needle and is followed by a few days of more or less fever and discomfort. Perhaps you have heard all this and surely the papers have described fully its probable origin among the marmots of Northern Mongolia and how it is the rarer and more fatal form known as pneumonic. Now we are hoping that unless warm weather brings new complications or the bubonic form develops, that the end is in sight."

The sad state of things in Central Turkey is set forth vividly by Miss Trowbridge in her article "A Hard Winter in Aintab"; the eyes of all the world have been upon China in her distress; and our neighbor, Mexico, with her strife and political unrest brings home to us anew the needs of the missionary friends, who are in the midst of all this turmoil and trouble. Let us not forget to pray much for them and in all ways possible to assure them of our unfailing sympathy and support.

It is obviously impossible to mention even the names of the many friends and helpers of the work who are constantly passing from their service here to the Heavenly Land. It is always with regret that we observe this rule when friends who have known and admired these beautiful lives send us accounts for print. An exception may well be made, however, in a case just brought to our notice. Mrs. D. W. Blanchard of Milwaukee, Wis., who died last fall at the advanced age of one hundred years and eight weeks, was to the very last a devoted and interested reader of LIFE AND LIGHT, to which she had for many years been a subscriber.

And in this connection may the Subscription Department make a little plea? For several weeks previous to the last of April extra help was

Is It required in this department to address envelopes and coin NECESSARY? cards to more than twelve hundred subscribers, reminding them that according to the rules of the United States postal service, their names must be dropped from our subscription lists four months after their subscription expires. It is not a matter of choice or of captiousness on the part of the publishers of LIFE AND LIGHT. Events have proved,—and for this all interested will be very glad.—that in many cases the failure to renew the subscription was due simply to lack of attention, for the coin



## MARIA B. POOLE: AN APPRECIATION

BY CAROLINE E. BUSH.

**TRULY** the text "For me to live is Christ, to die is gain," which Miss Poole loved more than any other, was fulfilled for her. One day she came to me when the waves and billows of sorrow were first rolling over me said,—“God must have some great service for me there to call so many young workers at this time.” Miss Poole no doubt has entered into a higher service such as she longed for.

She was born in New York City June 8, 1875. Her father was for thirty years librarian of the Young Men's Christian Association on Twenty-third Street. She received her education in private schools in the city and finished early in order to be the companion of her invalid mother. That loving mother sur-



MARIA B. POOLE

rounded her by every care and protection possible in the great city and it was a happy, peaceful life that she lived as the companion of one who was weak in body but full of wit and cheer in her daily life. The mother passed away into the heavenly life and three weeks later Marie waked one morning to find that her father had fallen asleep in Jesus" and she was left an orphan without brother or sister. Loving uncles, aunts and cousins were ready to care for her in every way possible, but her heart was in New York City where she had many friends and where she had been a member of the Broadway Tabernacle since 1891, so she turned to a business life, learning stenography, and was for eight years stenographer for Dr. John R. Mott of the Young Men's Christian Association.

Her ancestors were of the best New England stock and perhaps her calmness and thoughtfulness were inherited from her mother, who was a cousin of Ralph Waldo Emerson.

Love for her church was one of the marked characteristics of her life. She was baptized by Rev. Dr. W. M. Taylor. Her work in the Sunday school, in Bethany Mission, and in the Christian Endeavor Society and Young Woman's Club will ever be remembered. She was a favorite with those who were associated with her in the office of the Young Men's Christian Association. To all this work she looked back most tenderly when she became a missionary, and while she longed for the relatives whom she dearly loved she would often break out with a great longing for her church, her pastor, Dr. Jefferson, and the Sunday-school work.

In the providence of God, needing an associate to go back to Turkey with me, a mutual friend in New York invited Miss Poole to meet me at her house. I had said that I would not ask any one to go out to that land of danger and sorrow or take the responsibility of calling any one to suffer the arduous experiences of touring life, and yet when I saw Miss Poole on that first visit I said to her "Will you go with me back to Turkey and do this touring work with me?" She was astonished at the call because years before she had thought she heard the Master's voice saying to her "Go to India" and had been obliged to give it up. Afterwards, settling down to work in this land she had thought that the Master needed her no longer abroad, and yet here was another call which she must recognize. A week later she came to me with beaming eyes and heightened color and said "I will go with you." Credentials easily followed and in a very short time she was appointed. A little sentence in Armenian taught her at that time,—in the month of March,—remained in her mind until June when I saw her again and she was able to say it correctly to me. That was the history of all her work on the language; she learned it correctly, naturally, beautifully.

Her character is expressed in all the highest, strongest words of the English language. She was faithful in little things and great. She was prompt and methodical in her work; of an obedient, loving spirit, as humble as to be self-depreciative; patient in details of work; considerate of others. She easily adapted herself to the food of the country, to its customs and to dealing with the peculiarities of the people about her. All at first was very hard. There were the homesick days that all have as new missionaries, but she bore with this and bravely came out a devoted worker. On our first tour I asked her to say something to the women in a meeting. She did so and at the close I said to her,—“That wasn't so hard, was it?” “Yes,” she said, “very hard” and the tears came to her eyes, but afterwards she was able to lead the meetings as readily as any one and even our missionary prayer meeting in English Harpoot.

Her calls from house to house were marked by great power in reading the Scriptures in places appropriate to the conversations which had gone on. She had great tact in dealing with the people and was very loving and sympathetic. Two consecutive years she was secretary of the annual meeting of the Eastern Turkey Mission, showing how the mission appreciated her intellectual ability and faithfulness. She was obliged to take up work in the orphanage, writing the letters to the care takers in

America. In doing this she won the deep love of the orphans, so that now they mourn for their "Little Mother" as one from whom they cannot be parted. If there was any need in the girls' school for a substitute in teaching she was called in, and though she did not love teaching or feel herself equal to it she would faithfully take up that work when necessary.

ON A TOUR  
(MISS POOLE)

The touring requires great endurance, courage, patience and faith. In all these things God made her equal to the task and well may we say of her,—“She has fought a good fight, she has finished her course, she has kept the faith.”

Concerning her work I would like to quote from letters lately received. One writes: “The few times that I heard her lead a meeting with the sisters in Harpoot I felt what a power for good she was and that her words must be so helpful as she went about the villages talking, sympathizing and praying with the women. Her work cannot be in vain. Do you know, I have thought what a beautiful change it must have been to Marie from those cold, dark, uncomfortable village homes to the heavenly mansions and the palace of the King. What a blessed change for her!”

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Another writes: "Miss Poole had come very near to the women. They said that she understood their needs and conditions. She reached them always and helped them. She was much needed in the villages. God knows what is best and he makes no mistakes. She was wonderfully fitted for the work she had to do."

The vice president of our Broadway Tabernacle Missionary Society wrote me: "The tribute which I am preparing for her at our meeting dwells especially on her marvelous growth. Life for her was going from strength to strength and she will go on and on in this glorious growth I am sure." And again she writes: "To me she has been a great lesson in growth. As a child she seemed like a flower, but as a woman a strong tree, a shade by day, a refuge for many. . . . I wish we could have seen her face once more in the Tabernacle, but now it will be a glorified face. Her life seems to have been perfectly rounded out."

The end to her work came in a totally unexpected manner. She had gone out on a tour among the villages tired from a previous tour but brave and strong in spirit. She was absent four weeks and a half and in the latter part of the time took a severe cold which caused bronchial pneumonia. When she did not recover easily our missionary physician, Dr. Atkinson, was sent for who came with a wagon and conveyed her over that cold, snowy plain to the hospital at Mezereh. Our dear Danish nurse received her and cared for her night and day most tenderly and she seemed to be recovering well, but strength was lacking and suddenly the heart stopped beating. The beloved nurse writes of that event in most tender language:—

"She was conscious the whole time and she knew she was dying. She looked at me, held my hand and put her head up to me. I helped her to sit up and she put up her hand to her face and prayed, and then she leaned back on my shoulder and passed away, so peaceful and so happy. That last day she was so very, very happy."

Another says: "The missionary friends prepared a perfectly white casket for her. She was dressed in one of her pretty white dresses, and smilax and a few flowers put on her, while at the foot of the coffin was draped the American flag. There was a quiet little service early in the morning at the hospital and afterwards a funeral procession was formed to go up the hill to Harpoot three miles away. The snow was so deep as they approached the city that the casket was taken by the larger orphan boys and students and carried to Wheeler Hall. As they came to the orphanage the orphans fell into line and passed ahead singing a touching

She was received in triumph like a victor about to receive great honors and reward. Before the pulpit they laid the precious burden and hundreds stood weeping all around.

At that service one of our most eloquent pastors said: "We call her Pool. I think the English means a little lake. Yes, her life was a modest little lake but full of blessing. A mountain lake, full of life near to God, ever ministering to those below. Her life short? Not at all, at what she has done,—and it is not ended even here." He gave a graphic and impressive picture of her daily work in Hulakegh two years last winter,—“more work than I could do in a year,—and oh, how much, such work!” Another eloquent pastor at a memorial service the next day put forward these three facts concerning her life: Her life was as such a blessing because she always put duty before pleasure, because she always thought of others before herself, because she always put her soul before her body.

Some of the college girls whom we both loved wrote thus of Miss Poole: "Sometimes I have thought about angels, imagined their figures as I have seen them in pictures, and wondered why God does not send them to us, so that we may see them and come in contact with them. Now we know distinctly that God has already sent angels, who come in contact with us; not as we imagine, with strange forms, but just with the same forms as ours, the only difference is in their spirits and behavior."

Miss Poole was really one of these angels, who lived among us and then left us and went to her home. The angels are 'pure in heart,' so was Miss Poole. The angels are 'meek,' Miss Poole was meek. The angels are servants of God and doers of his will. Miss Poole served God as he wished her to do. She had a bright face without any sternness which showed the fullness of the peace in her heart."

What Miss Poole was to me during those three years of our life together, "in journeyings oft," in the comforts of our home, in the meetings, in the visits from house to house together, "in perils by the way," words cannot express. She had a rare understanding of a friend, the power to see into one's motives, a rare devotion in friendship, and to say with the greatest honesty that we loved each other so much that these three years of closest intercourse we never grieved each other. It was a foretaste of heaven below. I thank God that Marie Poole ever came into a part of my life, not only as a friend, but as a devoted minister. "She lives whom we call dead."



## IN MISS POOLE'S FOOTSTEPS

BY MARY W. RIGGS

A FEW weeks ago, Miss Poole, our touring missionary, was called to her heavenly home. When it was time to make another tour, I was asked to take her place, which I could do because the schools are closed on account of sickness, and I was thus at liberty for a short time.

On Tuesday morning of this week we started for Garmuri ne poot, mounted on our horses, each with saddlebags full of necessary articles. Our cook and another man on foot, tramped

beside the horse that was to carry the load,—two immense saddlebags filled with food, cooking utensils, dishes and other things needed for our journey. A load of bedding had been sent to the place. The journey was both sad and sweet to me, as I could use the things that Miss Poole had used so recently. I carried her Bible and her list of tracts and cards. The journey was a long, cold one. We traveled slowly because the roads were covered with deep snow, broken in many places by the single traveler. Twice we had to dismount and walk because I was too heavy on horseback. This gave the men a chance to ride and get a bit rested. We reached Garmuri in four and a half days and received a hearty welcome, though the people were

## A DIFFICULT ROAD

wished that we should come during such very cold weather.

We are staying at the parsonage which is a good building, as compared with others in this village. The preacher's family has moved to the teacher's room and she has gone to a neighbor's house to stay while we are here. All day Mr. Browne sees all who wish to call at the parsonage.

while I go about from house to house. At meal times our faithful cook appears with a round tray on a low stool, on which is our meal. He places it on the floor between us and we are saved the trouble of going to the dining room. There is only one chair in the room, which we let severely alone most of the time.

In the late afternoon there is a service in the chapel, a most cheerless, cold room, with a tiny stove in which a fire of grapevine twigs is lighted after we get there. Opposite the door as you enter is the little platform and the pulpit, and about one third of the room is latticed off for the women. About forty or fifty people gather and there is an earnest talk and several prayers besides the singing and Bible reading. We hurry back to our supper, but before we can get through the people begin to gather. Last evening there were about fifty here,—men, women and children,—in a room about nine by twelve. They sing a number of hymns,—and how they love to sing,—and then listen most attentively to the simple message and after prayers they go home.

As to the homes that I visit, I cannot compare them to anything that I have ever seen in America. The rooms are generally perfectly dark except for the light that comes through a hole in the roof, a few inches across. The other day I saw a child carrying

#### HARPOOT IN WINTER

a large slab of ice, and when I asked about it I was told it was to cover that hole,—to serve in the place of glass. Just under this in the ground which is the floor of the house there is a hole and in this there is a fire, and spread over this hole is a small comfortable. We sit on thin cushions around this, drawing the comfortable up over our feet. There is no other heat in the room. Here we sit and talk. I soon find out a little about the

circumstances of the family, and try to cheer or encourage or sympathize or advise as the case may require. A few verses from the Bible and a prayer or two and sometimes a hymn, and then the giving of Bible pictures to the children and a tract to anyone who can read, and my visit is finished. Very often the neighbors will come in so that there will be six or seven women together.

On the whole the condition of the people in Garmuri is exceptionally good. There seem to be no quarrels or complaints, all are at peace, and they are simple and sweet in their Christian faith. But how I pity those who are sick in these comfortless houses. One woman with her tiny baby was lying in one corner of the stable, it being the warmest place in the house. From many of the houses one or more of the men have gone to America, and most of them seem to be doing well. The Protestants and Gregorians are friendly, but the Gregorians do not come to the Protestant services freely. The women sometimes come to the women's meeting and I am hoping to see a number of them.

This afternoon we went to call on the Gregorian priest and his family. He has a daughter who broke her leg five years ago, and though she has had two operations on it, it is in a very bad condition. She has a very sweet face and I wish we could do something for her.

From Garmuri we went to Hobiloo, where conditions are not so sweet and simple. I enjoyed my stay here very much and hope to be able to do better work in the school for having had this experience.

One incident about the visit in Hobiloo was specially interesting. There was a request from the people in a Mohammedan home for me to go to their house, and the Armenian woman who brought the message said she would be glad to go with me. We had a very pleasant time there and I hope it did a little good. The man has two wives and two sets of children, and the older one had been married before and had children, so the house was full of them. The second wife was the wife of this man's brother, and when he died this man took her to keep the property and the children in the family. There were some neighbors calling when we got there and they were as much interested as anyone. I first gave the children pictures, and to my delight they wanted to have every one explained. One of Jesus was given to a small boy whose name was Jesus, for you know the Mohammedan accept him as one of the prophets. His mother was very much pleased that he had received that picture. I read the whole of the twenty-fifth chapter of Matthew and also the story of the rich man and Lazarus, and one of the guests said that these stories were

in the Koran. I read in Armenian and the woman with me translated, or rather explained the stories paragraph by paragraph. I asked her to pray, but she said they would rather have me do so. So I prayed in Armenian, and there was the most profound silence till I finished. Then the Armenian woman told the main points of my prayer. They thanked me for the prayer. The man of the house sent in word that as soon as the guests should go he would come in to see me. They immediately went, and then I had quite a talk with him. He has been in America and spoke in broken English. Then I found out that he knows Armenian and so do most of his household. I might have talked to them more freely if I had known. I must study Turkish more so as to be able to deal directly with such cases.

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## IN THE COLEGIO INTERNACIONAL

TRANSLATED BY MAY MORRISON

Miss Morrison's translation from a Spanish newspaper of the account of an entertainment recently given by the girls' school in Barcelona shows the impression our workers are already making in their new field.

The Colegio Internacional for girls and young women—both boarding and day pupils—situated in the beautiful suburb of Sarriá, has given its first note of expansion to the public after its recent foundation. It consisted in an agreeable musical entertainment, celebrated the beginning of this month, the program of which showed good taste and a love of the typically Spanish, for which we must thank the North American ladies who direct the institution. The elegant assembly hall was filled with numerous and distinguished members of the foreign colony of Barcelona, among whom those of the English tongue predominated.

The same impression of order, the same spirit of physical, intellectual and moral hygiene and the same trace of a firm, well disciplined, individual will which the visitor notices in that institution, could be seen in the musical entertainment of the Colegio Internacional, even before the program had no more than begun. It was noticeable in the healthy, beautiful faces of the girls, in whose charge was the execution of the different numbers, in their composed appearance, in their remarkably rich and well trained voices, in their manner of declaiming, gesturing and acting—without embarrassment, with independence and self-control. And let it not be thought that those girls were daughters of foreigners, of phlegmatic Northern people; on the contrary, in their immense majority,

they were girls of pure Spanish blood, Andalusians, some of them. The execution of the various pieces on the piano, the solos, the duets and the choral compositions called forth well merited applause.

But the thing that may be considered the notable pedagogical feature of the program was the dramatization in English of the interesting story of Cinderella, combined with appropriate music. Great was the grace of the girlish minuet they danced.

The dramatization of fairy tales and old legends in the United States, being in current use in the study of literature. It has come to a more elementary way, in the inculcation of the first principles of English, is being used in teaching the English language to the teachers in the Colegio Internacional.

In the change from the teaching of the cerebral to the practical dish offered to the child who has just begun, the substitution of the dramatic method of reaction and noble apostleship of Frederic Froebel. That group of enthusiastic lovers of child education, agitating for the creation of a children's theatre, note of the little jewels of popular traditional culture, the easy scope of the limited circle of the children, in other places of greater educational advance, childish representations of ideas, customs and characters which children neither do nor should understand at this stage.

The cantata, "A Summer Night," by Pauline, in the program of the entertainment, was very effectively interpreted, and though more abstract than the others, it was itself also by the educational qualities of the music and the imagination. But it must not be forgotten that the given by students, should always serve more as a means of interpretation than for the enjoyment of an audience.

Here, where the teaching of girls and women is in a lamentable state which we all lament, the teachers of Barcelona are realizing with their educational methods of teaching a social laboratory for themselves imagine. This was, at least, the first act among those who attended their first act of pedagogy.

—Translated from "Cataluna," Barcelona

## FAREWELL TO BATTALAGUNDU

BY MRS. GEORGE SHERWOOD EDDY

The following extracts from personal letters which we are permitted to make will be of interest to the many friends of Mr. and Mrs. Eddy. As Mr. Eddy has accepted the position of General Secretary for Asia of the Young Men's Christian Association, he has been compelled to withdraw from the missionary work of the American Board. Mr. and Mrs. Eddy will spend half the year traveling through the Far East, holding evangelistic meetings and the remainder of the time in the United States in the interests of the work.

On February 24th the pastors and catechists of our district met for their usual monthly meeting, and at their earnest request we allowed them to give us a parting curry-and-rice meal at noon. We had impressed upon them most emphatically that we could not and would not receive any present, but this request we could not refuse. So they all gathered on the veranda, and we sat down with them for the last time, and enjoyed the food which they had cooked for us. In the afternoon a farewell meeting was held, which was opened by prayer, and then lyrics and scripture reading followed. Pastor Santigo, on behalf of the congregation, read a very touching farewell address, which brought the tears to my eyes again and again. Mr. Eddy's last message to them was on the words: "I commend you to God, and the word of his grace, which is able to build you up." The Lord's Supper closed the service, and that little company will probably never meet again until the day that we gather together in the presence of our risen Lord.

The individual farewells were very touching. Old Adhi Nardar, the best fruits of the work in Battalagundu village, came to the bungalow to make his salaams. "Alas! alas!" was his cry, "it is as you say true that God remains, but who will give us medicine when we are sick. It was your care brought me back to life when I was dying with fever." When we reminded him that the Father in heaven was back of all the medicines, and that he could cure without any of them, he wailed sadly, "It is true indeed; but I am an old man. I may never see your faces again on earth," and he turned away, refusing to be comforted.

Another poor old man tramped for miles to bid us good-by. He sat at my feet on the veranda, and opening a very soiled cloth, he laid before me his offering, a few handfuls of rice. "Amma, you must not refuse this; it is all that I can give to you, and it is from my own field," he said, and the tears trickled down his weather-beaten cheeks. We tried to comfort him by speaking of that land where sorrow and separation are

unknown. His face lit up at once, "Amma, here I am only a poor man. My relatives cast me out because I worship Jesus Swami, and they will have nothing to do with me. But heaven will be white and clean like this bungalow, and I will walk about wherever I like," and he smiled in anticipation of the heaven he had conjured up in his mind's eye.

"The Servant of Jesus," an old, bent woman, stood before me weeping bitterly. "Amma, why are you leaving us? We are like children who have lost their mother. When will you come back to us?"

It was no easy thing to tear ourselves away from these friends, and we were greatly touched by their love and affection.

In the midst of our sorrow, a great joy came to us the day before we left Battalagundu. One of our young men, Ramasami, was baptized a couple of years ago, and since then he has suffered bitter persecution. His Hindu neighbors destroyed his coffee shrubs just when they were bearing, and cut down his plantain trees, and did about five hundred rupees worth of damage. They succeeded in driving him out of his own village, and then followed him to his next home, and started persecution there. The way the lad met his troubles had such an effect on his elder brother, Kundasamy, that he too determined to become a Christian. For the last year he has been instructed by the village catechist, and finally decided to openly confess Christ in baptism, and after due examination, he received the rite at the hands of our pastor. He knows that he too will have to "endure hardness as a good soldier," but that does not deter him. He has everything to lose from a worldly point of view, but he has found Christ, and is willing to risk life itself, if need be, rather than give up his new-found treasure.

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## A HARD WINTER IN AINTAB

BY ELIZABETH TROWBRIDGE

The accompanying picture of the sad state of things in Aintab is taken from an account written by Miss Trowbridge to a valued friend and helper of the work in England.

There is always poverty and suffering about us, but any general lack of work or severity of weather, brings on most pitiful conditions, as the mass of the working people live from hand to mouth, and have nothing to fall back on. Of course, this is so in many countries, but it is particularly hard for the poor people to struggle along in this region, as they have not yet recovered from the effect of the massacres. Last winter was

ry hard one because there was no work; the weather was mild, and were eager to work, but were forced to sit idle, with hungry children at them and then to sell everything they could dispose of.

his fall, work, especially the weaving which is the principal industry in Aintab, seemed to be good, and we hoped for a better year than even though prices were high. But there was scarcely any rain, which is needed so much in the fall for the spring harvests; the weather clear and bright and not very cold most of the time in the fall, on in zember, and well into January. Then came a few days of sharp cold, then, suddenly, the snow began, and has kept on for five and a half

#### RETURNING FROM A FUNERAL

eks, one storm coming after another, at first accompanied by bitter cold high winds, so that even with a fire burning in the stove, close beside it, it seemed impossible to keep warm. What the poor suffered with bare houses, thin, loose, cotton garments, poor food, and only a handful of coals, over which to warm chilled fingers and wet feet, may be gined. You know the Aintab stove is a pan or brazier in which is a charcoal fire. This is generally set under a wooden frame over which a woolen or cotton quilt is flung, coming down well on the floor. family gather about this putting their feet underneath, drawing the



quilt partly over their bodies, but not warming their backs, as the little general heat escaping into the room. But generally if they have *tandour* fire, they get along fairly well, when not at work, and thankful, even though we often do not find the rooms comfortably warm. But I am afraid very many this winter have been without any warmth except as several might huddle together under a ragged quilt.

Again and again the older people have said they have never known such snowstorms and cold here. Professor Bezjiau says there has

#### AFTER THE SECOND STORM

MISS FOREMAN

DR. HAMILTON

been such a season for over sixty years. As the people do not expect to prepare for such weather, everything,—work, traffic, travel, posts,—is upset by it. This week we received a foreign mail, the second in five weeks. Local mails have been unable to get through, though attempts were made; we heard that last week the European mail having come as far as Killis, the authorities there tried to make a very strong camel out in front of the horses to tramp out some kind of a path with his

et. But after five minutes, the creature absolutely refused to go on. We have heard very pitiful stories of men frozen in trying to come through in the storms. A train of camels came into the city, and went to the khan where they were usually taken to discharge their loads, with no drivers! A search party was sent out, and the poor men were found huddled together under their felt cloaks, quite dead! We are afraid that the people in the villages have been, and perhaps still are, suffering much because they do not have stores of supplies or shops, to which the city people can at least go, if they have the money; and for many very necessary things they continually come to the nearest large town. The furious storms and deep snow have shut up each place. The horses and little donkeys could not struggle along but a very short distance. The hills and plains covered now for weeks with deep snow, are a most beautiful sight, especially the few days when the sun has come out, and everywhere was the pure, glistening whiteness. Wood supplies in the institutions have run short, and the schoolrooms in the college and seminary and city schools could not be heated properly, or in fact at all, on the days of intense cold, and so school work was put off for a time, and men were taken up with some breaks on bad days.

The getting about the city has been very difficult, for the snow has been shoveled off flat roofs and left in great heaps often nearly blocking the road, except for a tiny patch. The snow and ice melt a little, then freeze again in irregular rough piles, then down comes the snow once more, making it easier than before to slip and stumble; or one must wade through deep snow. It has been very hard for Dr. Hamilton to get to her city patients; in some places the snow is in great drifts, in others two feet or so on the level. But in some places it is less, and for several days now the weather has been milder, and the snow has begun slowly to melt and sink, so that we hope if no more storms come, after a time the roads will open, and work may begin again. I want to tell you just a little about the poverty here in the city, and the efforts that have been made by different ones to relieve it.

At first we kept hoping that the cold and the stopping of work were only temporary, and tried to give help personally to a few cases of need as they came. But as the days passed, and snow followed snow and the difficulties increased, it was plain that some regular plan of relief must be begun. The most evident and pitiful need was seen among the dispensary patients many of whom are always poor. The doctors began by giving a little money with the medicine, where they knew there was need

of food; but there was often danger that the money would not be used for the ones in the family who were in greatest need. So small quantities of bread—two flat cakes a person—were given out to the patients, and then to each one in a family, as it seemed to be necessary to keep those who were not sick from starving. Cold soon became as great a difficulty as hunger. Many people had not laid in a supply of charcoal, so this was also doled out once in three days. But after a little those who had charcoal to sell began to put up the price, as none could be brought in from the village where it is made. It finally rose to ten times the price it is in ordinary times! Even so the doctors felt they must pay this as the people were suffering so much. But finally the supply in the city was practically exhausted, and for about ten days only bread—and in some special cases of illness, milk—has been given. We do praise God that he is now giving sunshine and quiet, mild days, though we are still under the snow, but the air is quite springlike, and the snow is slowly sinking, and in sheltered places, melting. So the poor people are beginning to get out on the roofs and into sunny corners to get warmed up a bit, and the looms are beginning to work again. Our hearts fill with thankfulness when we go along the streets and hear their noisy “clack-clack” once more.

At the hospital one hundred and eighty families have been helped, though not all from the first, but the money available is nearly gone, and the doctors say help must be cut down next week. Need will continue for a good while, for cold and hunger together have brought many down very low, and greatly increased sickness. And yet we are very thankful there has been no general epidemic. We long for some more money to use for the sick, in their homes, and in special cases where there is no breadwinner. The Protestant churches have been making a brave effort to care for their own poor, in this time, especially the Second Church. The forty families helped in the Second Church early in the year have now come up to one hundred.

We are glad to say that most of the people in the evangelical churches are steady, thrifty, unwilling to deceive, or to take help if they can get on without it, but in such straits there has been no choice. The deacons are good, faithful men, and try to investigate and give wisely. We have heard of cases where they had to urge the acceptance of help where they knew there was need, as the people wanted it given to those who were worse off. The Gregorian community is much larger than the Protestant, has in proportion more poor, but also more men of wealth. But there are often such money lovers that it is hard to get them to give freely for

objects as they might. It is estimated that over eight hundred lies have been, or are being helped from the Gregorian church aside the help given at the hospital, but the amount given in each case generally been very small.

Of course, as this is chiefly a Turkish population here, we know there to be much need among the Moslem poor, but we have not heard of any general relief work done for them. The government has employed some poor men, apparently only Moslems, several times to clear the paths through the snow of the streets.

Recently we have heard from a few places in this part of the country,

#### AINTAB—HOSPITAL HILL

from all comes the same story of severe cold and snowstorms, and consequent difficulties. After no word from Oorfa for several weeks, messengers came last week telling of very hard times there. Real character comes out in such times of stress; some people are bitter and full of many complaints against God; others seem crushed and silently discouraged; the Moslems accept the hard times with their usual stolid fatalism. We are very thankful for the true Christians who patiently wait and try to lead others to look to God. I heard of one poor man, who has been without work all these weeks, who has gotten his neighbors

—poor Gregorian workingmen like himself—together night after night, to talk and pray with them, and testify to God's love and power. Others have gathered together to sing or read aloud. One small side service lately has been to distribute tracts and helpful little stories in tract form, and to lend helpful books and papers, as far as we could, to try to keep people from sitting in idle discouragement, or wasting time in gossip, and to point them to Christ. Different workers as they have gone about to the homes, have found abundant opportunity to give the Message, and often find a desire for comfort that is an open door. May I tell you of two or three pitifully needy cases in the city, to show you into what kind of homes the relief money sent has brought at least a little help?

One house is made of two shaky walls built up against the walls in a corner of a courtyard so as to make a room with a temporary roof, no window, and the floor is the beaten mud of the courtyard. The mother has dysentery, there is a sick child, a man who cannot work because of serious trouble with his eyes, no fire, no proper shelter or clothing, almost no food, and that unfit for sick people.

The husband of another poor woman has gone off to find work, and has not been heard of. She has three children and expects another now at any time, but has no one to help her care for them but an old father-in-law, who goes about selling cheap little cakes.

A house of another family about ten by twelve feet, facing north, has near the unglazed window, now protected by cotton stretched across, a loom at which the man tries to work, but the bitter wind and cold come in through the big cracks in the door, and his fingers become too stiff to move the shuttle. There is one roll of bedding for the family, a wife and four children, at one end a few old, empty boxes, no fire, no food.

I saw the other day in Dr. Hamilton's clinic, one of her patients from a wretchedly poor street, in garments so scanty and ragged that she could hardly cover herself decently with them. The doctor said that on the floor of her house were only some bags of sacking.

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HAVE you ever thought of the inequality of the burden? Your sister has gone to the field, leaving friends and the comforts of the home land. Perhaps God did not call upon you to make this particular sacrifice, but is not your responsibility toward the unsaved millions as great as hers?—*Ex.*

## AN IMPRESSIVE ANNIVERSARY IN SMYRNA

BY MRS. J. P. MCNAUGHTON

ERE has been a remarkable gathering to-day in the stadium on the hill overlooking the city. On the same spot in the year 163 A. D. the Polycarp, then Bishop of Smyrna, was led into the arena. The multitude raised a loud shout that the Bishop had been apprehended. A Roman pro-consul was present and the Bishop was led before him for judgment. Taking pity on Polycarp's age and feebleness, the magistrate entreated him to disguise his name but he proclaimed aloud that he was Polycarp and the trial proceeded. He was asked to swear by the name of the Emperor and to say "Away with the godless." Polycarp walked around the stadium with a grave and severe aspect and with his hand raised to heaven, and his hand waving to the crowd said "Away with the godless." The Pro-consul still tried to persuade him to swear, promising to release him if he would blaspheme Christ. To this Polycarp replied with a just and holy indignation, "Eighty and six years have I served Christ and he has never done me wrong, how then shall I blaspheme my Saviour and my King?" A general shout arose from the people that Polycarp should be burned, and on their request being granted, the multitude left the stadium and hastened to the shops and baths near by to collect fuel. Everything being ready Polycarp untied his girdle, laid aside his garments and took off his shoes. He then requested his executioners not to lead him to the stake saying, "Suffer me to remain as I am, for He who giveth me strength to endure the fire will enable me to stand immovable." Thus ended the life of that noble saint.

To-day the old stadium was filled again with throngs of people, most of them Greeks, called together by the new Bishop, who has recently come to Smyrna, and who is showing a spirit of remarkable liberality and enlightenment. This day has always been observed in the Church as sacred to St. Polycarp but not kept in such a general manner. To-day it was made an occasion of unusual importance and is to be so observed hereafter. Schools were closed, and thousands of people flocked to the hillside, where an address was delivered by the Bishop and the letter of St. Polycarp to the Philippians was read. In this he speaks of the journey he made through Smyrna on his way to Rome where he suffered martyrdom. Another letter was also read. This was one sent from the Church of Smyrna to the Church of Philomelium giving particulars of the martyrdom of Polycarp.

The new Bishop has on several occasions shown marked cordiality in his relations to the missionaries and with Dr. Moschou, the evangelical pastor of Smyrna, and appreciation of their work in spreading the gospel. An effort is being made by the Bishop to remove the private shrines and holy places in the city, where unscrupulous men impose upon the credulity of the people. About twenty such places have been closed and the relics collected. In one of them the voice that gave answer when the oracle was appealed to, as was the Delphian oracle of old, proved to be a young girl hid in the cellar of the house. We are praying much for this new movement, that God's spirit may revive the hearts of the people and a reformation take place in the old Church. How many years the gospel has been preached here in Smyrna, from the days of Dr. Elias Riggs and Rev. Levi Parsons in 1820, down to the present day, the year of our Lord 1911! What a hard fight it has been, with how much persecution and opposition! Well do I remember a Sunday in the year 1887. It was March 27th twenty-four years ago. I had recently come from America to be a teacher in the girls' school. Dr. Constantine, a missionary to the Greeks, himself a Greek, was at that time preaching in his own fearless manner in the American Chapel and in a hall at the Quay. The Greek Bishop was bitterly opposed to the Protestant work. He incited the people and a mob gathered around the doors of the chapel. The services were broken up, the life of the leader was threatened, some of the Protestants were imprisoned, others were sheltered in the girls' school. We closed the blinds and windows and as the stones flew against the building, quieted the girls by singing hymns. The mob rushed through the streets and attacked the house of Dr. Constantine. His wife who was alone was injured by a stone which hit her forehead, and no doubt hastened her death. For three weeks we were guarded by Turkish soldiers and were unable to go out on the streets. As I stood to-day on the ruins of the old castle which crowns Mount Pagus and looked down on the city covering miles of country, the houses closely packed together, I thought of all the wars and sieges those old towers had seen. Then I passed on to the stadium through crowds of Greeks, gathered to hear the story of one who died, a martyr for Christ, and then went to the Turkish quarter of our fair city where there are thousands and thousands of people who know Him not and to whom the Word has never been preached. As we came on down the hill through streets where the Jews are living and still rejecting Him who died for them, I came back to our mission home with my heart filled with a great longing to send such a call from this far distant

city, that some one will hear and come to us, or send us the means to carry on our work in a larger and stronger way than we have ever done before. There are signs of awakening and interest, and there are wonderful opportunities for work. This old city is one to which are given the promises of God's own word. Our forces are weak, our resources very small; we need help and reinforcement from the Home Guard so that we who are at the front may not falter and fail to win the fight.

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## MISSIONARY LETTERS

### TURKEY.

Mrs. L. S. Crawford writes from Trebizond:—

One thing that interests us as a commentary on the general educational work of our Board is the fact that, in the Gregorian Armenian schools in Trebizond there are now employed four young lady teachers who are graduates of some one of our institutions. Three of them are Protestant girls, and the fourth imbibed so much of the Protestant spirit of vital Christianity at Marsovan that we are pleased to accept her services in our Sunday school, and have confidence in her influence, though her connection is with the old church. Two of these girls are graduates of Marsovan, one of Adabazar, and one of Miss Halsey's training class here. The last-named is employed as kindergarten assistant. She has been a successful kindergarten teacher at Adabazar since her graduation here, and is the one we thought of employing when we asked for the grant, but, not being then in a position to do it, the Gregorians secured her. In talking recently with some one in the city, this was said to us: "The Gregorians have never thought that the graduates of our schools could compare with theirs as teachers, but this year they are finding out that there is something in American training, and that Miss Halsey's trained teacher has something that her superior,—who has had a reputation as a kindergarten, because of a natural pleasant way with children,—does not possess." That seemed encouraging to us.

Miss Lucie Borel writes from Adana:—

The summer at home in Switzerland last year was hardly restful as I finally went to a sanitarium to rest a bit before sailing for Turkey. I ought to have left Turkey in Turkey. I did not and in addition to the care and the nervous strain that I went through at home, it proved to be too much for me. My father went to his heavenly home in March.



Mother felt the loss keenly, the more so that she had undergone at the same time an operation that was to give her back her sight but was not successful. Her forced idleness with many cares had brought her into a wretched state of nerves that told also on mine, to my great sorrow. Then when I came back here there was so much work that for months we did not seem to do anything but to attend to the immediate duties of the day. Ever so many evenings went to devising ways and means to solve our many problems, and everything here in Turkey turns out a problem.

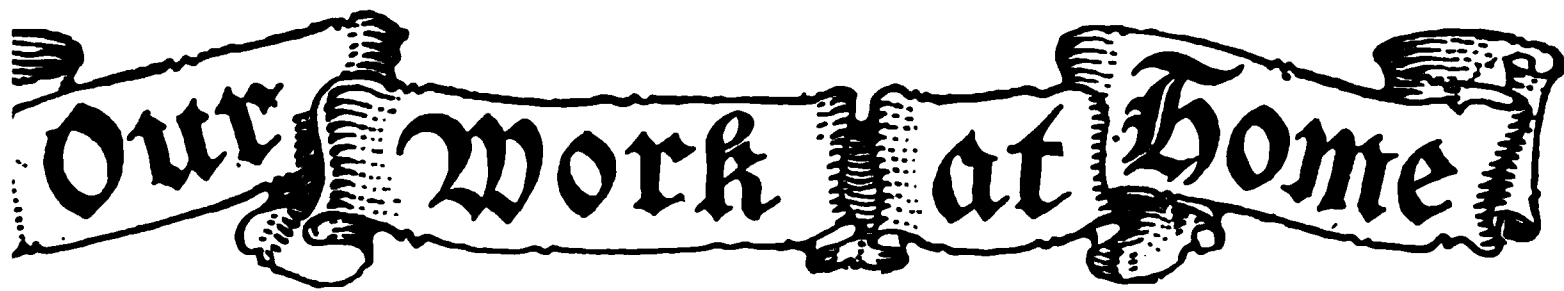
Thank God we can breathe now and the work is going on smoothly enough. We have a lot of nice girls, though a good many have not been thoroughly awakened spiritually. For these the morning talks are given every day in the large schoolroom, earnest and rather short addresses in which each teacher gives the best she is and she has. But these talks are a bore to those who do not care to be influenced religiously. In such cases I feel very strongly at times that God's own work in those hearts is the only thing that will make the spiritual truths and the spiritual life real and beautiful to them. In many other ways, these very girls are so nice. It is touching to see how hard they strive to please us in all kinds of ways. Perfectly untiring in their service of love, loving most truly and eager for love as they are, I wonder how it is that God seems so far away to them, such an unreal Person. As for his love, they don't see it, they won't understand it. How one longs to have these restless hearts pass through an experience that will bring peace to them! I feel more and more that it is these years in school that will be, for most of the girls, the opportunity of their lives. So many after their school life is over will have practically nothing to help them on toward the summits. Once in awhile the home surroundings seem to be no hindrance to their getting hold of the truths that change the life and make it beautiful forever, but as a rule, of course I speak for non-Protestant girls, the home surroundings and influence are such that they fail to get the great blessing they might have. But then, everywhere there are people who would rather not have the best, and who care only for a second or third good.

Our orphans, I mean all the little ones that are entirely or almost entirely under our control, I trust will stand a fair chance to attain the best. There is no question but that it is the little ones who are under the right influence that drink in spiritual truths. Really I wonder at our own little folks. I have had a dozen of them in my Sunday-school class of late. They get their lesson so well, and my! how sharp they are at finding the meaning of the parables or of such truths where much larger and

girls are dull. It is just a joy to teach them and though like true men they make a lot of noise and take advantage of people that do not speak their language, they are certainly little dears each one of them.

A young lady I brought back with me and whom I found for our mission is a sweet German girl. She seems happy here and we are glad to have her. I cannot help feeling proud of our Christian faith that brings so many nationalities to unite in work. Think of this,—a German girl's daughter, supported by Swiss funds, working in an American Mission with American, English, Swiss, for the benefit of Armenians, Greeks and Turks. Is it not "Alliance évangélique"!

Miss E. Webb has withdrawn from the school work and that was no reason for complicating things in the fall, even after Miss Mary came back and took up again, the housekeeping department. Our helper, Miss Smith from England, is a jewel. Do not think however we are such angels that it does not take God's grace to make the sixteen of us in the school work in harmony. We do love each other and there is no question, but fancy what it means to have a hundred people day and night, in one building. To have a share in the responsibility of such an enormous work, means to bring pretty nearly everything, every question, to the circle, and you may imagine how many different questions there are. But I must say we are a very happy family and give you our blessings.



## MAKING THE MOST OF THE JUBILEE

BY FRANCES J. DYER

The tumult and the shouting" are over, the enthusiasm kindled by the games, speeches, banquets, receptions and pageants is no longer at white heat, the rivalry between cities to secure the largest sums of money has ended, and now the prosaic work of putting new life and energy into twenty-four branches and about twenty-four hundred auxiliaries has begun in good earnest. In places too remote from the Jubilee centers to feel the thrill and stir of the mighty movement, and among organiza-

tions that have always lived at "a poor dying rate," this will be no easy task.

The experience of two delegates, of another denomination than our own, is doubtless typical. They returned home fully determined to enlist every woman member of their church in the local missionary society. In true apostolic fashion they sallied forth together, fortified by prayer, armed with arguments, and glowing with a zeal which no wet blankets of indifference or opposition could quench. To their surprise they found the younger women hardest to influence. One in particular from whom they had most reason to expect a cordial response flippantly remarked that she "never could think of spending an afternoon every month with those dear old tabby cats." Of course she meant no disrespect as her own mother was a member of the society, but like some other mothers had failed to interest her daughter in foreign missions. Nothing daunted, her interlocutor replied with spirit, "But you must admit that these same tabby cats, as you politely call them, have conceived and executed an enterprise which in scope and power far surpasses anything that you college girls have yet accomplished." Then, with a boldness which surprised her companion, she marshaled an array of telling facts and incidents and wound up by saying, "Please remember, too, that when the pioneers started this magnificent world movement they were in the very prime of young womanhood. If you and your generation expect to measure up with them in achievement it is high time you stopped wasting your time and talents on trifles." It is not necessary to give the rest of the conversation. This fragment is quoted merely to show one way of arousing the indifferent.

This appeal to ambition, based upon the phenomenal success of the Jubilee, is not the only approach to the hearts of girls, and certainly is not the highest, but in some cases it may be the most effective. Phillips Brooks once said that the best use of a past is to make a future out of it. Now is the "psychological moment" for making the glorious past of our own Woman's Board a stimulus to those who, like the early Ephesian Christians, have "not so much as heard whether there be" such an organization, and to whom the names of its founders mean absolutely nothing. Thus may we insure a still more glorious future. We cannot expect the present generation to thrill with pleasure at the charming picture which Mrs. Pratt has given of our pioneers, in her leaflet on the subject, nor to appreciate as do her contemporaries how that early group represented the very cream of Boston society. But it is possible to

inspire any girl, or any body of girls, with the story of a single character,—Abbie B. Child, for instance. Compare her career with that of the one American woman who is perhaps the greatest heroine in the eyes of the modern girl—Jane Addams. Show that in point of devotion to humanity, of executive ability, farsightedness, creative power, vision, dauntless courage and unconquerable faith, Miss Child has no peer among settlement workers of the present day. Reared in a home of wealth and culture, fond of music and the fine arts, with rare social gifts, she might easily have drifted into the kind of life which a modern novelist has described as “one in which man could find no fault and God no fruit.” Her choice, at the early age of thirty, of service in the Woman’s Board, together with the results growing out of that choice, constitutes a noble challenge to the girls of to-day.

Much also can be made of the significant fact that the advantage of good health lies with those who throw themselves heart and soul into the promotion of any good cause. No doubt some women overtaxed themselves at the time of the Jubilee, but for one who was temporarily *hors de combat* on that account there were hundreds who were lifted out of narrow and even morbid habits of thought, through the inspiration that comes from fellowship in a grand enterprise. The majority of patients in sanatoriums are either broken down society women, or business men who have sacrificed everything to the pursuit of wealth. True, there is always a contingent of men and women in such institutions who are sufferers from overwork in Christian service, but they are few in comparison with the wrecks from social dissipation, and are also more amenable to treatment. There is a therapeutic as well as a spiritual value in doing what is really worth while. Therefore the Jubilee furnishes a strong incentive to mothers. If they desire to see their daughters healthy, happy, capable and radiant women let them have a chance in early girlhood to be identified with this biggest of all movements for the uplift of humanity.

But perhaps the most important purpose which the Jubilee can serve is to call attention to an antidote against the grave perils arising from luxury and extravagance, from increasing love of ease and the craze for pleasure which are marked features of our American life. These are things that undermine both health and character. John R. Mott says truly that “nothing less than vast and very difficult and exacting spiritual undertakings will counteract and overcome the spell of such perils and perilous tendencies.” I have heard the argument used in favor of woman

suffrage that women need to participate in local, state and national politics in order to broaden their mental horizon. How much should they ally themselves with the mighty movements of Christ's dominion to prevent leanness of soul!

The women of 1860-1910 blazed their way through forests of difficulties and over mountains of prejudice. American girls to-day are stewards of manifold blessings unknown to those plucky pioneers. They enjoy privileges of a more liberal education and of vastly more wealth. Added gifts and opportunities call for a larger and more devoted service. If they "follow the gleam" as faithfully as their predecessors, what say that "the evangelization of the world in this generation" may be realized?

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### NORTHFIELD SUMMER SCHOOL

The eighth session of the Northfield Summer School for Women's Foreign Missionary Societies will be held in East Northfield, Mass., Friday evening, July 14th, to Friday noon, July 21st. The text-book for next year, "*The Light of the World, A Comparative Study of Christianity and non-Christian Religions*," written by Robert E. Speer, is already in circulation. Many will be disappointed to learn that Mrs. Helen E. Montgomery will not be able to give the lectures upon the text-book, as arranged months ago. A summer of rest is imperative for her. Under these circumstances it is a matter for congratulation and continued thankfulness that Rev. Arthur J. Brown, D.D., Secretary of the Presbyterian Board of Foreign Missions, will lecture upon the successive chapters of the book. His ability and opportunities well fit him for this service. The accompanying text-book for juniors is in process of preparation. The Study hour will be conducted by Rev. W. H. Griffith Thomas, D.D., recently of Oxford and St. Paul's, Portman Square, London, now of Wesleyan College, Toronto. Miss Mary C. Peacock will conduct a normal class in the study of the text-book. Mrs. Edgar O. Silver will have charge of the general class in the Auditorium at the same hour. An hour each day will be devoted to consideration of methods in which the work of senior societies, young women and children will be considered. Sunday morning sessions, missionary rally, denominational rallies, sunset meetings on Round Top, evenings with missionaries, and the "World in Northfield" which will furnish a suggestive object lesson of work in several mission lands, are the features of the week.

Hitherto our Congregational representation has been proportionately large. We do not care so much about the proportion as that a large number of our constituency may avail themselves of this opportunity to gain an impulse for next year's study, which may be carried to a large number of local societies.

Apply for rooms and board to Mr. A. G. Moody, East Northfield, Mass.

E. H. S.

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### ANOTHER VETERAN MISSED

A well known worker at the home end of the foreign mission work passed away on the evening of April 26th when Mrs. Clara S. Palmer of Chicopee, Mass., was translated. Many will recall her as prominent in the annual meetings of the Woman's Board thirty years ago and later. She was keenly alive to the interests of the work in the home constituency and the foreign field. She was always ready to say a word in connection with any matter which was under discussion and was especially helpful in leading devotional exercises. She was for many years President of Springfield Branch, and at the time of her death her name stood first in its list of Vice Presidents. At fourscore the interests of her long life were still so vital that her going leaves a vacant place not easily filled.

E. H. S.

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### BOOK NOTICES

*The Light of the World.* A brief comparative study of Christianity and non-Christian Religions. By Robert E. Speer. Paper, with postage, 35 cents; cloth, with postage, 57 cents.

Ten volumes of the United Study books have been published by Macmillan Company. The Central Committee has taken the publishing of this eleventh volume on its own hands, and it can be ordered from any of the denominational Women's Boards or from the headquarters of the Central Committee on the United Study of Missions, West Medford, Mass. Although printed in smaller type there are nearly one hundred pages more of subject-matter in this volume than in *Western Women in Eastern Lands*.

In the discussion of Comparative Religions, Robert E. Speer's name, so well and widely known, carries the weight of a great missionary expert and secretary of the Presbyterian Board of Foreign Missions.

The first four chapters of the book are devoted to the setting forth of Hinduism, Buddhism, Animism, Confucianism, Taoism and Moham-medanism.

Chapter fifth discusses "What the Christians of Asia think of the non-Christian Religions." The closing chapter, as the natural climax, exalts "Christ the Only Light of the World."

The illustrative quotations at the end of each chapter which Miss Hodgkins introduced so felicitously in the initial volume, and which have been a helpful addition in each succeeding volume, are entirely omitted in this book. One selection as a Bible reading is suggested at the end of each chapter; questions are given which would be helpful in a mission study class, and there is a list of selected reference books. There are ten or twelve illustrations. The frontispiece is a new and striking picture of "The Lost Sheep." Our Lord is leaning over a steep precipice, stretching out a protecting and rescuing hand over a sheep toiling up the rugged rock. A huge bird of prey is swooping down on the defenceless creature.

Without the text the illustrations of the heathen gods and their followers contrasted with this picture of the Good Shepherd tell the story.

Probably the greatest exploitation of non-Christian religions ever made on one platform was at the "Parliament of Religions," held in Chicago in connection with the Columbian Fair in 1893, and presided over by John Henry Barrows.

It will be generally conceded that Mr. Speer is both conservative and evangelical, but he says: "Whatever opinion we may hold about the Parliament of Religions, it is none the less true that in every mission field to-day Christianity is meeting the non-Christian religions on this basis of equality. But never for a moment does Christianity waive its claim to be "the only true and divine religion in the world." Perhaps the most valuable chapter of the six is the one made up of the opinions of Asiatic Christians as to the non-Christian religions.

Mr. Speer, from his wide acquaintance with prominent and scholarly native Christians, submitted nine strategic questions as to the true character of non-Christian religions, and the relation of Christianity to these religions to picked men of Japan, Korea, China and India. The names of these men are given, and their answers to each of the nine questions make a valuable addition to Christian apologetics.

Some of these leaders of Christian thought in the Orient have come out from the non-Christian religions. Others have grown up in the Christian



the second, third or fourth generation of those who have accepted

In either case "the problem of comparative religion to them is a problem for detached occasional study, but they see the non-Christian religions at first hand in their actual fruitage as well as in their philosophy."

On the platform of the Chicago Parliament of Religions it was the "actual philosophy" of Hinduism, Brahmanism and Buddhism that was presented. The "actual fruitage" of those religions as seen in the daily lives was ignored. But a religion is to be judged by the men it makes, and Christianity shines resplendent in this supreme test.

This chapter alone makes the book invaluable as setting forth the "basis of the competent," and as leading up to the final and absolute presence of Christ as the only Light.

*Marathi Idylls.* By Anstice Abbott. Published by Elliot Stoch of

missionary for many years in India, connected with the Marathi Mission, Miss Abbott can speak as an expert of the life of the women of India. She is most fortunate in being introduced by the venerable Dr. George Smith, Secretary of the Foreign Missionary Society of India, and himself an Anglo-Indian through his residence in Serampore. He says, these five idylls have a literary charm and they also reveal the interior life of the zenana. Dr. Smith suggests that these Idylls be translated into Marathi. The illustrations are effective.

G. H. C.

## SIDELIGHTS FROM PERIODICALS

LANDS.—"The Spaniard and His Peninsula," *Westminster Review*, April. "Protestant Christianity in Mexico," *Missionary Review*, May. "Italian Modernism," *Harvard Theological Review*, May. "Reform in Mexico," *Independent*, April 20th.

CHINA.—"The Japanese Government and Missions," by Rev. J. H. Stetson, D.D., *Independent*, April 20th.

INDIA.—"Industrial Future of China," *Century*, May. "Our Chinese Mission," *Putnam's*, April.

INDIA.—"His Highness, The Maharaja," describes interesting Indian life, but is prejudiced against missions. *Scribner's*, May.

TRUTH.—"Government and Missionary Schools in Turkey," *Missionary Review*, May.

ISLANDS.—"A New Race in the Making" (The Hawaiians), *Westminster Review*, April. "Field Sports of Northern Luzon," profusely illustrated, *National Geographical Magazine*, March.

ARTICLES of general interest are: "The Lepers of the World," and "Years of the Layman's Movement," by Dr. S. B. Capen, both in *Harvard Review*, May.

F. V. E.



## WOMAN'S BOARD OF MISSIONS

Receipts from March 15 to April 15, 1911.

MISS SARAH LOUISE DAY, TREASURER.

## MAINE.

<b>Eastern</b>	
Dennis,	
Gov. ]	
tral C	
Jr. Au	
45; Ba	
16; Ca	
Said,	
Union	
20; Fri	205 34
<b>Western</b>	
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land,	
Ninth	
2.25; 1	
6.50; 1	
C. E.	
Aux.,	
147.75,	
and 12	
Soc., 1	
West	
Portland, Mrs. Herbert Brown, 25,	
Woodfords Ch., Aux., Friend, 5. Less	
expenses, 18.45,	200 37
<b>Total,</b>	406 71

## NEW HAMPSHIRE.

<b>New Hampshire Branch.</b> —Miss Elizabeth	
A. Brickett, Treas., 60 No. Spring St.,	
Concord. Atkinson, Dan. of Gov., 1;	
Swansey, C. E. Soc., 5,	6 00

## VERMONT.

<b>Vermont Branch.</b> —Miss May E. Manley,	
Treas., Box 13, Pittsford. Plainfield,	
Mrs. A. Hetey Taft, 3. Jubilee, McIndoe	
Falls, Miss Martha Gleason, 5,	8 00

## MASSACHUSETTS.

Friend, 5, Friend, Jubilee Gift, 5,	10 00
<b>Andover and Woburn Branch.</b> —Mrs. E. S.	
Gould, Treas., 58 Thorndike St., Law-	
rence. Andover, Abbot Academy, 18.57;	
Hedford, United Workers (prev. contri.	
const. L. M. Mrs. David C. Torrey); Bil-	
lerica, Aux., 5; Lawrence, United Ch.,	
Aux., 20; Lexington, Hancock Ch.,	
Assoc. (prev. contri. const. L. M. Mrs.	
F. W. Pierce); Lowell, Elliot Ch., Aux.,	
24; Medford, Mystic Ch., Aux., 20;	
Wakefield, Aux., 30; West Medford,	
Woman's Christian League (50 of wh.	
to const. L. M's Mrs. A. J. Day, Mrs.	
Miss Smart), 67.45. Jubilee, Billerica,	
Aux., 5.25; Medford, Mystic Ch., Miss	
Laura D. Ward, 1; Melrose, Aux., 25;	
Wakefield, Miss Lucy Fitch, 2; Win-	
chester, Mrs. M. D. Kneeland, 5, Mrs.	
Charles Pressey, 5,	200 07
<b>Sarnstable Branch.</b> —Miss Carrie E. Mitch-	
ell, Treas., South Dennis. Hatchville,	
Aux., 4; Yarmouth, Aux., 5,	9 00
<b>Berkshire Branch.</b> —Miss Nabel A. Rice,	
Treas., 118 Bradford St., Pittsfield.	
Lee, S. S., 10. Jubilee, Gifts, 175.25,	185 25

hill Rally, 6,	
<b>Essex South Branch.</b> —Miss Daisy Ray-	
mond, Treas., 120 Balch St., Beverly.	
Lynn, Central Ch., Aux. (to const. L.	
M. Mrs. Lena Louise Chase), 25; Swamp-	
scott, First Ch., Aux., 14.50. Jubilee,	
West Lynn, Miss Katherine R. Richard-	
son, 5,	
<b>Franklin County Branch.</b> —Mrs. John F.	
Logan, Treas., 3 Grinnell St., Greenfield.	
Conway, Aux., 12; Greenfield, Aux.,	
54.50; Montague, Aux., 8.25; Orange,	
Aux., 10.50, C. E. Soc., 10; Shelburne,	
Aux., 17.51; South Deerfield, Aux., 5	
Prim, S. S., 2.15; Whately, Assoc. Soc.,	
15,	
<b>Somerset Co. Branch.</b> —Miss Harriet	
J. Kneeland, Treas., 8 Paradise Road,	
Northampton. Amherst, Twentieth	
Century Club, 60; Amherst, North,	
Aux., 5; Easthampton, Aux., 10, Emily	
M. C., 15; Northampton, Edwards Ch.,	
Aux., 22.50, Gordon Hall Band, 5. Ju-	
bilee, Florence, Mrs. S. K. G. Knowlton,	
15; Northampton, Edwards Ch., Miss	
G. P. Bodman, 10, Miss Ellen Cook, 15,	
Mrs. C. H. Gere, 10, Miss Mary Gere, 5,	
Mrs. F. N. Kneeland, 10, First Ch., Mrs.	
Mensel, 1, Mrs. Grace Rose, 2, Aux., 20;	
South Hadley, Miss Mary Ellis, 25, Miss	
Harriet Sessions, 20; Southampton,	
Miss Mary Walte, 1,	
<b>Middlesex Branch.</b> —Mrs. Frederick L.	

mouth Heights, Y. W. M. C., 10; Wey-	
mouth, North, Aux., 25. Jubilee, Friend,	
10; Randolph, Mrs. John E. Bradley, 10;	
Wollaston, J. W. L., 100,	
<b>North Middlesex Branch.</b> —Miss Julia B.	
Conant, Treas., Littleton Common,	
Ashby, Aux., 10; Roxborough, Teachers,	
5; South Acton, Aux., 10,	
<b>Old Colony Branch.</b> —Miss Frances J.	
Baunela, Treas., 100 Highland Ave., Fall	

Assonet, Aux., Mrs. Bacon,  
; Attleboro Falls, Central Ch.,  
; Berkley, C. E. Soc., 1; New  
Trinitarian Ch., Miss. Guild,  
h Dighton, C. E. Soc., 1; Taun-  
nitarian Ch., Woman's Guild,  
Zee, Taunton, Aux., 5,  
ley.—Mt. Holyoke College, Y.

82 00

2.—South Ch.,

25 00

53 41

3 Branch.—Mrs. Mary H. Mitch-  
., 1078 Worthington St., Spring-  
urkey, Van, Miss Grisell M. Mc-  
0; Mitteneague, S. S. Brigade,  
er, First Ch., Aux., 4.25; South  
Falls, Aux. (25 of wh. to const.  
ra. Charles H. Davenport), 30;  
pringfield, First Ch., Sunshine  
1.50; Wilbraham, Aux., 7. Ju-  
fts, 317.50; Holyoke, Mrs. G.  
n, 1, Mrs. E. S. Steele, 10; Mon-  
Clara B. Ellis, 5; Springfield,  
H. Lloyd, 10,

456 25

Branch.—Mrs. Frank G. Cook,  
4 Garden St., Cambridge. Off.  
Ann. Meet., 19.08; Auburndale,  
ght Club, 35; Boston, Central  
.. Mrs. J. H. White, Len. Off.,  
ernon Ch., Aux., 75, Shawmut  
x., 111. Mizpah Club, 2, Union  
day Eve. Miss. Club, 18; Brook-  
vard Ch., W. F. M. S., 75, Y. L.  
., 100; Cambridge, First Ch.,  
4.85, Pilgrim Ch., Tithe, 40;  
ter, Romsey Ch., C. E. Soc., 5,  
Ch., Aux., 64.34; Jamaica Plain,  
Ch., Aux., 75; Medfield, Jr. C.  
; Newton, Eliot Ch., Woman's  
or. Dept., 200; Newton Centre,  
., 8, For. Dept., 155; Newton  
ls, Aux., 27.54; Roxbury, Dud-  
aptist Ch., Guests, 3, Eliot Ch.,  
i. Off., 1), 28.50, Imm.-Walnut  
., For. Dept. (Len. Off., 70),  
erville, Broadway Ch., Aux.,  
ole, Second Ch., Miss. Union,  
rentham, C. E. Soc., 5. Jubilee,  
N. Y., Mrs. George N. Pierce,  
nd, 100; Friend, 50; Boston,  
100, Friend, 15, Friend, 10,  
5, Friend, 1, Miss Gertrude E.  
10, Miss Chastine Cushing, 5,  
25, Miss Frances V. Emerson,  
George A. Gordon, 5, Mt. Ver-  
Aux., 1, Park St. Ch., M. M.,  
n Ch., Friend, 10; Brookline,  
ekah B. Mills, 2, Miss Grace B.  
Leyden Ch., Friend, 5; Cam-  
Miss Jennie S. Clough, 5, Miss  
K. Cross, 10, Mrs. E. Hascall, 3;  
Mrs. J. F. Cook, 1; Everett,  
i. Blanchard, 1, Mrs. J. S. Cox,  
H, Miss. Soc., 5; Newton Cen-  
id, 1, First Ch., 5, Aux., Mrs.  
Burr, 25; Newton Highlands,  
a. H. A. Miller, 5; Newtonville,  
Brewer Eddy, 300; Roxbury,  
dnt Ave. Ch., 1; Roxbury,  
a. B. C. Lane, 8,

2,356 91

Co. Branch.—Mrs. Thomas E.  
., Treas., 9 Ripley St., Worces-  
lston, Ladies' Benev. Soc., 5;  
er, Pro Christo Soc., 5; Peters-  
D. M., 200; Westboro, Aux., 10;  
r. Pilgrim Ch., Aux., 1, Ply-  
l., Aux. (to const. L. M. Miss  
Jewell Forbes), 25, Union Ch.,

Aux., 28.94. Jubilee, Friend, 10 cts.,  
Mrs. R. P. Beaman, 1, Mrs. C. L. Clay, 1,  
Mrs. Mary E. Garst, 100, Mrs. Charles  
S. Hall, 10, Mrs. F. J. Lothrop, 10, Mrs.  
E. H. Marble, 5, Mrs. Joseph McGown,  
1, Mrs. M. T. F. Rugg, 10, Mrs. Alice G.  
West, 5, S. F. W., 5; Off. at Whitinsville  
Rally, 140.70; Worcester, Pilgrim Ch.,  
Woman's Assoc., 5,

568 74

Total, 5,728 36

LEGACY.

Andover.—Mrs. Charlotte C. Smith, by  
Frank E. Smith, Extr., 500 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P.  
Chapin, Treas., 150 Meeting St., Provi-  
dence. Edgewood, Aux., 10; Parkside,  
C. E. Soc., 5; Pawtucket, Y. L. M. C., 50;  
Providence, Beneficent Ch., 20, Pilgrim  
Ch., Laurie Guild, 10. Jubilee, Gifts,  
489.68, Mrs. Theodore Bemis, 2, Caro-  
lina, Mrs. Mary L. Tinkham, 50; East  
Providence, Mrs. Oliver P. Emerson, 2;  
Nayatt, Mrs. George L. Smith, 2; New-  
port, United Ch., Aux., 65.16; Paw-  
tucket, Mrs. H. G. Fay, 2, Off. at Jubilee,  
Rally, 5; Providence, Misses S. D. and  
L. N. Bancroft, 25, Miss Mary E. Salis-  
bury, 5, Free Evangelical Ch., Women's  
Guild, 10,

752 84

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna  
C. Learned, Treas., 255 Hempstead St.,  
New London. Central Village, Aux.,  
Easter Off., 10; Colchester, Aux., 35;  
Greeneville, Prim. Dept., S. S., 2; New  
London, Second Ch., C. E. Soc., 5, Jr.  
C. E. Soc., 5; Norwich, Park Ch., Aux.,  
Mrs. George D. Coit, 30; Stonington,  
Second Ch., Aux., Easter Off., 5.50,

92 50

5 50

Ellington.—C. E. Soc.,  
Hartford Branch.—Mrs. Sidney W. Clark,  
Treas., 40 Willard St., Hartford. Int.  
on Clara E. Hillyer Fund, 120; Int. on  
Olive G. Williams Fund, 25; Bristol,  
Aux., 15.65; Collinsville, Aux., 40; Farm-  
ington, C. E. Soc., 10; Hartford, Cen-  
ter Ch., Misses Nelson, 27.20, Aux., 29.50,  
Windsor Ave. Ch., M. B., 6; New Brit-  
ain, Y. W. F. M. S., 30, First Ch., F. M.  
S., 185; South Windsor, 10; West Will-  
ington, Mrs. Gardner, 5, Mrs. Marsh, 3.  
Jubilee, Gifts, 130,

636 35

New Haven Branch.—Miss Edith Wool-  
sey, Treas., 250 Church St., New Haven.  
Friend, 100; Ansonia, Aux., 67; Canaan,  
Aux., 15, C. E. Soc., 5; Centerbrook,  
Aux. (with prev. contri. const. L. M.  
Mrs. William B. Hubbard), 15; Corn-  
wall, Aux., 49; Cromwell, Earnest  
Workers, 10; Durham, Little Light  
Bearers, 2; East Canaan, C. E. Soc., 5;  
East Haddam, Aux. (25 of wh. to const.  
L. M. Mrs. Lois Kimball), 56.25; Green-  
wich, Aux., 165.42, in mem. of Miss  
Amelia Mead, 10; Higganum, Aux.,  
15.88; Kent, C. E. Soc., 10; Meriden,  
First Ch., C. E. Soc., 15, C. R., 22; Mid-  
dle Haddam, C. E. Soc., 5; Middletown,  
First Ch., Aux., 72.99, Gleaners, 16.57;  
Naugatuck, Aux., 300; New Canaan, Jr.  
C. E. Soc., 5; New Haven Ch. of Re-

deemer, C. R., 12.35, Humphrey St. Ch., C. E. Soc., 12, Yale College Ch., Aux., 82; New Milford, Aux., 10, Y. L. M. C., 115, Golden Links, 20; Norwalk, Doorkeepers, 25; Redding, C. R., 3, Morning Star M. B. (25 of wh. to const. L. M. Miss Florence D. Gorham), 30; Ridgefield, Aux., 66.50; Salisbury, C. E. Soc., 10; Saybrook, Aux., 31.68; Seymour, C. E. Soc., 8; South Norwalk, Aux., 50; Stratford, Aux., 45; Torrington, Center Ch., C. E. Soc., 15; First Ch., Aux., 10.55; Waterbury, First Ch., Aux., 123.01, Second Ch., Dan. of Cov., 40, Glad Tidings Cir., 20.47; Westbrook, Aux., 3; Whitneyville, Aux. (with prev. contri. const. L. M's Mrs. Charles E. Longden, Miss Helen G. Gilbert), 45.15, Y. L. M. C., 7.45; Winsted, Second Ch., Aux., 58.44, Golden Chain M. C., 22; Woodbury, Y. L. M. C., 35. *Jubilee*, Gifts, 77; Friends, 65; Litchfield, Aux., 12; Meriden, First Ch., 50; Middletown, First Ch., 5; New Canaan, Jr. C. E. Soc., 10; New Haven, Ch. of Redeemer, 5; Newtown, Miss Susan J. Scudder, 50; North Haven, Miss Annie M. Reynolds, 25; Warren, Friend, 25; Waterbury, First Ch., 5, Aux., Miss Katherine L. Peck, 10, 2,201 71  
*New London*.—Bradley St. Miss., S. S., 1 00  
Total, 2,937 06

NEW YORK.

*Bayport*.—Mrs. Jennie N. Whitbeck, in mem. of Mrs. Catharine R. Newton, 5 00  
*Buffalo*.—Niagara Square Ch., Miss Laura E. Cook, Mrs. Alice Maddison, 4 00  
*East Bloomfield*.—Mrs. Eliza S. Goodwin, 5 00  
*New York*.—*Jubilee*, Mrs. D. Willis James, 5,000; Mrs. William Mulford Martin, 100, 5,100 00  
*New York State Branch*.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. For Educational Work in China, 78.45; Albany, Aux., 30; Blooming Grove, Aux., 14.60; Brooklyn, Lewis Ave. Ch., Evangel Circle, 40, Park Slope Ch., Aux., 4.08, S. S., 8.63, Plymouth Ch., Aux. (50 of wh. to const. L. M's Mrs. Louis Stoiber, Mrs. E. B. Engle), 190, Puritan Ch., Aux., 55, South Ch., M. C., 280, Tompkins Ave. Ch., Aux., 100, Philathea Cl., 5; Buffalo, Niagara Square Ch., Aux., 20, Pilgrim Ch., Aux., 30; Carthage, Aux., 12; Fairport, Aux., 20, Friend, 10; Flatbush, Aux., 70; Flushing, C. R., 4.25; Friendship, Aux., 5; Hamilton, Aux., 18.75; Lockport, C. R., 7.28, East Ave. Ch., Aux., 32; Massena, Aux., 6.25; Morristown, Aux., 20; New York, Broadway Tabernacle, C. E. Soc., 25, Forest Ave. Ch., Aux., 5; Poughkeepsie, Aux., 25; Richmond Hill, S. S., 30; Sherburne, Aux., 40; Sidney, Aux., 25; Tallmans, Aux., 5; Wadhams, Aux., 5; West Winfield, Aux., 31.40, S. S., 30; White Plains, Aux., 50. *Jubilee*. *Maine*, Miss L. E. Johnson, 10; *New Jersey*, Miss Elizabeth Baldwin, 5; *Vermont*, Mrs. David Blakely, 50; Briarcliff, Aux., 5; Brooklyn, Clinton Ave. Ch., Mrs. C. S. Hartwell, 10; Pilgrim Ch., Mrs. G. H. Prentiss, 20, Plymouth Ch., Ladies, 801,

Puritan Ch., Aux., 25, South Ch., Ladies, 70, Women's M. C., 50, Ladies' Benev. Soc., 50, Buffalo, Off. at *Jubilee* Rally, 203.02; Flushing, Miss Anna H. Parsons, 5; Mt. Vernon, First Ch., Aux., 64.65; New York, Miss Hughes, 1, Miss Palmer, 5, Off. at New York Rally, 222.50, Broadway Tabernacle, Ladies, 502, Manhattan Ch., Guild, 55; Poughkeepsie, Off. at *Jubilee* Rally, 21.45; Staten Island, Mrs. L. L. Tribus, 25; Utica, Off. at *Jubilee* Rally, 53.63. Less expenses, 54.87, 3,500  
Total, 8,606

PHILADELPHIA BRANCH.

*Philadelphia Branch*.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., M. C., 150, Mt. Pleasant Ch., Aux. (to const. L. M's Mrs. Eudora F. Reels, Mrs. Susan H. Hadley, Mrs. Fannie A. Laforge), 75; *Fla.*, Daytona, Aux., 15; *Md.*, Baltimore, Associate Ch., C. R., 15.56; *N. J.*, Jersey City, First Ch., Aux., 25; Montclair, First Ch., Aux., 141.50, Newark, First Ch., Aux., 20; Upper Montclair, Aux., 50, S. S., 10; *Pa.*, McKeesport, Mrs. M. Payne, 15; Philadelphia, Park Ch., Aux., 5. *Jubilee*, Gifts, D. C., Washington, 155; *N. J.*, Lakewood, Miss Mary M. Foote, 20; Orange, 257.29; Plainfield and Bound Brook, 11; *Pa.*, Allegheny, Mothers' Circle, 5.31; Carbondale, Woman's Soc., 2; Off. at Pittsburg Rally, 12.29; Philadelphia, 45; Off. at Wilkes Barre Rally, 8, 1,607 1

FLORIDA.

*W. H. M. U.*.—Mrs. Alice E. Guild, Treas., Winter Park. Daytona, Aux., 18; Lake Helen, Aux., 10; Mt. Dora, Aux., 13.20; Orange City, Aux., 10; Ormond, Aux., Mrs. Carrie Foster Pitts (in addition to money sent through other societies), in mem. of her mother, Mrs. Caroline Foster Packard, Brockton, Mass., 100, in mem. of her sister, Miss Susie Perkins Packard, Brockton, Mass., 100; Tavares, Aux., 10, 201 1

OHIO.

Friend, 5 1

GIFT RECEIVED THROUGH BUILDINGS COMMITTEE.

*Massachusetts*.—Friend, 500 1

Donations,	\$7,370 1
Buildings,	12,261 1
Specials,	193 1
Legacies,	500 1
Total,	20,324 1

TOTAL FROM OCT. 18, 1910 TO APR. 18, 1911.

Donations,	\$43,108
Buildings,	22,576
Specials,	204
Legacies,	13,407
Total,	\$80,305

# Board of the Pacific

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**Editor Pacific Department in Life and Light.**

**MRS. J. K. McLEAN.**

## A WORD ABOUT QUARANTINE

PANGKIACHUANG, February 18, 1911.

The plague has been and is in Techou, the important city fifteen miles north of us. Over sixty cases are reported. It is also present fifty-five miles southeast. There has been one authentic case in a village two miles to the north and seven deaths in quick succession a mile east which are variously reported as plague or diphtheria.

This is now the ninth day that the compound has been quarantined. And we will remain so until we are comparatively out of danger. With every elimination possible there are about sixty people in the yard. And there are certain peculiar problems that are raised by such a situation, especially in this land. It has not been a simple task to provide pabulum to meet the hunger of the crowd, in addition to a yard full of animals. This rounding up of supplies was accomplished in three days with ten inches of snow on the ground. This was my list: two cows for milk; four sheep; over forty chickens; eggs; cabbage; corn; beans; millet; bioling leaves or fodder; stalks for fuel—fifty thousand pounds; onions; turnips; sweet potatoes; vinegar—six hundred pounds; plenty of matches; and other odds and ends. The real fun has begun now when people are already running short of all sorts of things and want to buy. In a short week my sympathy for Joseph in Egypt has been profoundly deepened.

There is egress but no inlet, except after eight days of quarantine in a separate yard, locked in a room the keys of which are in the pastor's pocket. Here also repose keys to all the seven gates of the compound. This is but for the time being. Usually these gates are all open—which of course is scriptural though unsafe. We released one boy from the

back room last night. Each has a separate room and there are two locked up still. The epistolographer's six-foot cook and the ladies' pop-eyed coolie, each serving four and seven days respectively.

Even the gateman has learned to receive letters from the post office in a Huntley and Palmer biscuit tin, on which the lid is rapidly slammed as soon as the letter has been dropped in through a crack under the gate. The first day he came running to me with the box in one hand and a letter in the other anxiously inquiring whether it was necessary to "smoke that letter." With marvelous self-control I mildly replied that I thought perhaps it was.

We all look and sound very cheerful but the fact that it seemed best to go into close quarantine may serve to show that something gave us cause for something besides cheer. Had we been in a city or near one perhaps we might not have done as we have, because it might have been possible to have kept such a lookout as to have avoided all but the mildest risk. But in the wide country it seemed quite different. It has been nothing but providential that there has been on the ground the heaviest snow in the memory of the oldest inhabitants and it has stayed most persistently. This has been an effectual barrier to intercourse and fairs, and (unless there should come a later outbreak) has been the effectual means of preventing the spread of the plague in all directions. We have cases on all sides of us. Techou has been the worst. Thirty *li* east of Kaoyang, a village of about two hundred families lost sixty people in quick succession and are quite panic stricken. It has not spread to other villages as far as can be ascertained. Twelve families along one street or alley were swept off leaving only three babies, none over five years. Near He Chia Tun a man died—the seven or eight men who attended to final duties were taken sick and all died. I was talking through the crack with a young man who came within fifty *li* of the place first mentioned and he had heard nothing about it. This is hopeful. News travels faster than people. And this would indicate that people have not traveled at all. The coolies who told me lives within six miles of the place.

Dr. Tallmon writes from Lintsingchou, China:—

We here are in quarantine, though not very rigid as there is no plague in the city that we know of. The nearest case which was unmistakably plague is ninety *li* to the east, though it may be much nearer. We are having very helpful daily meetings for all meet in the yard. With the gates shut the gatekeepers and everyone can attend. We are having some real manifestations of conviction of sin and hope the good work of spiritual house cleaning may go on. Han En Clieng, our medical student who cannot return to Tsi han is here and he is receiving help and giving it to others too. Each forenoon I have a little prayer meeting with all my hospital people and then we spend an hour or more studying together something connected with our medical work. Just now of course it is the plague.

Miss Ellis has all the women in the yard for station class work and for an hour each day I have a little kindergarten with the eight or t

the tots of the proper age. Old Tsao is to have the six or eight little ones of the yard in a little school. Just now they are catching rats for which I give them fifty cash each. Mrs. Ellis and baby are doing all for which we are thankful.

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## THE NEW KUSAIE GIRLS' SCHOOL

BY LOUISE E. WILSON

The last six years have brought many changes to our Micronesian work. Ponape and Ruk have been given over to a German society. After the cyclone of 1905 the work on Kusaie took on a decided change. Both the Marshall and Gilbert Island Training Schools for boys were moved to the low coral islands. The single lady missionaries could not see the wisdom of such a step. To leave meant to forfeit the many acres of mission land and this meant much if in time they wanted to return to the high island.

We felt we could not keep a boarding school for girls with the few things that grow on the coral islands. How could we get along after having bananas, breadfruit, taro, pineapples and the other tropical fruits to help out and be almost reduced to feeding them on cocoanuts and fish on the coral islands. It would be a case of taking a vacation from the school most of the time to have the girls go fishing and one of the missionaries would have to go along as a chaperone. The boys are much freer, they go alone and fish at night. So we held on at Kusaie and after a time the Woman's Board of Missions raised the money for a new school building. A carpenter, who used to live in Micronesia, but now lives in California and who is a good friend of missions went down last year to put up the building. He did the work with the help of several native young men. The lumber was shipped from San Francisco via Sydney and then reshipped on a German steamer to Kusaie where it was landed ten miles from our mission station and had to be tied in large rafts and rafted over the reef.

We did not have money to pay to have this work done, but knew that all we had to do was to let the Kusaians know this and the work would be done. For a week every able bodied man on the island deserted his home and worked night and day to get that lumber around on the tides and the boys worked as hard as the men. It was no easy task for with the low tides they often got half of the distance and wet as they always were they could sometimes have to wait hours for the next tide to come in before they could go on their way. One day a little eight year boy, with another ten years of age, was told to pole a raft of lumber around a certain point in the reef and wait until the rest of the crowd was ready and then some of the men would get on and help, but instead of waiting these little chaps kept going on over deep water channels and in one piece through high breakers. There was no "give up" to them and they had gone fully five miles before the men overtook them. It was



hard work for all, but they did it with a will and after getting it all our beach they shouldered it and carried it half a mile up the hill. wish I had a picture of a little five year old tot marching up with a sm board on his shoulder. He thought he was helping!

There was one sad incident connected with it all. One of the strong men had not been feeling well before leaving home but thought he would soon. He had too much pride to shirk his share. He kept getting worse and worse and nothing we did for him gave him any relief and he died great suffering a few days later. He left a large family behind him.

Every one did all he could—giving his week's time and labor without pay for they were so glad the mission was to remain on Kusaie! How good it is to know there is room once more where the girls do not have to be literally packed together in their sleeping quarters and where they can have pure air to breathe. Let me in the name of the missionaries and the girls extend a most hearty thanks to each and every one who helped to make this building possible.

## WOMAN'S BOARD OF THE PACIFIC

*Receipts from January 1 to March 31, 1911*

MISS MARY C. MCCLEES, Treasurer, 57 Monte Vista Ave., Oakland, Cal.

### CALIFORNIA.

*Northern California Branch.*—Mrs. E. V. Krick, Treas., 2710 Devisadero St., San Francisco. Alameda, 28.15; Berkeley, North, 19.74; First 25.50; Field's Landing, 5; Fresno, 10, Mrs. King, for Lintsingchou, 800; Little Shasta, 5; Mill Valley, 3, C. R., 32 cts.; Oakland, First, 110, Pilgrim, C. R., 2, Plymouth, 15; Oroville, 2.50; Oleander, 8; Pacific Grove, 8.75, Personal Gift, 14.30; Rio Vista, C. E., 5; Saratoga, 10; Sacramento, 5; San Francisco, First, 50, C. R., 2.19, Green St., C. R., 3, Plymouth, 16; San Jose, 25, C. R., 1.25, W. B. M. P., C. R., 50. Less expenses, 43.20, 1,130 00

*Southern California Branch.*—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Avalon, Aux., 10; Claremont, Aux., 6; Compton, Aux., 5; Escondido, Aux., 15.60; Etiwanda, C. R., 50 cts.; Highland (Aux., 45, C. R., 5.62), 50.62; La Canada (Aux., 2.50, Personal Gifts, 25), 27.50; La Mesa, Aux., 10; Long Beach, Aux., 62.74; Lemon Grove, Aux., 12; Los Angeles, First, Aux., 890, Bethlehem, Aux., 4.50, Messiah (Aux., 45.70, S. S., 4.30), 50, Olivet, Aux., 7.40, Park, Aux., 19.50, Pico Heights, Aux., 20, Trinity (Aux., 10, S. S., 2.50), 12.50, Vernon (Aux., 25, C. R., 9), 34; Mentone, Aux., 5; National City, C. E., 12.50; Ontario, C. R., 5.20; Pasadena, First, Aux., 166, Lake Ave., Aux., 49; North, Aux., 17.86, West Side, Aux., 48.50; Perris, Aux., 8; Pomona, Aux., 68; Redondo, Aux., 10; Redlands, Aux., 245; Rialto, Aux., 15; Riverside (Aux., 105, C. E., 25, S. S., 15), 145; Santa Ana, Aux., 100; Saticoy,

Aux., 15; Santa Barbara, Aux., 37; San Bernardino, Aux., 8; San Diego, First, Aux., 70, Logan Heights (Aux., 1.57, S. S., 4.64), 6.21, 2,273

There has been received by the Treasurer of the Woman's Board of the Pacific in these three months, an additional sum of \$439.37, which Mrs. Hughes had on hand and forwarded before receipts were requested for printing. The total amount received is, therefore, \$2,712.50.

Of this amount the "specials" are \$227.50; and Doshisha Bull. Fund, \$400.

### WASHINGTON.

*Washington Branch.*—Mrs. Everett Smith, Treas., 1533 18th Ave., Seattle. Aberdeen, 20; Abtanum, 4; Everett, 7; Newport, Mrs. Porter's S. S. Class, special to Miss Wiley, 10; North Yakima, 7.46; Puyallup, 5; Seattle, Columbia, 5, Edgewater, Miss. Study Class, special to Miss Garretson, 10, Green Lake, S. S., 15, Pilgrim, S. S., 7.50, Plymouth, 35, Queen Anne, 5, University, 20; Spokane, Plymouth, 35; Tacoma, East, 5, First, 25, 213

### OREGON.

*Oregon Branch.*—Mrs. A. L. Cake, Treas. Eugene, 32.01; Hillsboro, 10.50; Portland, First, 73.24, Hassalo, 15; Salem, First, 25, 15

### UTAH.

*Utah Branch.*—Mrs. O. D. Brown, Treas., 21 South Fourth East, Salt Lake City. Salt Lake City, First Ch., 5, Phillips Ch., 5, 1

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## THE WORK IN SAMOKOV, BULGARIA

BY ESTHER T. MALTBIE

Surely there have been great changes here since I landed in Borgas forty years ago. This country has passed through several very important crises since then but it is now in the midst of by far the most critical time of its existence as an independent nation. Now it is a question whether infidelity or Christianity will win the day in this land; for the children in the schools have been taught that there is no God! It is beneath the dignity of the intelligent, educated classes to study the Bible,—“such a simple book is for the ignorant and unlearned.”

Last week Pastor Sechanoff commenced a series of evangelical meetings here in Samokov. He is now pastor of the Methodist church at Sofia but came on invitation of our pastor and the church. The two churches agree to work in harmony and Christian love. Mr. Sechanoff is a powerful preacher and we hope and pray for a great awakening. The church is filled every evening and there is profound attention. Mr. Sechanoff is a native of this city which gives him a great advantage as he knows so many of the people here, and when he was a Provo Slav



teacher preached in their church, where we went two days ago to attend the ceremony of offering prayers for the Queen on her name day. To-day we receive thanks from Her Highness in reply to our telegram of congratulations. Queen Elenora is a Protestant, and very friendly to our schools but she cannot help us as she would like to do.

May the Lord lead you to pray especially now for these schools and this city. The influence of these mission schools is felt throughout all Bulgaria. There is no doubt that they have in a measure shaped the past history and will do much to form public opinion in the future. A man, who was a student in our Board School, has a daughter in our school and he himself attends all of the services and seems to be an earnest seeker for the Truth. The seed sown many years ago is beginning to bear fruit. May a mighty spirit of prayer descend upon Christians here and in America for this Bulgarian nation and especially for these mission schools that the fire of God's love may begin to burn in them and spread throughout all this land. There is scarcely a village that has not heard of the Samokov schools and many children are hoping and praying that they be so fortunate as some time to study here.

I have had an opportunity to visit among the poor and sick and I find all doors open and some hungering for the light. There are many very poor here who suffer for the necessities of life, yet the church neglects to look after them. I often wish I had the means, so that I might lessen somewhat the weary distress of those who cannot leave their beds. This world is full of pain. Oh, that all knew where to lay their burdens down.

In the adjunct of the university where they are preparing teachers for the public schools, not more than two or three believe in God. They say, "Let the wretched and poor comfort themselves with the Bible if they wish; we have no time for it." With such teaching in the schools the result is what one would expect. Atheism is rampant and bold and we can only look to God that he may lift up his standard against this very dangerous enemy of the Truth. Our school is prospering and gaining confidence and influence though its inadequate equipment is a great hindrance to its usefulness. We have not sufficient room for more than half the pupils. May the Lord touch the hearts of some of his wealthy stewards so they may be led to meet this need!

Mr. Sechanoff's meetings are closed and we feel that they have done much good in arousing the church to more active Christian work and prayer for souls. There have been three meetings for prayer this week and some of God's children have resolved to pray without ceasing until

he mighty blessing we need shall come. We know God is able and anxious to save Bulgaria.

Miss Abbott has been obliged to rest a little from overwork, but is taking up her duties again.

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## A NATIVE TEACHER OF THE BAILUNDU STATION

BY MRS. BERTHA STOVER

Monday morning always brings so many little things to attend to. This morning there were extra, because of the marriage of four couples from an out-station, and when these people came there were so many things they wanted to buy, etc., the time was gone before one realized it. Three boys are busy preparing *nasperas* (loquats they are called in the States) for me to can this afternoon, and worse than all the rest is the rheumatism in my right shoulder to-day.

I want to tell you about these eight young people who stood up in Mr. Stover's study and joined hands and hearts this morning. They were a nice looking, intelligent, promising company, clean, well-dressed, modest, doing credit to their teacher. And it is the teacher especially I mean to mention.

As a lad he was in Mrs. Webster's village school, but being an ordinary scholar with a gift for laziness rather than energy, nothing was expected of him. His parents separated, the mother returning to her former home; as is the custom the children going with her (one daughter is married here on the station). This boy, Sakapese (father of a pipe), still had some books with him and soon one of the boys in the village wanted him to teach him to read; then another made the same request and still another until there were ten of them. Sakapese said he had never thought of teaching or of doing Christian work, but this set him to thinking and he went to Katilo Josefs, a short distance from his village, receiving instruction and help from him. The result is that he has quite a flourishing school, is himself a member of the church and is doing a good work. Every little while some one comes from him to this station to be treated, or to be married, and they are bright, promising young people. How little we know which shall prosper—this or that—as we are sowing the seed! I believe the most flourishing and promising feature of our work is among these young people in the out-stations.



## FIRST IMPRESSIONS OF CHINA

BY RUTH MULLIKEN, CANTON

Miss Lowrey and I stayed in Hong Kong until the night of the twenty-fourth. Strange sounds awaked me the next morning and stranger sights met my eye as we proceeded up the river and canal to the mission house. But strangest of all are those awful (correctly used in this instance) streets. The indescribable smells and filth, the narrow streets with hundreds of people vying with one another for an existence, the conglomeration of eatables and hundreds of people serving as beasts of burden—and then to remember that they “have no hope and are without God”—all this is enough to stagger one and cause us to lose heart were it not for our faith in a great God and his promise, “and greater things than these shall ye do.” Certainly His church needs to rally to the prayer for “laborers for the field white unto the harvest.” This mission compound is a veritable heaven after a walk through the streets. I am glad for my pleasant and agreeable colleagues, for the interest in the language study, for the pleasure that comes in writing letters and receiving them, and for the assurance that I am where God wants me to be; otherwise I might run away!

One thing impresses me after meeting quite a number of the missionaries of this city—they are so happy in the midst of such an environment, which recalls the words of Sir Oliver Lodge, “What we have to teach, throughout, is that in no sort of way is man to be the slave of his environment. It is not himself which is to suit the environment, but he is to make the environment suit him.”

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### A MESSAGE FROM MISS BATES

Miss Rosamond Bates, of the Evangelistic School in Kobe, is a Cleveland girl and a graduate of Vassar. She took her bachelor's degree in 1908, when scarcely twenty-one. In her sophomore year she joined the Student Volunteers, and as her aunts, Mrs. Newell and Miss Cozad, were both missionaries in Japan it was quite natural for them to want her there. With her musical training in addition to full college work, she would have been invaluable anywhere, and the people of Kobe are to be congratulated. The following extract from one of her letters gives some of her first impressions.

I dare say you have read the newspaper reports of the great flood, but I hope you were not really alarmed for our safety. It was a dreadful time, and brought about much suffering and some loss of life, but here in Kawuizawa very few people actually suffered. To be sure, Mr. Pedley's house was swept away and one other, but as compared to the poor villages below us, we came off lightly.

Miss Gehman came over from Shansi in July, joined Mr. Fairfield in Tokyo, and they came up here to be the guests of Mr. and Mrs. Trueman. They were married under the trees beside our house, my uncle, Dr. Jewell, performing the ceremony. They sailed about the first of September, returning to China. We enjoyed having them with us very much indeed, and Mrs. Fairfield's description of things Chinese was interesting to compare with matters of daily life here. She is a splendid worker and the Woman's Board may well be glad that in marrying she is not leaving her former field.

Another feature of our summer was our visit from Dr. W. W. White, when a five days' Bible conference was held. Dr. White gave two lectures a day, confining himself almost entirely to the Bible for his subjects. It was splendid to see the way his messages were endorsed by the missionaries of all sects. Our great auditorium was overflowing at every session. It gives one a feeling of strength to feel one's self a part of so large a united body. Dr. White's lectures were a great stimulus, and I dare say that much more time has been given to reading the Bible, individually and in groups since he came than before.

I wonder if I wrote that I am to be in Tokyo this year to study in the language school for foreigners. This school is a great advantage, and aside from the opportunity for study, the year in Tokyo affords a splendid background to a foreigner who expects to live in Japan. Not only is it the capital but it is a great student center, and many phases of Christian work are centered there. I am to live with our Mrs. Trueman. This is a very happy arrangement for me, as I feel that the Truemans belong in a sense to our family. The Y. M. C. A. compound is centrally located and that too is quite a consideration in such a city as Tokyo which is spread out over a very large area. Of course I have not even yet begun really to get into the Japanese work. Sometimes this discourages me, I confess, but I hope before long to have at least a year of country work, and I am trusting to that to bring me into touch with people as it is difficult to be in a city where there are many foreigners, especially when one is a newcomer.

I very much enjoyed the mission meeting, and came away very proud of being a real "American Boarder." I felt acquainted with the work in a way that I did not before, and the personal associations with the older missionaries was most delightful. We are very much rejoiced to have Miss Barrows back in Kobe. Of course I shall not be there to enjoy her, but shall be glad to think of her in our home, for otherwise my aunt would be alone this winter.

## A DAY WITH MISS BISSELL IN AHMEDNAGAR

Yesterday was Sunday. I went out into the garden after "choti" and thought out the Sunday-school lesson for the day and for a week hence, and then went to the Old Church, to which the twelve classes of the infant department have been moved, in order to make room for the English Sunday school which has been conducted in the high school building. It was thought it would help to unify the body of teachers and to help the life of the church to have all the older pupils together. I am temporarily superintendent of this infant department and how I love those one hundred and fifty children! However, I hope soon to have an Indian superintendent because I think it is the better way. The young man I have chosen is one of my own boys; he was in my infant class fifteen or twenty years ago and an earnest Christian worker. After Sunday school we had breakfast with my lace girls, who had especially invited us to come. A young widow has recently joined the circle, whose pretty year-old baby Indumati, is a great pet. On returning home, I found three little girls awaiting me, from the Zuna Bazar School; I had not seen them since the girls' day school had gone over to Misses Bruce and Gates. After chatting awhile I gave them some twigs of the huma, to their great delight, for now they can redden their finger nails and palms with its leaves. Just as they left a former protégée who has recently been married came in with her husband, and I sat and chatted with them awhile. "Rachel" had been supported for several years by the Wellesley Y. W. C. A. in the girls' school here. Her husband seems to be a nice young man—even if he did let her sit on the floor while he occupied a chair!

After a little preparation for next week's Sunday-school work, I lay down to rest and then was up for half-past three o'clock tea. Church service comes at five and I was in the children's service again, one hundred and twenty-six being present. This service concluded, I called on a young woman and her mother who were in trouble and perplexity; then stepped in for a chat with Miss Gates, and then went home to dinner. Some quiet reading followed, and I was quite ready for bed by half-past nine.

As I was writing the first pages of this account of my day, hoping to finish and mail it in the evening, an old man came to my window, a village Christian. He had a mysterious air about him as if his business were of import. I asked him in, and he proceeded to untie a part of the blanket around his shoulders. Inside was a bundle of dirty cloths, which he untied one after the other, until he came to "fifty rupees and sixteen rupees, and three annas." These were to have been delivered to the government officer

that afternoon, but the officer was too busy to attend to the matter before closing time and told him to come the next day; and would I keep them for him until the next morning? I counted the precious coins before him and locked the sum in my drawer. He had received money from the government to dig a well, probably, and is paying it back year by year according to agreement.

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## HOW DR. BEMENT KEEPS BUSY IN SHAO-WU

Just now in addition to looking after patients I am going about looking up timbers for the new building of the hospital. I am also buying old stones from old houses to use in the building and old brick and tile for the roof. You see Shao-wu boasts no stone masons now and the stone prepared for houses some one, two or three hundred years ago are the best we can find for our present building.

I have just been overseeing the tearing down of one such old building hoping that I could get the best building material at the smallest cost.

For the past year I have had sixteen thousand patients, sixty in-patients the past three months. You may remember that the patients numbered twenty thousand for the year ending a year ago. Dr. Bliss has since returned to open his hospital for men and boys and thus my work is a bit less.

We have many things to make us glad here in Shao-wu.

I enjoy very much the flowers and now we have flowers all of the year.

This last Christmas at one of our most inaccessible churches the main decorations were ten crocks of beautiful chrysanthemums. My sister was delighted with them and asked whence they came. The reply was "from Dr. Bement last January and I have taken good care of them," and he had.

Fires are indeed cruel. Just now is the season when everyone likes to carry a little basket with a crock inside and the crock filled with coals. These baskets are always getting tipped over. These days the burns are the horrible results. One little girl who comes daily to be dressed and treated was burned all over the lower part of her body. When she first came she was so burned and in such pain they brought her in a harness fastened around her father's neck; now she walks to the dispensary.

This year the girls' school gave "The Children of Israel." It was quite real, the murmuring against Moses, the plagues and the hardness of Pharaoh; one of the girls made a fine Pharaoh with an official robe.

At the last, one told of the similarity of the people now getting freedom through Jesus our Saviour.

The people seemed pleased and after the songs, Scripture recitations and prayers, we gave everyone present two small sponge cakes and two small oranges.

The girls' school had gifts sent from home and the little folks in the hospital as well.

I am sure you would approve of the way the two-year-old "Plum Blossom," my smallest hospital helper, kisses, she does it so hygienically, putting her face up to yours she kisses the air and no germs pass thereby.

I have just been called to see the little three-day-old son of a mason. His four-year-old daughter was holding the tiny baby and dropped him into the fire basket.

Preacher Sian, who is most enthusiastic over the flowers, and has quite a flower garden, has just come to report that when he spoke of the flowers he said the calla lily did not blossom it only opened a white leaf.

Sister and I have just been away in the country to Tsing Loh. We were gone seven days. Everywhere they urged us to stay longer until finally the chair bearers said, "Why don't you take three years and stop at every place?" Why not? Because I find enough to do right here in Shao-wu.

The South Gate preacher reports that all of his inquirers this past year were patients who had first heard the gospel from Dr. Bement and were urged by her to learn more of it by attending church.

We rejoice that China has just decided in spite of her poverty and heavy indebtedness to give up all revenue from the opium traffic, and stop it. "Praise God from whom all blessings flow." Pray for us.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MARCH 10, TO APRIL 10, 1911.

COLORADO . . . . .	\$213 30
ILLINOIS . . . . .	3,450 99
INDIANA . . . . .	15 00
IOWA . . . . .	666 58
KANSAS . . . . .	144 58
MICHIGAN . . . . .	417 70
MINNESOTA . . . . .	2,077 99
MISSOURI . . . . .	1,810 06
MONTANA . . . . .	3 45
NEBRASKA . . . . .	258 80
NORTH DAKOTA . . . . .	27 22
OHIO . . . . .	819 54
SOUTH DAKOTA . . . . .	45 00
WISCONSIN . . . . .	1,445 11
WYOMING . . . . .	25 00
TENNESSEE . . . . .	63 38
MISCELLANEOUS . . . . .	106 33
Receipts for the month . . . . .	\$11,590 03
Previously acknowledged . . . . .	23,729 85
Total since October, 1910 . . . . .	\$35,319 88

GOLDEN JUBILEE FUND.			
Receipts for the month . . . . .		\$1,347	
Previously acknowledged . . . . .		1,073	
Total since October, 1910 . . . . .		\$2,420	

BUILDING FUND.			
Receipts for the month . . . . .		\$911	
Previously acknowledged . . . . .		5,867	
Total since October, 1910 . . . . .		\$6,779	

ADDITIONAL DONATIONS FOR SPECIAL OBJECT			
Receipts for the month . . . . .		\$80	
Previously acknowledged . . . . .		411	
Total since October, 1910 . . . . .		\$491	

MISS FLORA STARR, Asst. Treas.

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## HOW IT HAPPENED

### A Story of "The World in Boston"

*(Founded on fact)*

BY JESSIE KEMP HAWKINS

"Sorry to be late girls," exclaimed Katherine Russell as she threw open the door of Gudheim's Studios, number seven, and joined the group of girls within. "A most unexpected and valuable donation detained me. My, but it's refreshing to see you all! What's on for lunch? Creamed asparagus for one thing, I do believe. Give me some quick and let me forget my troubles."

"You do look weighed down with the world's burdens," replied Elizabeth Rand with a twinkle in her eye as she looked at the tall, well-proportioned girl before her. "Never mind, a good square meal with the 'Aesthetic Munchers' will soon revive your drooping spirits. Come girls, draw up to the festive board and perhaps Katherine will unburden herself to us."

The others followed suit with little ceremony and began vigorous attacks on the savory morsels found in the chafing dishes.

It was the day of the regular lunch of the "Alpha Mu's," in plain English the "Aesthetic Munchers," a club of six girls that met once in two weeks in Gudheim's Studios, number seven. It was more than an eating club, although the name would hardly suggest it. The girls were all college graduates, were very much alive to all issues of the day, especially woman's progress in the world and as they lunched and munched and crunched delectable dishes, they discussed vital issues on theoretical platforms with beautiful but hazy backgrounds of little or no experience.

"Come, Kathy," said Joyce Garven at last. "unburden yourself. What has caused these angry frowns? Why so sad over a donation?"

"I'll tell you why," said Katherine, her wrath rising as she opened a package and tossed its contents on the table. "There are six admission

tickets to the "World in Boston," also reserved seats to the Pageant, as well as bits of cardboard for the side shows."

"Why I call that jolly," replied Peggy Wright. "That's nothing to be sad about. What's the date? We'll all go and have a great lark."

"Peggy Wright," snapped out Katherine irritably, "it's a missionary show pure and simple. Some one has sent us these tickets to rope us in and convert us so that we will go out and work for the cause. Don't you know how everyone at Dr. Blake's church tries to get us to teach classes when we go there or undertake some definite phase of church work?"

"It won't hurt you, Kathy dear," interrupted Frieda Brown, "for you don't get to Dr. Blake's enough to hear them ask you very often. You should be flattered to feel that your rare gifts are appreciated when they have so little opportunity of judging."

"I'll tell you what rankles in Katherine's breast," said Madoline Guild, "the last time we went to Dr. Blake's, Mrs. Brooks told someone that if the six girls from Gudheim's Studios could only be reached they would be powers for good in any church, but she feared they were quite hopeless and hardened to the best influences."

"I believe she sent the tickets herself," said Katherine, "and I for one shan't touch them."

"Calm yourself, Kathy dear," said Elizabeth Munroe, who during the storm had been looking over the tickets. "Lightning never strikes twice in the same place, in other words Mrs. Brooks is not the kind donator of these tickets as you would have discovered for yourself had not your wrath run away with you. Here is Miss Virginia Holmes' card, the woman you admire so tremendously, Katherine mine, and this is what she says:—

" 'Dear Miss Russell,—Knowing the great interest of the Alpha Mu's in all live problems and progress in general I am taking the liberty of sending you the enclosed tickets. I hope you will find the "World in Boston" as enjoyable as I did the "Orient in London" from which it has been copied and which I attended with never flagging interest for ten days.

Most cordially,

Virginia Holmes.' "

"That gives rather a different aspect to the situation doesn't it Katherine," said Frieda, "to have the wealthy and influential Miss Holmes send the tickets?"

After a great deal of good-natured bantering, the hitherto ruffled but now greatly mollified Katherine began to look with some favor on plans

discussed for attending the "World in Boston" the following Thursday. When the day arrived and all six members of the Aesthetic Munchers stood at the Garrison Street entrance waiting to be admitted it was evident that six people were in for a jolly good time.

"Do you see that little woman in blue?" whispered two women near the girls. "She is a missionary in Japan. She has been in this country five years educating her children while her husband remained in Japan. She plans to join him in the fall and she can hardly speak of it without tears in her eyes. She says those five years of separation can never be made up to her in this world and yet she is glad she has had this opportunity of showing her love for the Master and his cause. And, oh look, there are Dr. and Mrs. Howe of Africa with their two children. Dr. and Mrs. Howe sail a week from to-day leaving those two boys with relatives in this country. Oh, it makes my heart ache to think of what that separation will mean to that father and mother. Yet these are but two illustrations, and similar separations are happening all the time. It makes me think of Livingstone in the Pageant of whom the prolocutor says 'Right mightily he loved.' I tell you it takes a mighty love and absolute belief in one's work to sacrifice like that." The two women passed out of hearing leaving the group of six a bit more thoughtful.

"Take a peek into this Mohammedan section" (see frontispiece), said Joyce. "It looks awfully attractive." It was a Turkish home into which the girls were looking. The Turkish women were lazily rolling cigarettes as they gossiped together, lounging on the low divans, and continually indulging in strong Turkish coffee. Some one was giving a talk on the narrow and restricted life of Turkish women especially and of all women in Mohammedan lands. When she finished Madoline whispered to Katherine, "That doesn't make a good start for our study of woman's freedom and progress in foreign lands does it?"

"I don't believe this is true to life," answered Katherine.

"I beg your pardon," said a tall, distinguished looking man who stood near them. "I could not help overhearing your remark and I wish to correct any false impressions you may have. I have lived in Mohammedan lands all my life. I am a Syrian and I take pleasure in assuring you that these scenes are absolutely correct even to their smallest detail." Before the astonished girls could gasp their thanks the stranger had bowed and left them. "That is Dr. —," volunteered a woman standing near. "He has an office on Beacon Street. His father is a Syrian, his mother a New York woman. He is a graduate of Harvard Medical

School and has distinguished himself in the Massachusetts General Hospital."

"You ought to know him Katherine," exclaimed Elizabeth. "Have you ever run across him in your three years' course there?"

"I certainly have," said Katherine. "I operated with him once but never expected to see him here."

"Well, we thought we had lost you," breathlessly exclaimed Joy, seizing Katherine by the arm. "We have been in the Japanese section and it is so pretty! We met a naval official who was taking his two boys

BUDDHIST WORSHIPERS  
THE WORLD IN BOSTON

around to see the sights. He said he had lived in Japan for a number of years and it was wonderful how absolutely correct and true to life the Japanese scenes were. Come on down and see them."

While in the Japanese section Katherine consulted her program for the day and found that an African witch doctor was to give a demonstration in ten minutes, so the girls started for Africa. They stopped before a large African hut. In front of it was a young boy who seemed to be in a big

fever. A hideous witch doctor with few clothes but an abundance of paint, beads and feathers was leaning over him performing various charms to draw out the evil spirit.

Sickness, death, misfortune, the Africans believe are all caused by the witchcraft of some enemy, but the witch doctor whom they believe com-

AFRICAN WITCH DOCTOR  
THE WORLD IN BOSTON

municates with the spirit world can reveal unknown enemies and various causes of trouble.

With his "divining bones" the doctor finally discovered the cause of the boy's sickness and after pretending to take a toad from the boy's side he pronounced him cured and demanded his pay, a pig. As the boy seemed worse instead of better the father hesitated. At this opportune

moment a missionary doctor came along, gave the boy some quieting medicine and made him as comfortable as possible. The way was thus prepared for the missionary to give a little talk about the Great Physician and his love to which the grateful father and his friends listened most willingly.

"Come on," whispered Katherine, "they're beginning to preach. I did not come here for that."

The girls did not get far, however, before they saw a woman holding a heavy brass ring as thick as one's arm nearly and weighing between twenty and thirty pounds. They were told it represented an African's wealth, his bank account. As he had no safe deposit vaults in which to place his valuables he had this brass ring made from the accumulation of his riches. When it was finished his favorite wife twisted her neck into it after several efforts and lying first on one side then on the other the ring was hammered together. She must wear this until her death and proud indeed she was to possess it for was she not sure of her husband when she carried all his wealth?

"Horrors," said Madoline, "whenever I have a tight collar after this or my beads pull I shall think of those poor African women. I should hate to be a favorite wife in Africa if that is what it involves."

"Let's go to India," said Frieda, the artist in the group. "The land that gave us the Taj Mahal can surely have nothing that will jar the fine feelings of the Aesthetic Munchers. There goes a Hindu woman now. Isn't she a dream with her soft, shimmering draperies, her beads and bangles?"

"So much of a dream," added Joyce dryly, "that her husband never trusts her outside his house for fear she will become a nightmare to him."

"Oh Joyce, they don't do that now," said Frieda.

"Don't they?" replied Joyce. "I met a most cultured and scholarly Hindu gentleman in London last summer. He was fearfully superstitious though, so I made him think I knew a lot about palmistry and had no end of fun with him. It seems he was engaged to a beautiful English girl but was horribly jealous of her. He wanted me to tell him if she was true and all sorts of things. He said when they were married and living in India she would never be allowed to go to the shops or anywhere in public. Everything would be brought to the house and there in the seclusion of her four walls she could purchase and wear all the beautiful fabrics and jewels she wished. Great privilege, wasn't it? He said if she ever committed the slightest imprudence she should suffer for it, and

y the way his eyes glistened I believed him. Fortunately the girl died and he had to look up another victim."

"Hush, girls," said Beth, "we are in a zenana now. That woman impersonating a Hindu is telling about it. Listen."

"These rooms about the courtyard," continued the Hindu woman, "are where we Hindus perform all the work of the household, grind the corn, sift rice, sew, and eternally gossip. Our husbands and brothers having been taught to associate women with every imaginable evil, keep us, as we were, under lock and key. Often from the day of our birth until the day of our death we do not set foot outside our own apartments. The windows are high and heavily barred, as a rule. They only look out into the courtyard anyway so we could see nothing if we tried. There is nothing attractive about our house furnishings and the only pictures are those of gods or goddesses. Once in awhile a missionary is permitted to enter our homes and then for the first time a ray of light penetrates our darkness and we begin to feel that somewhere there is One who loves us and wants to help us."

As the girls started to leave the zenana a little white robed figure cried out to them from the veranda saying, "Don't look at me. I am covering my face so that I will not cast an evil eye on you and bring you bad luck. I am a little Hindu child widow. I am only twelve years old but my boy husband has died so I am hated by everyone. I have had my head shaved and dress in coarse cloth but it does no good, the gods will not be propitiated. I can never, never wear pretty clothes again or play with girls my own age. I must always be a house drudge and keep out of everyone's way." The little creature slunk back into the farthest corner of the veranda, while the other women threw all kinds of slurring, hateful remarks at her.

The girls slipped out to hear Mr. Lock tell about idol worship in India.

"Behold Kali, the goddess most ardently worshiped by the Hindus. You talk of people being fore-handed, Kali is fore-armed as well as four-armed, with a girdle of human hands, in one of which she holds the head of a giant, in the other a knife dripping with the blood of giants she has slain. Her necklace is made of skulls and under her feet lies the prostrate body of her husband Shira. When death or disaster enter a home, Mother Kali is angry and must be propitiated by offerings and gifts. Though the people are dying for lack of food, Kali must be appeased before their own hunger can be satisfied."

"But surely, Mr. Lock," interrupted an exquisitely gowned woman,



“there must be something beautiful in this religion of which the swamis give us such wonderful glimpses. You surely would not be so narrow as to give them no insight, or understanding of their own native religion and soul-stirring philosophy?”

“Then Mr. Lock let loose on her,” as Katherine described it afterwards in high glee, “though in a most gentlemanly and courteous way.” He said he had not given such a talk before during the Exposition, but the girls said it was worth the price of admission many times over to hear it.

He held up the religion of India, telling of the revolting images carved on the car of Juggernaut and their temples, images too low, too vulgar to be even faintly described in a mixed crowd, but which roused every base passion, every low desire. These were the things the Hindu confronted in his places of worship, in his holy of holies, where every experience, every impression should be sacred and uplifting.

The woman who started such a fiery denunciation of Hindu gods and worship quailed a bit and as soon as an opportunity presented itself slipped away.

The Moslem's call to prayer next arrested the attention of the group. It was beautifully given by one who had evidently heard it five times a day from his earliest childhood, so familiar was he with it. He asked those present to remember that one out of every seven of the inhabitants of the world owed allegiance to the prophet Mohammed, the founder of the faith most strongly opposed to Christianity. “Do you who believe in one Supreme God, Lord of all, bow to him daily as many times as does the true believer in Mohammed? Do you become so absorbed in your reverential worship of him as to be unmindful of the pressing throng and do you rise with new strength for the duties and cares of the day?”

As the speaker finished the crowds moved on again. The six girls went up to Tableaux Hall where they listened to a most interesting and instructive lecture on Palestinian customs. Then they crossed to the Moving Picture Hall to hear a lecture on China.

“Nothing heartrending about this, thank goodness,” one of the girls whispered to Joyce, “and how Katherine is enjoying the hospital pictures!”

Scarcely were the words spoken before there flashed upon the screen the picture of a mother binding her child's feet, only a baby girl of three or four years. She sobbed and cried as the mother pulled the bandages

hter and still tighter and there were few dry eyes in the audience as y watched that child's sufferings.

t was nearly supper time when they left the hall but Katherine was cious to see a demonstration of the work actually done in a hospital in lia so they stopped in the Medical Missions section a few minutes.

A PART OF THE MEDICAL SECTION  
THE WORLD IN BOSTON

Eight o'clock found the six girls in Pageant Hall waiting for the rtain to rise for the first episode.

"I really don't expect much from this," whispered Peggy to Joyce, church shows are apt to be pretty tame," but the remark was never peated.

The music was of a singularly high order and the volume of song ured out by the large chorus of nine hundred voices was most npressive.

In the African Episode while the strains of "Home, Sweet Home" ere heard faintly in the distance and Livingstone in the foreground, onely and homesick, was longing to accept Stanley's invitation and go

"home, home, home," the dignified Katherine, even, gave a little sob and then forgot to be ashamed of it.

Then came the last Episode. From the North, South, East and West came the participants of all the Episodes with palms in their hands.

Every nation, every creed was represented and as they marched to the platform and grouped themselves in front of the huge cross at the back it was a sight never to be forgotten.

As the large chorus sang,

" There are wand'ers still all without a guide  
Out there on the fringe of the night."

and then repeated over and over again the refrain,

" To their Night, to their Night,  
To the darkness and the sorrow of their Night  
Take the Light, take the Light, take the Light,"

it seemed to those listening as if they must take the light and obey the call or else prove traitors to their Lord.

Then the singers all knelt at the foot of the cross, the little Hindu widow clinging to it with both hands as if only by keeping close was there safety and peace. Africans and Hindus, Hawaiians and North American Indians pressed close to the cross, while together on a great wave of song in one jubilant outburst they sang:—

" In Christ there is no East, nor West,  
In Him no South nor North."

Then the whole audience arose, the choir, the orchestra, every person in that vast throng and sang the Doxology, which seemed a most fitting ending to a wonderfully impressive series of pictures and scenes in human life.

"Girls," said Katherine, as they reached the studio door, "I take back all I said about the 'World in Boston.' I am only sorry I did not go to it sooner. I am going to make up for it as well as I can though, by helping out in the Medical Section. They need another trained nurse, so my diploma will stand me in good stead you see."

The "World in Boston" was soon over and two years rolled swiftly by.

Gudheim's Studios, number seven, can still be found but the "Aesthetic Munchers" have become "Aggressive Movers." Katherine and Peggy are in India, Katherine doing a wonderful work at the head of a large hospital. Peggy proving herself equally capable as teacher in a boarding and day school near by.

Frieda is happy beyond words with her Japanese kindergarten in Kobe, while Joyce, Madoline and Elizabeth are making their lives count for much at home.

"The World in Boston," Katherine had said, "will make a World in Heaven, so untiring are people in their devotion to it, so absolutely regardless of their health!"

Now the girls say "The World in Boston is helping to make a heavenly world to live in because it has given us a definite aim worth working for, and the World in Heaven can be attained only by those who are taking the light to those who sit in darkness here."

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In the death of Miss Pollock the Board of the Interior has the sympathy of all who know of the character and work of this beloved Secretary, and

SARAH who appreciate what it means to lose such devoted, wise  
POLLOCK. service. In her quiet reserve, to a limited circle of those who knew her best were revealed the beautiful heart and clear mind which suggested and stimulated the steady activity of her life. To those who came nearest she was a treasure which it was a blessing to share.

E. H. S.

Sincere sympathy will be felt for Miss Ellen M. Blakely of Marash, now on furlough, in the death of her sister Annie after a brief illness, at their home in Laconia, N. H. Among the fruits of The World in  
MISSIONARY PERSONALS. Boston, already gathered, is the appointment of Miss Myra L. Sawyer, a trained nurse, to the North China Mission. Miss Sawyer has been adopted by the W. B. M. I., and will assist Dr. Francis F. Tucker and his wife, Dr. Emma Booth Tucker, in their hospital at Pang-Chuang. Miss Mary T. Noyes, Principal of the Girls' High and Normal School, Madura, India, arrived in Boston, May 24th, and will make her headquarters in this vicinity for the present. Mr. and Mrs. D. C. Churchill sailed from Boston, June 3d, to rejoin the Marathi Mission. Mr. Churchill's industrial exhibit at The World in Boston was seen by many and his work in Ahmednagar will be followed with interest. Miss Julia A. E. Gulick, who went to Japan in 1874 and whose self-denying labors are gratefully remembered by many of the Japanese people, has severed her connection with the American Board, and will continue her work in Honolulu, under the Hawaiian Board. Her many friends in America and Japan will remember her in her new field with love and interest.

"God buries the workmen but the work goes on" is a saying which is finding a new illustration in the offer of Miss Dora J. Mattoon, a member **THE WORK** of the Broadway Tabernacle, New York City, to take up the **GOES ON.** work laid down by Miss Poole of Harpoot, Turkey. Miss Mattoon has been adopted by the Woman's Board and will be supported by members of the Broadway Tabernacle. She will be commissioned in that church in the fall.

It is a pleasure to know that so many are planning to avail themselves of the opportunities which this school offers July 14-21. There is still time **NORTHFIELD** and room for others. The variety of the program prom- **SUMMER SCHOOL.** ises not only an interesting but very profitable week, with an impulse for next year's study and work which will prove a valuable asset to those who have gained it, and which may be shared with any number without loss to the giver. Apply to A. G. Moody, East Northfield, Mass.

In connection with the Summer School there is to be a camping party for Congregational girls. The tents are located near East Hall, head- **ALOHA CAMP.** quarters for young women, where campers take their meals. Already we know of forty girls who are planning to attend Aloha Camp. One Branch secretary of young people's work has enrolled a delegation of twenty-five. It is hoped that similar parties may come from other Branches. We want girls who have qualities of leadership; we want delegates from a large number of churches. Send in its registration fee of one dollar at once to Miss Helen B. Calder, 704 Congrega- tional House, Boston.

To the Japan Mission still mourning the loss of that valiant soldier of the Cross, Dr. Jerome D. Davis, has come a second and, to us at home, an un- **JOHN HYDE** expected blow in the death of Dr. J. H. DeForest, which **DEFOREST.** occurred at Sendai, Japan, May 8th. His ardent love of the Japanese, his splendid constructive work in the Japan Mission for nearly forty years, his qualities of mind and heart, rank him as one of the leading missionary statesmen of his generation. Mrs. DeForest has always stood beside her husband as a forwarder of all his plans and has been for many years especially a missionary of the Woman's Board, giving all her time, aside from her home cares, to definite work among women and young people. Their three daughters are all identified with missionary work,—the youngest, Louise, just entering upon a term of service in the girls' de-

partment of the Doshisha, under the W. B. M. P. To these and to the son in this land, the deepest sympathy is extended by their wide circle of friends.

The Executive Committee accepted with regret a few months ago the resignation of Miss Lucia Crafts Witherby, the Secretary of Young People's Work. Miss Witherby came to the Woman's Board from Radcliffe College in the autumn of 1907 and has done valuable and faithful work for the Junior department during these years, winning the hearts of many of the young people in the Branches. On June 8th, Miss Witherby was married to Mr. Willian H. Greeley at the home of her mother in Roxbury and on June 10th Mr. and Mrs. Greeley sailed for a three months' vacation trip through Europe, followed by the good wishes of a large circle of friends. On their return they will reside in Boston.

No previous meeting of the International Missionary Union could have been more interesting, more helpful or inspiring than the one which began Wednesday evening, May 31st, and closed the evening of June 6th with the farewell meeting. About one hundred missionaries were present, belonging to many Boards and from many lands, and they have given glorious testimony to the onward march of God's kingdom in this world and the constant widening of the doors of opportunity. The woman's meeting on Friday was one of the best, if one may make any distinction at all. We had our own Miss Baldwin of Micronesia and Miss Stone of Macedonia, Miss Heebner of China, Mrs. Ostrander of Bulgaria, as well as representatives of other Boards. The children's meeting on Saturday could not but be absorbingly interesting and entertaining to young people and little folks with such speakers as Dr. Headland, Dr. Batstone, Dr. Brock and others. In the evening Mr. Cameron Johnson gave one of his delightful stereopticon exhibitions on Korea, with witty and instructive comments, preceded by a stirring talk on missions. Sunday we had an uplifting and rousing sermon from Mr. Hotchkiss of British East Africa. The Latin America morning gave some of us many new facts as to the great movement in those dark countries. Tuesday morning Miss Lawrence, several years in the Girls' College at Scutari, Mrs. Coffing of Hadjin and Miss Powers from Brousa represented the Turkish part of the Moslem world. Then came a thrilling address on his work in Africa by Mr. Hotchkiss after he and Mrs. Hotchkiss had beautifully rendered a hymn in their African tongue. Our Board missionaries were, as

far as I was able to learn, Miss Baldwin and Miss Jane D. Baldwin, Mr. Jagnow, Mrs. Coffing, Mr. and Mrs. Ostrander, Miss Powers, Miss Stone and Miss Heebner.

H. G. P.

According to the agreement formulated at the National Jubilee meeting held in New York City the last of March plans are making for a simultaneous campaign to be inaugurated in October under the direction of the Central Committee for the United Study of Missions. A more detailed statement of the effort by which members money and new subscribers for the missionary magazines are to be secured for all our missionary societies will be given later.

“Enthusiasm plus information minus self, multiplied by *activity divided by each member* equals a good missionary society.” In the forward impulse given to our ranks by Jubilee celebrations and by the World in Boston we look to see quickening steps taken by the general membership. Officers in command will naturally feel the thrill of enthusiasm and seek to plan more carefully, more largely. This is essential. This is setting the step. But—to have a good—better—best missionary society will not each member need to catch the step and by personal activity urge the line along? Do you think of a better way?

A bright story for young people by Lucy Fairbanks Alvord, *Her One and Only*, is ready for distribution (price three cents). A series of NEW LEAFLETS by such writers as Mrs. Joseph Cook, Mrs. R. A. Hume, Mrs. Etta D. Marden and Miss Reed of Peking is in process of preparation and will be ready for the Northfield Summer School. These leaflets will illustrate the condition of woman under the non-Christian religions, and are intended to accompany the new study textbook, *The Light of the World*.

The great Exposition exceeded in many respects the hopes of its most sanguine friends. The attendance was phenomenal, as about three hundred thousand persons attended during the month. Financially, THE WORLD IN BOSTON. the receipts will cover all expenses, it is hoped, although at the time of writing no definite figures have been given to the public. The subtle, pervasive influence upon the lives of the twenty thousand people who assisted to make this great Missionary Exhibition the success it was, cannot be tabulated. It is certain that some, perhaps many lives, will be dedicated to foreign missionary service as a result of appeals made to eye and ear during these days. Abroad through the land there has gone also a great wave of deeper interest, touching in some cases hearts before indifferent to the missionary cause.

The story in this number by Jessie Kemp Hawkins relates actual conversations overheard and is a true story in its setting and details of the "scenes." True may it prove also in the history of many young people who are typified by the "group of six."

The Christian women of Madura send the following greeting to the Woman's Board through Dr. Patton:—

"REVEREND AND DEAR SIR: We give our grateful thanks to you who have come here on behalf of the American Board, which does its service with the object that gaining souls is its greatest joy and wealth. We thank the Triune God that seeing Doctor Barton and other deputies who came here ten years ago and you this year is like seeing the American Board itself which has done good to the whole world for the last hundred years by making the light of Christ shine on it. We humbly request you to let our Woman's Board know that you have seen us, and to tell it what you have known about our work. May the Lord be with you, keep you safe on your journey and bless you."

On his arrival they met him with songs and garlands. The Tamil Welcome Song given herewith shows how keenly these helpers in Madura appreciate the blessings which they have received at the hands of American Christian women.

Let us, as a crowd of Bible Women  
See Doctor Patton,  
And welcome him, garlanding him.  
We welcome our dear Doctor Patton,  
Secretary of the American Board,  
Seeing him with eagerness.  
We request you to tell gladly  
Our greetings of love,  
To the Woman's Board.

## THE FINANCIAL STATEMENT

RECEIPTS FROM APRIL 18 TO MAY 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$17,055.69	\$ 231.50	\$189.85	\$2,310.30	\$19,787.34
1911	15,320.69	2,942.75	227.00	812.50	19,302.94
Gain Loss	1,735.00	2,711.25	37.15	1,497.80	484.40

FOR SEVEN MONTHS TO MAY 18, 1911

1910	62,247.69	7,905.70	1,714.81	37,375.53	109,243.73
1911	58,424.24	25,519.40	1,161.98	14,300.13	99,405.75
Gain Loss	3,823.45	17,613.70	552.83	23,075.40	9,837.98



Miss Helen A. Meserve, who has recently reached her home in Allston, Mass., after three years' service as a teacher in the "Colegio Chihuahuaense," gives the following interesting account of her unusual journey to El Paso: "But how did you finally reach the border?" is what they all ask the first thing. Well, it was decidedly a problem, inasmuch as I left Mexico before the peace treaty was signed, consequently before the repair of the railroads. It is 225 miles from Chihuahua to El Paso and it takes ordinarily eight hours on the Mexican Central Railway. As that road was out of the question with its twenty-eight burned bridges, I joined a party of two American families and we left Chihuahua the morning of May 18th on a short line which the Insurrectos had recently allowed to resume traffic as they needed the road for ammunition and food supplies. This train carried us to Madera, the largest lumber camp in the world, I am told. This part of the journey was uneventful but interesting, as we passed through several battlefields,—Mal Paso drew our attention particularly, on account of its situation. At every station a group of Insurrectos clattered up to the train and a few would board it to see if any soldiers or ammunition might be concealed. At Madera we had to wait until Sunday morning as there was some difficulty about obtaining pack animals. But finally arrangements were completed and we left that morning on the caboose of a construction train, *con permiso de Madero*, who allowed the work on this new road to proceed without interruption.

"Sunday afternoon we reached Smith's Camp, as far as the road is built on the east side of the mountains; there we found our animals and after a camp dinner and a brief rest, we started on this third stage of the journey; the most interesting but the most tiring of all. We followed the trail until about eight o'clock that night when we made camp in a cañon with a beautiful clear stream flowing at one side. The *mozos* (servants and guides) built fires and fed them all night long to keep away wild animals and to temper the cold mountain winds; and then we lay down on a pile of blankets under the near stars and slept in God's great out-of-doors. At least the others did, I couldn't sleep much as I was too interested in the novel experience. Early the next morning we washed in the bitter cold stream, ate a hurried breakfast, broke camp and loaded up the pack mules. We rode through the wildest, most beautiful mountain region,—at times it seemed as if the horses simply could not manage the almost perpendicular slopes, but they hung on with marvelous skill and brought us safely to another construction camp where we spent the night—not out

loors as we had anticipated, for the superintendent very kindly gave up comfortable bungalow to us women and we obtained a much-needed one on a real bed. The next morning we rode in the caboose of a work train to Pearson and there we made connection with the Juarez train, passing through Casas Grandes, which has been the most important revolutionary center for that part of the state from the beginning.

Eighteen kilometers from Juarez, we passed the grave of Captainighton, the American Insurrecto and bridge-destroyer. In Juarez there are many sad evidences of the recent siege and capture of the city. After passing the customs, we were allowed to land on United States soil at El Paso, where it delighted our hearts to see Uncle Sam's soldiers guarding the border. This was May 23d, and so we made a journey of eight hours in just six days.

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## INDUSTRIAL AND RELIEF WORK IN TURKEY

BY MRS. F. A. SHEPARD

THE old idea that mission work in foreign lands is monotonous has long become extinct. Its activities are becoming more and more varied and complex as the work is developed all along the line. Then, too, the record of many a missionary's life you will find blood-marked here and there by the cruel hand of war, famine, fire, flood, massacre or pestilence. Behind these calamities, the thin stream of charity flows for a time to bring the necessities of life to perishing people. The missionary is often the one called upon to divide the few loaves among hungry thousands. This will hold for a day; but, too soon, charity's stream dwindles. The missionary must use his brains to find a permanent way for feeding, clothing and relieving the multitudes by developing the primitive industries of his people and thus helping them to self-help. It is a case of life or slow death, and his energies are taxed to the utmost to face the tremendous emergency. Twenty years ago a plague of locusts fell upon Mesopotamia and a frightful famine followed. Trade and industry in that region were so much depressed that thousands were in need of work to earn the bread that had doubled its usual price. The blow fell heavily upon Aintab, a station in central Turkey, where the pioneer hospital of interior Asia Minor was in operation. Dozens of poor women, whose ordinary home work was reeling cotton for the looms of the men, came to our hospital, begging for work. The demand for their cotton weaves was paralyzed for the time, so what should they do? I told them, if they would practice making the old-time

#### MAKING ARMENIAN LACE AND HANDKERCHIEFS

added. The first "Armenian handkerchiefs" were begun in this infant industry. After the massacres of sixteen years ago, the cry for work became more bitter from those whose breadwinners had been cut off by cruel fanatical hands. This form of relief work was then much expanded and extended to other parts. A teacher of home science took up its sale in the United States, as she was traveling about and meeting a large number of ladies in her classes in various localities.

In the stricken portions of Asia Minor, missionary ladies engaged in Orphanage and Relief Industries, sent to Aintab for teachers, designs and other helps to start the "white work" in other places. Miss Shattuck,

: heroine of Mesopotamia, carried on in connection with her varied  
hanage Industries, a growing industry in Armenian handkerchiefs  
ch, at her death, last year, employed over two thousand women and  
s and this work is still going on, supplying one firm in Belfast. From

#### SPINNING WHEEL AND DISTAFF

he proceeds her orphans, schools and Bible women receive support in part.  
he "Aintab Cottage Industries" provide schools for nearly two hundred  
pils, including children in kindergartens, charity schools for girls, where  
equal training is taught, and night schools for poor working lads. Three  
ble women are also employed to teach the mothers in their homes. A

Mothers' Union of several hundred members has been organized same purpose.

Miss Salmond, an English woman of large heart and practical has developed very useful industries for hundreds of orphans and women in Marash. In the line of cotton weaves and the coe effective needlework peculiar to that city she has been eminently suc One line of her weaves, which is becoming known in America and E

#### LOOM FOR COTTON WEAVERS

is called "Ebenezer" by the people, from the name of one of her ages. These are only examples of similar industries carried on by people, through the initiative of the missionaries in various localities. "Friends of Armenia" in London, organized after the massacres for the support of orphans and the sale of Armenian work, have magnificent work in connection with those carrying on these industries in Turkey. It was an inexpressible advantage to find this long established organization of wide-hearted English benefactors, ready to extend their helpful hand, when the terrific massacres of 1909 in the

added thirty thousand helpless people to those stretching their hands for industrial help. The German and Swiss have also, with American and English, to carry forward splendid work on with their permanent orphanages. With all that has been yet appalled at the much greater work that could not be done. What have been some of the results? The saving of life; the promotion of self-support; the deep gratitude of the the winning of their hearts; an entering wedge into the homes of the Christians, making a door for the gospel of our blessed Lord; a new education, and the elevation of the whole life of the people.

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## A WITNESS FOR CHRIST

### Muktabai of Sirur

C. Winsor of Sirur sends the following touching tribute to the Spirit-Muktabai, for many years a Bible woman under her care in the Marathi Mission.

Her feelings of gratitude to God for the life just ended, and life begun, that we record the death of dear Aunt Muktabai, the eldest Bible woman of the Marathi Mission, was over seventy years of age. She was in every way a remarkable woman. She became a Christian to escape poverty, but by this step brought much care upon herself. Her husband who afterwards himself became a Christian, was at first most angry, making her life a pleasant home in a most brutal way. Muktabai fled to Mrs. Winsor, who kindly cared for her—and for a little while Muktabai was in the boarding school. After our arrival in Sirur in 1879 she made us as her home was in a village in this district.

She was the means in God's hands of leading many to Christ,—more than thirty of her own relatives. For her husband she prayed earnestly and God heard her prayers in a remarkable manner. She daily exercised for her husband, and God after years of her prayer answered her prayers. Shateba became a good man and went to heaven before her. She seemed ever to live with a quick-sight of the unseen so that her influence upon her neighbors was very for good.

Muktabai first came to Sirur, she had the care of the thirty girls in the boarding school, and also was associated with another

Christian sister in Bible woman's work—*i. e.*, the girls would do the housework, get off to school and Muktabai would take the day to go among the people and tell the "Old, Old Story" in such beautiful simple language. After the school became larger and another matron was found,

Muktabai continued her Bible woman's work without intermission for years. After she came to Sirur she learned to read, and could read fluently as she thought. "I can read the Bible and hymns to those I am telling the story of salvation, and I am glad." She was a lover of the Bible, never finding lessons too difficult, or verses too long, to commit to memory. One of the last chapters she learned was the twenty-second chapter of Revelation. Her favorite hymns were "Nearer My God to Thee," "The Peace," and "Jerusalem the Golden."

One peculiarity of hers was the constant thought of dying. She wanted to be ready, and wanted to have all the burial services in the way a respectable Christian should have them. Over thirty years ago when she came out from Ahmednagar she brought or had brought her coffin. Two men carried it all the thirty-

#### MUKTABAI OF SIRUR

three miles. Some friend in the church dying she offered the coffin, and so again and again she kindly gave away the coffin, and another was made for her until she begged to have it remain. During the last week of her life she inquired, "Is the coffin ready? I shall soon fill it; but this spirit will go to the mansions prepared." To the pastor praying with her she said, "Do pray that I may show his love in my death, and that I may have an abundant entrance."

I saw her not long before she breathed her last. She took my hand in her dear thin hands and held it, and kissing it she said, "I love you. I am going soon. Jesus is mine."

Some graduates from the industrial school put beautiful soft white cloth on the coffin within and without, and loving hands made wreaths and garlands. Two of my pastors spoke of the beautiful life closed, of the beautiful home she had entered, and all the way to the grave the young men, the pastors and others chanted and sung the hymns she loved.

The heathen said, "That was a proper funeral, and in keeping with what the Christians profess for their joy in dying." Now whenever I go and meet the heathen they say, "Is Aunt Mukta dead? She was a good woman." Is not that a triumph of faith! Should not those rejoice who have supported Muktabai for so many years that they have been privileged to work through her to lead the heathen to Jesus?

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## MISSIONARY LETTERS

MEXICO

Miss Mary F. Long writes from Chihuahua:—

We have doubtless been strengthened by the many friends mindful of us, and our work has gone right on. The fighting has all been outside,—only once when a horrid surprise and slaughter occurred in Aldama,—it touched us personally. Aldama is the little village where the Eatons and myself spent such a tranquil vacation two years ago. I have also been distressed for our preacher and his wife in Guerrero and some other of our people in the *sieera*, but as yet I know of but one life lost, that of the husband of one of our graduates. The revolutionists are accused of not wanting to fight but it seems to me one of their virtues. The method of worrying the government, of bridge burning, etc., while exceedingly inconvenient, is effective, if prolonged. One of our girls made an illuminating remark one evening. She said, that the War of Independence lasted eleven years, —and why not this one.

The poor people are now suffering greatly, work is scarce and prices high. Many of our own flock are destitute and if the war continues I dread to think of their condition. But we hope always for peace. They are repairing the railroad between here and El Paso. We are wondering if we may get our Christmas box in three weeks or so.

The school work has been almost uninterrupted. The enrollment and tuition have fallen way below that of other years, but we have had a good



year notwithstanding. The girls in the house are developing into earnest active Christians. We have had two dear little girls, daughters of our cook, who came to us in a sad plight. We are happy seeing the blessing that it has been to them.

Next month we close. It has been a short year, although at the start without Dr. and Mrs. Eaton, the road ahead looked very long and lonely. Mrs. Blachly has been well and always ministering in an ever-widening circle in her motherly way,—sewing, cooking, etc.

We have read with joy the accounts of the wonderful Jubilee meetings. A new era must have dawned for missions. It is a glorious privilege to be living just now.

Miss Alice Gleason writes from Guadalajara :—

When we write and mail letters these days we hardly know whether they are going to reach their destination or not, for everything is very much upset on all the railroads, and I believe that now there is only one sure way for anyone to get out of the Republic from Guadalajara and that is by the port of Tampico. This trouble has assumed grand proportions and no one seems to know just what or when the end will be. Everything has been quiet here so far, but recently we have heard of disorder and the taking of a town not very far from here. But in the north it is terrible. I have just finished reading a letter from Mrs. Case who lives in Buenaventura in the state of Chihuahua. Writing the last of April she said they had received no mail at all since January 25th—not a word from their children and not even a newspaper. There was no coffee and no sugar in the place. The day that she wrote her husband was going with a big wagon and two horses to see if he could bring back the three months' mail from the town where their mail is received. I know of another town in the southern part of the Republic that was cut off entirely from the outside world for fifteen days, and from all parts of the country come similar tales. Last night in one of the gardens here there was a big anti-Diaz meeting, but I don't know what effect that will have I am sure.

We are nearing the end of the school year, and I shall be glad to rest when the time comes. We are to graduate five girls and this week I am going to begin to see about the making of their graduation dresses. Then the last week of this month the public examinations begin and last four days, then we have a school festival the last Saturday of the month, and then the last Monday night the graduation exercises with the address by Mr. Sein. All the girls in school must have white dresses for these *fiestas*.

## FOOCHOW

Miss Gertrude Blanchard writes from Ponasang:—

The mountains and rivers and growing things look somewhat familiar, even if it is China; but the city, the houses and the people are so strange. The streets are like long sheds, stone paved, with shops on both sides, about four feet open at the top to let in air and light. They are so very narrow that it seems a wonder that the people can manage to get along. Of course there is no room for vehicles of any kind. Foochow is a city of the old China.

We ride out in sedan chairs a great deal, and I am getting used to them now. I have learned to ride without worrying for I am all through wondering when the coolies are going to slip and drop me, and if I am going to fall out when they go down steps. In the narrow streets I do not notice any more how many inches there are to spare when the chair is not hitting the walls at the sides; nor do I watch to see whose head is going to be hit next when the coolies are making their way through a business street, crowded with people. In some places the people do not pass each other without touching; they rub by.

Since January I have been very busy studying the language. To me it did not have any form or shape at first, but it is getting some now. I can speak a few sentences and can understand a few words. When I listen to the sermon Sundays I get words but not sentences and only a few thoughts, but I am not at all discouraged and at present I think Chinese is not as bad as it might be.

The people are most interesting and most friendly. Miss Ward and I often take walks near here for exercise; and if we smile and look pleasant some of the women, who are strangers to us, are sure to invite us into their houses. One time we went in and found a lot of Buddhist women—Vegetarians—so full of their philosophies that they got into a big discussion with Miss Ward on the subject. I could only listen and look on unintelligently; but I could see that they were greatly interested. Miss Ward said afterwards that they declared that there was no difference between their religion and Christianity, except in names. She invited them to come to church and they were willing. Perhaps if they do, they may see an ideal higher than anything they ever heard of before. The incident only made me feel again how much the people need Christ and not philosophy. There is so much that I can see to do out here; I shall be so glad when I can really talk and understand them. The mission was so glad to get four new workers this last fall; but there are places for several more. The people are so ready to listen and learn; there is a great opportunity. I am so glad to be here,

## MISSIONARY ITEMS

A writer in the *Woman's Missionary Friend* pictures the New Woman in "unexpected corners of Cathay," incidentally, by way of contrast introducing the Old Woman. She writes: "It is a little difficult for Chinese husbands to adapt themselves to the new order. At the opening of the great convention of women in Weihsien, attended by three hundred accredited delegates, one of the Chinese professors prayed, 'It is of the Lord's grace that all these worthless creatures have been gathered together in this place.' Yet on the whole the men do well; for many a husband uncomplainingly kept house in the ten days' absence of his delegate wife, even though he did not quite see how the shoe got on the other foot.

"Surely the Chinese Christian man has seen enough of the old type—the half paralytic, a dead block on the wheels of progress. One of these, a minister's wife, would pull down the wadded coverlet as her husband covered his face to pray, she burned his Christian books and, crowning insult, would pull his queue as he ascended the pulpit to preach. But two years of marvelous forbearance won out, and she is now as great a help as she was a hindrance.

"But this is not the commonest type of the Old Woman. The Chinese themselves say that in six or seven families out of ten the husbands regularly beat their wives. It is considered an inalienable right, handed down from the sacred past. Do the women meekly submit and become used to it? Far from it. Women to the number of thousands and thousands each year take their own lives in China, involving countless others in expensive funerals and interminable lawsuits. Does this seem unreal and remote? It never could again if you had once heard the despairing shriek of one of those wronged, outraged women as she leaped into the well."

A bishop once asked a returned missionary: "How many missionaries have you now on your stations?" "Three thousand," was the reply.

"I did not ask how many converts, but how many missionaries?" said the bishop. "I quite understand, and again I can reply three thousand, for all our converts are missionaries."—*Exchange*.

KOTI LING CEREMONY.—At the time when Buddhism was spreading in India, a man named Shankar Acharya gave his life to teaching the Vedas to the people. Toward the close of his life he divided India into four parts and appointed a man learned in the Vedas to carry on his work. These men, called "Shankar Acharya," continue to this day.

Not very long ago the Shankar Acharya of this part of India, while on a pilgrimage to Wai, suddenly died of cholera, and just before his death, appointed as his successor a Brahman from this place. During the following months, the newly appointed Shankar Acharya carried out an ancient ceremony which has been connected with the office for a great many years. It is called the Koti Ling ceremony, and consists in making ten million images of the ling, which is the symbol of the God Mahadev. About four hundred Brahmans sat each day for several hours at work making the images. The men sat on the ground in rows, with a square board checked off into a definite number of small squares in front of each. An image was made of mud and placed on each small square until the board was full. When all the boards were filled with images they were worshiped, and flowers, incense and colored powders were placed upon them, and then they were thrown into the Krishna River. Shankar Acharya continuously repeated *mantras* during the course of the ceremony, and at the conclusion of each day's work a feast was given to the Brahmans. The ceremonies were continued daily for over a month, until ten million of the images were made. Great numbers of Brahmans from all over this part of India visited Wai, to attend these ceremonies.—*Marathi Mission Report.*



### "CONTINUATION WORK"

#### The Semi-Annual Meeting at Fall River

Not a very large number traveled down from Boston, May 24th, for the May meeting of the Woman's Board, but those who attended felt that the day had been well spent, and that new purposes had been formed for the Continuation Work of Christ's kingdom. A year ago at the semi-annual meeting in Beverly, our president was detained by the serious illness of her husband, and it was a double blessing to have Mrs. Daniels with us at Fall River as presiding officer.

The auxiliary in Fall River is a union society, so that the women of both Congregational churches were hostesses, and the meeting of the Old Colony Branch usually held at this time of year was combined with

joining of unnumbered throngs in an overmastering enthusiasm, the self-denying effort counted as nothing, the welcomes to lavish hospitality, the touching of hands and hearts in a new friendship which will endure.

How can we honor enough the lower rending of the purse strings that the the Lord's treasury, the formulating many denominations could work for a

We have listened to the story with again and again and the charm of it w

"When was ever Go  
Over any time and  
Stretched as now b

And now we are met here filled wit question which one of our wisest Jubilee—What?" and this question is

If we sit idly down and revel in our again, and there it will stay. In spi affairs, action and reaction are in eq may lull ourselves into inaction until find the opportunity gone by which w procession of wonder workers.

But where shall we find the directio into God's book and we find it strong : unto the children of Israel that they : "Speak unto the daughters of my peo any word be more definite? We hav march, and now comes the command, women that they go forward." But h this wonder be kept still working, till rule? Must we not find some hidden now that the march is started, shal strength? How shall the daughters of

Many differing motives have started ments of the world. The Crusades to the Saracens, the campaigns of Napol the gold fever of '49 for material wealt in which we rejoice was more unselfi these. Was it any wonder it achieved

Was it not that our leaders heard the voice behind them saying, "This is the way, walk ye in it"? And did not our Lord himself sit over against the treasury? We well know that on the Lord's side is victory, and this work demands only one condition to continue and increase. We must work with God. We must work as if we did it all, we must pray as if God did it all. After what we have heard this morning of the "forward steps," we see clearly that we shall not lack for guidance and direction from our wise leaders. Shall we tread the paths they will mark out, or shall we supinely rest and forget the order of our Commander to "Go forward"? Here indeed is where the question reduces itself to the individual, here is the personal problem for each to answer.

It was the custom with the graduating classes in the early years of Mount Holyoke Seminary to choose for themselves a motto, and a class name. The class of '55 took the motto "Let us live as seeing things invisible," and made their class name "Lulasti" from the first letters of the words, and to us who came after them they were known as the "Lulastis," the class who saw things invisible. And may we not, each one of us, endeavor to regard these questions somewhat as the friends regard them who have already entered the life which is as yet to us invisible? We think of these as the emancipated ones, who now see all earthly questions in their true value, who now know unerringly what is true and what is great. May we not, even here, gain something of their outlook and with this something of their wisdom?

A marvelous strength comes with the effort to put ourselves, even while we are here, into their places. The conditions of the earthly life, which seemed so vital, grow small and remote, the eternal years take their rightful significance as we strive to project ourselves into their atmosphere, and we gain a detached and clearer valuation of the cares that crowd. In this light we see what is worth while, what is the permanent good. In this clearer atmosphere we can separate the real from the spurious and we find ourselves strangely at leisure and ready in our longing to do the work most needed, to listen to the old question, "What is that in thy hand?" Life becomes more simple, the demand for transient things less forceful, and we find a strange and unaccustomed leisure.

And friends, how know we but we are come to the kingdom for such a time as this? We have heard the wise suggestions for the "forward step," we can trust our leaders always, let us all be ready according to our strength and our individual capacity to say, "Here am I, send me."

## CONTINUATION COMMITTEES

The Edinburgh Conference appointed one. The second conference on Missions to Moslems, held last January in Lucknow, appointed one. The Jubilee and the "World in Boston" eventuate in like committees.

"Continuation Work" is an expression passing freely about. This is a suggestive word,—continuation. One might naturally ask, "Continue what?" "Who is to continue?" Not the committees surely, as mere committees for the pleasure of meeting continually.

The American Board secretary who travels to England for the purpose of meeting other members of the Edinburgh Conference Continuation Committee, is not taking the journey to satisfy a craving for a long series of conferences.

There is in every one of these great Missionary Episodes an inherent power—an essence—a characteristic living quality—which is worthy to be kept, transmitted, put into action wherever God's forces are at work in the world. And we live in a day when thoughtful men and women are keen to see the essence, the inherent power of any movement and to conserve it and turn it into future use. And so the answers might read:—

"Continue the enthusiasm, the far-sight, the courage, ambition and devotion which these great missionary gatherings have generated."

"Who?" The Christian Church, which means *you* and *me*.

M. L. D.

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## BOOK NOTICE

*Reminiscences of Linda Richards, America's First Trained Nurse.*  
Published by Whitcomb & Barrows. Price, \$1.

This little book of 121 pages is full of interest from cover to cover. Miss Richards herself tells the story of the evolution of the trained nurse, that indispensable institution of present-day methods.

Miss Richards had her first training as assistant nurse in a large ward of the Boston City Hospital. When the training school for nurses was founded in Boston in 1872 Miss Richards was the first student to enroll her name in the first class of five nurses and was the first to graduate.

Miss Richards had not only wide experience in the hospitals of this country but she was also in English training schools, in King's College Hospital, London, and in the Edinburgh Royal Infirmary. The brief account of her visit to Florence Nightingale at her own home is most interesting.

In 1885 Miss Richards was sent by the American Board to organize a training school for Japanese women nurses. She spent five years in Japan, and Dr. Berry, now of Worcester, tells us that her work was thoroughly efficient and wholly self-sacrificing.

The two portraits of Miss Richards show high spiritual, intellectual and executive qualities.

G. H. C.



# WOMAN'S BOARD OF MISSIONS

Receipts from April 18 to May 18, 1911.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

**Branch.**—Mrs. J. Gertrude, 347 Hammond St., Bangor, Woman's Miss. Soc., 5; East Ave. Ch., Ladies, 2; C. E. Soc., 70.35; Belfast, C. E. Soc., 3; Boothbay, 38.95; Brewer, Aux., 2; South, Jr. C. E. Soc., 2; Cong. Ch., 3; Calais, Aux., 20; Carroll, Aux., 5; Contributing Soc., 2; Ellsworth, 25; Greenville, Aux., 5; S. Study Cl., 7.16; Island, 2; Madison, Woman's Newcastle, Jr. Aux., 5; Aux., 3.50; Rockland, W., 28.03; Pagoda Anchorage, Ford's Ann. Bequest, 25; Aid Soc., 3; Springfield, 4; Veazie, Wiscasset, Mrs. J. M.

332 23  
10 00

**Desert Palm Soc.,**  
**Branch.**—Miss Annie F., 52 Chadwick St., Port-  
y, Mrs. Bean, 1; Alfred,  
S. and Prim. Dept., 12;  
h St. Ch., Aux., 4.75; Gold-  
B., 3; Bath, Central Ch.,  
S. S., 35; Berwick, South,  
deford, Aux. (25 of wh. to  
Miss Eliza Knox), 35;  
rth, Aux., 12; Brownfield,  
Robert, 35cts.; Brunswick,  
rnish, Aux., 5; Gardiner,  
diner, South, Aux., 10, Jr.  
Gorham, Aux., 43; Hallo-  
; Harpswell Centre, Miss.  
arpswell, North, Jr. C. E.  
1; Lebanon Centre, Aux.,  
Corner, Aux., 10; Otisfield,  
s, South, Jr. C. E. Soc., 1;  
thel Ch., Aux., 81, C. E.  
St. Ch., Aux., 14.90, Child.  
Second Parish Ch., E. O.  
iss Emma C. Cummings, 5,  
L. Guild, 5, C. E. Soc., 5,  
Aux., Easter Off., 60.54,  
Ch., C. E. Soc., 5, Willie-  
v. Dau's, 100; Portland,  
Ch., Aux., 10; Saco, Aux.,  
d, Aux., 14.34, Friends  
ntri. to const. L. M's Miss  
ird, Mrs. Ellen A. Knight),  
16; Waterville, Aux., 30;  
Aux., 5.51; Windham Hill,  
Aux., 5; Yarmouth, Aux.,  
Bath, Winter St. Ch., Aux.,  
ortland, Miss Frances M.  
Less expenses, 31.45,

789 81

Total, 1,132 04

## NEW HAMPSHIRE.

**s Branch.**—Miss Elizabeth  
Treas., 69 No. Spring St.,  
riend, 32; Friend, 3; Ac-  
r Aid Soc., 2.50; Benning-  
; Brookline, Aux., 6; Can-

terbury, Mrs. Martha F. Gale, 5; Con-  
cord, Aux., 45, South Ch., Eve. Miss.  
Soc., 10, Kimball Cir., King's Dau's, 10;  
Exeter, Aux., 38; Jaffrey, Monadnock  
Bees, 5, C. E. Soc., 7; Keene, First Ch.,  
Aux., 30; Manchester, First Ch., Aux.  
(Len. Off., 35.85), 85.85; Salmon Falls,  
C. E. Soc., 2.50; Sanbornton, Aux., 25;  
Wolfeboro, Golden Rule M. B., 5. *Ju-  
biles*, Concord, 57,

380 85

## VERMONT.

**Vermont Branch.**—Miss May E. Manley,  
Treas., Box 13, Pittsford. Barton, Aux.,  
9.37, C. E. Soc., 13.05; Bennington,  
North, C. E. Soc., 5; Brattleboro, West,  
C. E. Soc., 5; Bristol, Bible Miss. Study  
Cl., 10; Burlington, First Ch., Aux., 38;  
Coventry, Aux., 5; Dorset, East, Y. P.  
Soc., 20; Essex Junction, Jessie Ferrin  
Club, 3; Fairfield, Aux., 3.25; Granby  
and Victory, S. S., 1.33; Jeffersonville,  
Aux. (Th. Off., 13.65), 18.65; Newbury,  
West, C. E. Soc., 2; Northfield, Laura  
Hazen Cir., 12; Orleans, C. E. Soc., 5.25;  
Pittsford, S. S., 6.32; Post Mills, 9;  
Randolph Center, Th. Off. (with prev.  
contri. to const. L. M. Mrs. C. H. Mor-  
rill), 4.50; Rutland, West, 12, C. R., 1;  
St. Johnsbury, South Ch., Aux. (50 of  
wh. to const. L. M's Mrs. Jessie H.  
Benedict, Mrs. Jennie C. Shields), 55,  
Seachlight Club, 35; Waitsfield, Home  
Cir., 5. *Jubilee*, Burlington, First Ch.,  
Aux., 31.30. Less expenses, 67.83,

242 19

## LEGACY.

**Barnet.**—Caroline Holmes, by John Bailey  
and Nelson Bailey, Exrs., add'l,

800 00

## MASSACHUSETTS.

Friend,  
**Andover and Woburn Branch.**—Mrs. E. S.  
Gould, Treas., 58 Thorndike St., Law-  
rence. Coll. at Semi.-Ann. Meet., 25.31;  
Andover, Seminary Ch., Aux., 135.90;  
Malden, First Ch., Girls' Pro Christo  
League, 3, Medford, Union Ch., Jr. C.  
E. Soc., 5; North Chelmsford, Aux., 8;  
Woburn, Miss. Soc., 50,  
**Barnstable Branch.**—Miss Carrie E. Mitch-  
ell, Treas., South Dennis. Dennis, South,  
Len. Off., 6.25; Hatchville, Aux., 4, Mrs.  
J. T. Hatch, Len. Off., 1; Orleans, Len.  
Off., 3; Sandwich, Aux., 15.90,  
**Berkshire Branch.**—Miss Mabel A. Rice,  
Treas., 118 Bradford St., Pittsfield.  
Dalton, Aux., 175, Mrs. Louise Crane,  
250; Hinsdale, Aux., 14.51; Housatonic,  
Aux., 11.61; North Adams, Haystack  
M. B., 10; Richmond, Aux., 13.65. Less  
expenses, 6.74,

10 00

227 21

30 15

468 03

40 00

**Boston.**—L. P. L.,  
**Essex North Branch.**—Mrs. Wallace L.  
Kimball, Treas., 16 Salem St., Bradford.  
Amesbury, Main St. Ch., Aux., 29, C. R.,  
10; Riverside, Aux., 17; Bradford, Aux.,  
64.91; Georgetown, Aux., 68; Grove-  
land, Aux., 30, Miss. Travel Club, 3;



Haverhill, Centre Ch., Aux., 25. S. S., 25.00, North Ch., Aux., 25. Riverside Mem. Guild, 17. Haverhill, West. Aux., 20; Rowley, Aux., 11; South Hyfield, Aux., 25; West Roxford, Aux., 25; S. S. Cl., 1.10. Jubilee, West Roxford, Miss Anna P. Park, 1, Mrs. Caroline M. Park, 1.

**Essex South Branch.**—Miss Daisy Raymond, Treas., 120 Hale St., Beverly. Beverly, Dane St. Ch., Aux., Len. Off., 25; Essex, C. E. Soc., 17.25; Gloucester, Trinity Ch., Aux., 50.50; Lynn, North Ch., Miss P. S. Cl., 5; Marblehead, Aux., Len. Off., 11; Salem, Tabernacle Ch., Den. of Cov., 40; Bangor, Aux., Len. Off., 1.05.

**Franklin County Branch.**—Miss J. Kate Oshman, Treas., 100 Main St., Greenfield. Backland, Aux., 25; Colerain, Ch., Len. Off., 10; Conway, Aux., 15.20; Deerfield, Aux., 22.00; Deerfield, South, Aux., 22.25; Prim. S. S., 5; Erving, Prim. S. S., 2.75; Miss Rankin's Cl., 75 cts.; Greenfield, Aux., 10.20; North Parish, S. S., 2.50; Second Ch., Prim. S. S., 4.25; Montague, Aux., 12.55; Jr. C. E. Soc., 3; Northfield, Aux., 22.75; Orange, Aux., 22.71; Light Bearers, 2.20; Shelburne, Aux., 25.25; Shelburne Falls, Aux., 25; Jr. Aux., 4.20; Sunderland, Aux., 19; Whately, Aux., 12.07. Jubilee (in addition to 75 cts. of the above), Northfield, Aux., 50.25; Whately, Aux., 5.

**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 3 Paradise Road, Northampton. Amherst, Aux., 200; Second Ch., Aux., 25; Easthampton, Den. of Cov., 11.50; Florence, Aux., 20 of wh. to const. L. M.'s Miss Myra Hoytson, Miss Harriet E. Spear, 50; Granby, Aux., 25 of wh. to const. L. M. Mrs. Charles Fletcher, 25; Den. of Cov., 2.75; Hadley, Aux., 25 of wh. to const. L. M. Mrs. John Crocker, 25; Hadley, South (75 of wh. to const. L. M.'s Miss Louise F. Cowles, Miss Emily Montague, Mrs. Myrtle Stacy), 97.00; Hatfield, Wide Awake, 10; Haydenville, Aux., 25; Northampton, Edwards Ch., Aux., 72.55; Aloha Guild, 50; Gordon Hall Band, 5; First Ch., Aux., 275; Girls' Club, 10; Southampton, Aux., 75; Williamsburg, Aux., 120; Worthington, Aux., 20. Jubilee, Granby, Friend, 1, Mrs. Carrie D. Forward, 1.

**Middlesex Branch.**—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Framingham, Aux., 211; South Framingham, Grace Ch., Miss. Club, 10; Wellesley, Wellesley College, Y. W. C. A., 22.25. Jubilee, Gifts, 15.

**Newtonville.**—Mrs. Josephine Eddy, Treas., 85 Maple St., Milton. Abington, Aux., 27.45; Jr. C. E. Soc., 1; Braintree, Aux., 25; Brockton, Wendell Ave. Ch., Aux., 12.75; Cohasset, Aux., (add'l Th. Off., 50 cts.) (Len. Off., 5.00), 14.00; Hanson, Aux., 20.40; Hingham Centre, Aux., Len. Off., 19.50; Kingston, Aux., Len. Off., 4; Milton, Aux., (Len. Off., 11.00), 21.00; North Carver, Ladies, 5; Plympton, Aux., Len. Off., 7.40; C. E., 1.50; Prim. S. S., 2.37; Quincy, Bethany Ch., Aux., (Len. Off., 15), 65; Philaena Bible Cl., 5; Jr. C. E. Soc., 5; Randolph,

Aux., (add'l land Aux., Aux., (Len. and Braintree month, 50 (Len. Off., 1 (Len. Off., 3 M. Mrs. W. M. D., 17; Wrentham, Aux., Len. Off., 25; Wollaston, Aux., (Len. Off., 57), 55; Prim. Dept., S. S., 10. Jubilee, Hingham Centre, Miss Mary T. Caldwell, 5; Holbrook, Mrs. E. N. Thayer, 11; Rockland, Miss A. Alberta Bates, 1.

**North Middlesex Branch.**—Miss Julia S. Conant, Treas., Littleton Common. Hoxborough, Teachers, 5; Fitchburg, C. C. Ch., Band of Future Workers, 15; German Ch., Ladies' Soc., 4; Shirley, Helping Hand Soc., 4.21. Jubilee, Fitchburg and Vicinity, Cong. Ch., 22.70. Old Colony Branch. Miss Frances J. Rensselaer, Treas., 105 Highland Ave., Fall River. Attleboro, Nathany Den. of Cov., 5; Berkley, Woman's Cent Soc., 2.20; Edgartown, Aux., 4; Fairhaven, Prim. Dept., S. S., 2.77; Fall River, Jr. Willing Helpers, 3; Middleboro, Central Ch., S. S., 5; North Middleboro, M. C., 12.25; Rochester, Aux., 5; West Wareham, Mrs. Julia E. Morse, 25.

**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, First Ch., C. E. Soc., 4; Third Ch., Aux., 5; Holyoke, Grace Ch., Jr. C. E. Soc., 1; Second Ch., Aux., 22.10; Ladies' Center, Aux., 2.40; Southwick, Aux., 10; Springfield, Emmanuel Ch., Aux., 10; First Ch., Aux., 50; Hope Ch., Aux., 25; North Ch., Aux., (to const. L. M. Mrs. Edmund D. DeWitt), 25; Park Ch., Aux., (25 of wh. to const. L. M. Miss Sarah E. Baker), 25; South Ch., Aux., 22.25; Westfield, First Ch., S. S., 25; Second Ch., Aux., 15; West Springfield, First Ch., Aux., 2.75. Jubilee, Gifts, 10.22.

**Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Abington, Aux., 100.75; C. E., 17; Andoverdale, Friend, 2.50; Aux., 27; Boston, Central Ch., Aux., Len. Off., 47.50; Mt. Vernon Ch., Aux., 12.25; Jr. M. S., 20; Old South Ch., Aux., 107; Jr. Old South Guild, 5; Union Ch., Aux., 200; Brighton, C. E. Soc. and Capersham Cir., 12; Brookline, Harvard Ch., Abby M. Colby Club, 5; Leyden Ch., For. Dept., Woman's Union, 105.22; Beacon Lights, 10.20; S. S., 15; Cambridge, First Ch., Aux., 25; Margaret Shepard Soc., 10; S. S., 12.50; Pilgrim Ch., Little Pilgrim M. C., 10; Prospect St. Ch., World Dept., Woman's Guild, 115; Dedham, S. S., 5; Dorchester, Central Ch., R. A., 10; Pilgrim Ch., Aux., (Len. Off., 20.00), 45.02; Y. I. Aux., (Len. Off., 15.20), 25.24; Jr. C. E. Soc., 25; Second Ch., Aux., Len. Off., 45.00; Jr. C. E. Soc., 10; Everett, Courtland St. Ch., Jr. C. E. Soc., 1; Faneuil, Aux., (prev. contri. to const. L. M. Mrs. Louise H. Dow), Foxboro, Cheerful Workers, 25; Hyde Park, Aux., 20; S. S., 6.22; C. E. Soc., 5; Jamaica Plain, Roylston Ch., Aux., Len. Off., 5.64; Willing Helpers, 4; Hingham, 15; Neponset, Trinity Ch., S. S., 5; Prim. Dept., 4; Newton, First Ch.,

Child, 25, Helpers, 1, North Ch., S. S., 5, Lowry Jr. C. E. Soc., 5; Centre, Maria B. Furber Soc., Ston Highlands, Aux., 15.72; New-est, Red Bank Soc., 50; Norwood, Women, 5; Roslindale, Jr. C. E.; Roxbury, Highland Ch., Jr. C. E., 10, Immanuel-Walnut Ave. Ch., Dept. (Len. Off., 7.20), 17.20, Y. L. S., 40; Roxbury, West, South elical Ch., Anatolia Club, 15, Sun-Aux., 5; Somerville, Broadway earnest Workers M. C., 5, Winter h., Miss. Dept., Woman's Union, Altham, First Ch., King's Messen-5; Watertown, Friend, 5; Welles-lla, Len. Off., 74.25. *Jubilee*, Bos-lrs. Katharine L. Melhaffey, 30, George H. Washburn, 2; Boston, Phillips Ch., Miss Ada B. Fris-; Brookline, Mrs. Nellie B. Com-10, Mrs. E. C. Mills, 10, Leyden or. Dept., Woman's Union, 75, George A. Hall, 200; Canton, Miss d A. Dunbar, 1; Dorchester, Mrs. as Hall, 2; Pilgrim Ch., Aux., 50 econd Ch., Aux., Mrs. J. W. Field, iend, 2; Everett, Mrs. F. H. N. , 5; Neponset, Mrs. H. G. Dixon, 'ton, Miss Esther F. Wilder, 200, 2,060 76 y.—Wellesley College, Y. W. C. A., 100 00 er Co. Branch.—Mrs. Thomas E. Jr., Treas., 9 Ripley St., Worces- ilbertville, M. C., 4; Grafton, prev. contri. to const. L. M's Mrs. m A. Perkins, Mrs. Lilla Ware); Brookfield, Woman's Union, 12; sbury, Sunshine Club, 13; Whit-e, E. C. A. D. Band, 11.75; Worces- entral Ch., Woman's Assoc., 5.24, a-Hand Guild, 10, Hope Ch., 10, m Ch., Woman's Assoc., 40, Ply- i Ch., Aux. (to const., L. M. Mrs. M. Douglas), 25, Union Ch., izeo Club, 10. *Jubilee*, Mrs. Ball, i. J. O. Bemis, 2, Mrs. Edwin L. s, 5, Miss Anna T. Kelley, 25, Mrs. ngton Parkhurst, 1, Miss Abbie J. , 25; Southbridge, Rally, 41.25; ter, Aux., Len. Off., 128; Whit- le, Rally, 4.75; Worcester, Mrs. Lovell, 5,

Total, 7,232 46

LEGACY.

ton.—Lowell R. Maybry, by George menway, Extr., add'l, 12 50

RHODE ISLAND.

*Island Branch*.—Miss Grace P. in, Treas., 150 Meeting St., Provi- . Bristol, Aux., 100; East Provi- , Newman Ch., Aux., 21.85; King- Aux., Len. Off., 14; Pawtucket, Place Ch., Prim. S. S., 13.50; Peace Prim. and Kinder. S. S., 35 cts.; dence, Central Ch., Aux., 721 29, land Chapel, C. E. Soc., 2.50. *Ju- Gift*, 1, Miss Harriet E. A. Bar- 25, Mrs. M. L. Brayton, 5, Mrs. l. Paine, 5, E. A. Tatt, 5, Mrs. Wheaton, 5, Mary Williams, 2; dence, Miss Sarah E. Dyer, 5, Mrs. r Edwards, 25, Miss Grace R. Law- 5, Mrs. Anna Reed Wilkinson, 25, al Ch., Mrs. W. P. Hale, 2, 1,003 49

CONNECTICUT.

350 00

J. E. G., *Eastern Connecticut Branch*.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Ashford, Aux., 15; Col- chester, Aux., Easter Off., 9; Goshen, Aux. (Easter Off., 21.65) (25 of wh. to const. L. M. Mrs. Marcus Burr), 25.66; Griswold, Aux., 11; Groton, Aux. (Th. Off., 11.60) (Easter Off., 15.90) (50 of wh. to const. L. M's Mrs. Frederick A. Bill, Mrs. E. P. Douglas), 58.86; Hanover, Aux., 30.50; Lebanon, Aux. (Easter Off., 8), 14; Ledyard, Aux. (to const. L. M. Mrs. Anna Gallup), 25; Lisbon, Newent Ch., C. E. Soc., 5; Mystic, Aux., 42; New London, First Ch., S. S., Prim. Dept., Easter Off., 5, First and Second Chs., Dau. of Cov., 20, Second Ch., Aux., 198.50, S. S. Prim. Dept., Easter Off., 1.50, Ladies' Guild, 20; North Stoning- ton, Woman's Union, 16.52; Norwich, Broadway Ch., Aux., 1,230, C. R., 8, First Ch., Lathrop Mem. Aux. (with prev. contri. to const. L. M's Miss Anna D. Holmes, Mrs. William R. Lathrop, Miss Hannah Witter), 56.61, C. E. Soc., 3, Park Ch., Aux. (Easter Off., 34, of wh. 30 in loving mem. of E. S. G.), 196.24, S. S., Prim. Dept., Easter Off., 3; Old Lyme, Aux., Easter Off., 37.50; Plain- field, Aux., 12.25; Pomfret, Aux., 12.67; Preston City, C. E. Soc., 5; Scotland, Aux., 17; South Windham, C. E. Soc., 10, Stonington, First Ch., Aux., Easter Off., 6.60, Second Ch., Aux., Add'l Easter Off., 2, S. S., Prim. Dept., Easter Off., 2; Thompson, Aux., 15; Willimantic, Aux., 15; Windham, Aux., Easter Off., 24, S. S., Prim. Dept., Easter Off., 2.50; Woodstock, Aux., Easter Off., 22.50. 2,178 41

*Hartford Branch*.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 112.50; Int. on Julia W. Jewell Fund, 40; Hartford, Center Ch., F. M. Club, 130.40, Explorers' Club, 10; New Britain, South Ch., F. M. S., 30.90; Willington, Union C. E. Soc., 7.50. *Jubilee*, Gifts, 83 50, 414 80

*New Haven Branch*.—Miss Edith Wool- sey, Treas., 250 Church St., New Haven. Inc. on Miss. Fund, 8; Barkhamsted, Aux., 15.50; Bethany, Aux., 8; Bethle- hem, Aux., 10; Bridgeport, 77; Park St. Ch., C. E. Soc., 5, South Ch., Miss. Study Cl., 12, West End Ch., 55; Brook- field Center, Aux., 17.75; Centerbrook, C. E. Soc., 10; Clinton, Aux. (25 of wh. to const. L. M. Miss Minnie Merrill), 82.45; Cornwall, Aux., 2; Cromwell, Aux., 88.58; Deep River, Aux. (25 of wh. to const. L. M. Miss Ruth Porter), 85; Derby, Second Ch., Aux., 30; Dur- ham, Aux., 18, C. E. Soc., 10; Easton, Aux., 13.18; Greenwich, M. C., 20; Guil- ford, Third Ch., 20; Haddam, C. E. Soc., 6.25; Hadlyme, C. E. Soc., 5; Ivoryton, Dau. of Cov., 14.03; Kent, M. C., 8; Killingworth, Aux., 4; Meri- den, First Ch., Cheerful Givers, 40; Middlebury, Aux., 32, Willing Minds, 5; Middle Haddam, Aux., 10; Middle- town, 53, First Ch., Aux., 50.81, South Ch., Aux., 25; Milford, First Ch., Aux., 20; Millington, C. E. Soc., 3; Mount Carmel, Aux. (50 of wh. to const. L.

M's Mrs. Henry Tuttle, Mrs. Mary Tuttle), 50.98; New Canaan, Aux., 388, C. E. Soc., 30; New Hartford, Aux., 10; New Haven, Ch. of the Redeemer, Aux., 174.25, Y. L. M. C., 85, Prim. S. S., 6, City Mission Mothers, Aux., 32, Humphrey St. Ch., Aux., 99.52, C. R., 15, Plymouth Ch., Aux., 112.74, Light Bearers, 28, C. R., 7, Prim. S. S., 5, United Ch., Aux., 480, Laoni Cir., 50, P. S. A. Montgomery Aux., 5.25, Welcome Hall, Lend-a-Hand Soc., 10, Light Bearers, 10, Jr. League, 5, Yale College Ch., Aux., 56; Newtown, Aux., 88; North Branford, Aux., 25; North Greenwich, Aux., 28.44; North Stamford, Aux., 7; Norwalk, Aux., 87; Orange, Aux., 47.05; Plymouth, Aux., 6; Portland, I. Aux., 36, Builders, 40, C. R., 12; Prospect, Aux., 12.40; Redding, Dau. of Cov., 10; Ridgebury, Aux., 10; Roxbury, Aux., 22; Saybrook, Aux., 11.21; South Britain, Aux., 32.50, Wide Awakes, 3.56; Southport, Aux., 62; Stanwich, Aux., 15; Stony Creek, Aux. (25 of wh. to const. L. M. Mrs. Stella Keyes), 35; Stratford, Aux., Talbot Mem., 10; Thomaston, Aux., 41; Torrington, Aux., 21.50, Highland Workers, 15; Trumbull, Aux. (50 of wh. to const. L. M's Mrs. Howard S. Beach, Mrs. George D. Owen), 52, Y. L. M. C., 6; Wallingford, Aux., 40; Washington, Aux., 35.97; Waterbury, 63.25, Second Ch., Aux., 126.50, Dau. of Cov., 5; Watertown, Dau. of Cov., 10; Westbrook, Aux., 3, C. E. Soc., 10; West Haven, Aux. (50 of wh. to const. L. M's Mrs. Gardiner Haines, Miss Florence Lowes), 80; Westport, Aux., 9; Westville, Aux., 75.75, Jr. Aux., 5; Wilton, Aux., 58; Winsted, First Ch., Aux., 16.35, S. S., 4.05, Second Ch., Aux., 17.25; Woodbridge, Aux., 56.25, C. E. Soc., 5, Jubilee, Friend, 50, Friend, 5, Friend, 5, Friend, 5, Friend, 2; Cheshire, Aux., 7.50; Middletown, First Ch., Aux., 5; New Haven, Plymouth Ch., Aux., 10, 3,757 77

Total, 6,700 98

#### NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Corning, First Ch., Woman's Miss. Soc., 11; Fairport, S. S., Little Folks, 10; Sidney, First Ch., C. E. Soc., 7.50, Jubilee, Conn., New Britain, Mrs. E. P. Swazey, 10; N. J., Upper Montclair, Mrs. C. G. Phillips, 10; Aquebogue, Aux., 6.50; Baiting Hollow, Aux., 5; Binghamton, Rally, 80; Blooming Grove, Mrs. C. Strong, 5; Brooklyn, Clinton Ave. Ch., Woman's League, 50, Plymouth Ch., Ladies (add'l), 35, Mrs. Bingham, 5, Mrs. Smith, 5, Mrs. Calvin's Cl., 5, Light Bearers, 5, Mayflower Jr. C. E. Soc., 5, Roxana Cir., 5, South Ch., Miss Caroline A. Bailey, 50, Mrs. J. S. Bailey, 50, Mrs. J. C. Creamer, 10, Mrs. J. C. Crowell, 50, Mrs. S. E. Swan, 5, M. B., 10; Fulton, Rally, 12.50; Jamesport, Aux., 5; Jamestown, Friend, 1; Middletown, Rally, 12.80; New York, Manhattan Ch., Guild (add'l),

20; Oswego, Ladies, 10.80; Patchogue, Aux., 2; Riverhead, First Ch. Aux., 28; Rochester, South Ch., Aux., 5; Sayville, Aux., 5; Scarsdale, Miss Heroy, 2; Syracuse, Rally, 27.50, 88

#### PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 100; Fla., Jacksonville, Aux., 25; N. J., Asbury Park, S. S., 5; Bound Brook, Pilgrim Workers, 33, Prim. S. S., 2.00; Chatham, Stanley Ch., Prim. S. S., 3.81; East Orange, First Ch., Aux., 100; Glen Ridge, Aux., 50; Montclair, Monday Miss. Soc., 247, Watchung Ave. Ch., Aux., 50; Newark, First Ch., Aux., 20; Orange Valley, Y. W. M. S., 30; Passaic, Aux., 19; Plainfield, Aux., 23; Upper Montclair, Howard Bliss M. B., 5, Westfield, Aux., 60; Pa., Scranton, Plymouth Ch., Aux., 35, Dau. of Cov., 7, 81

#### GEORGIA.

*Atlanta.*—Ladies' Union, 2

#### WISCONSIN.

*Ashland.*—Friends, through Miss Agnes Fenenga; Ill., Chicago, Mrs. Dutton, Mr. Ganson, Jr., Mr. J. B. Leake, Mrs. Lax Pierce; Rockford, Mrs. J. P. Warren; Ia., Des Moines, Miss Clara Miller; Wis., Milwaukee Branch, Oshkosh, Ladies, Mrs. G. E. Anthony, 3

#### CANADA.

*Toronto.*—Mrs. H. Webb, 10

#### NEW BRUNSWICK.

*St. John.*—Friend, 1

#### GIFT RECEIVED THROUGH BUILDINGS COMMITTEE.

*New York.*—Mrs. Frederick Billings, 25

Donations,	\$15.32
Buildings,	2.94
Specials,	22
Legacies,	81
Total,	\$19.32

#### TOTAL FROM OCT. 18, 1910 TO MAY 18, 1911

Donations,	\$18.42
Buildings,	25.51
Specials,	1.16
Legacies,	14.30
Total,	\$59.40

#### GIFT FOR LEGACY EQUALIZATION FUND.

*Massachusetts.*—Waltham, Miss Cornelia Warren, 25

# Board of the Pacific

**President.**

**Mrs. R. B. CHERINGTON,**  
Sunnyvale, Cal.

**Treasurer.**

**Miss MARY McCLEES,**  
57 Monte Vista Avenue, Oakland, Cal.

**Foreign Secretary**

**Mrs. E. R. WAGNER,**  
San Jose, Cal.

**Editor Pacific Department in Life and Light.**

**Mrs. J. K. McLEAN.**

## WHO WILL GO FOR US?

Where is the consecrated, gifted young kindergartner who is going for us out into the fascinating work that has been waiting for her all these years at Foochow?

Mrs. Newell says, "When I see the work Miss Brown left, it seems marvelous that one could in five short years lay so good a foundation."

"China," she continues, "is in any place. a most fertile field for the kindergarten. It is a most attractive branch of work too and a most effective one."

The prevalent idea of Chinese filial piety is set at nought when one sees the little folks "working" their parents and ruling the house, eating at all hours and all sorts of things. And the kindergarten more than any other agency tempers this kind of unwisdom and indulgence to the shorn lamb for it teaches the child self-control. Three Hu sisters have been our helpers, since Miss Brown went away; and there are other interests calling them away, so we fear we cannot keep them long, and what we shall do when they leave I cannot say. Only two are with us now and one of them does not give us undivided time. Children from high-class families are in our kindergarten now, coming every day with an *amah*, in their sedan chairs, and learning with the others to say "grace" at table and to sing their sweet little morning songs and on Sundays to hear more of him who blessed the little children. There are many stories which might be told of their sweet testimony and the effect of their lives in the house and home, of mothers who came to church first out of pride to hear the babies sing (as they do sometimes in the service) and stayed to hear more of this strange doctrine. But it is not necessary to tell how little ones lead in any land. One tiny girl insisted on having "grace" said at the family table, and she got her way; and now it is said by a Christian

father. One little boy by continually telling how good a place our Peace Street Church was led a man into the fold.

One of the Hu sisters came in recently to see if I had any stories for her to use. She said, "I like to keep the children after Sunday school for when they go home they just quarrel or see so much that isn't good for them on Sunday, and if I keep them I must have stories." I am not a kindergartner, but I helped her what I could, for I have been collecting little stories for my husband. He often has to speak to the day school children and is too busy to look up such things himself. One evening

#### WHO WILL TEACH US ?

not long since during a convention he was giving his teachers of the day schools a lecture on oxygen and hydrogen. Some of the little children of the kindergarten happened in and after it was over I heard one telling his mother on the doorstep all about it; he said, "Carbolic acid gas is dreadful, it killed a little mouse to-night." This is only to show how the kindergarten opens their little minds. I am sure there were grown men there that night who did not get as much out of that lecture as that little fellow did.

We are still needing and praying for a kindergartner. I asked our girl teacher this afternoon if she could not arrange for a mothers' meeting every two weeks. These poor mothers! Some of them even teach their

children to steal. I don't know as she will have the strength to add more to her already busy days.

Since I wrote you there has been a start toward a union kindergarten training school. It is only on paper but it makes us happy just the same. The Methodists have a lady to put in, but we haven't anyone yet. We tell them she will surely come, and I cannot but believe that God has her all selected, and will send her in his own good time.

If the young women in America only knew how attractive and winsome these little black-eyed people are and how sadly they need their eyes, both of mind and heart, opened; they would come, I'm sure. For here there are **countless** children, all needing help so much, while in America many have **home** influences which are helpful or at least are not positively harmful, **as they are here**. It is from the minds of these babies only that **we can ever hope** to remove all superstition. Our older Christians still **retain what was** instilled in early years. One can tell by seeing the **little bright faces** how much fairer a start they have in the world than had the **older ones**. There are in our city and suburbs at least seven hundred **children in different** day schools. Practically all of these schools are in **connection with** a chapel where a preacher and wife are stationed. **Several of these** preachers' wives have asked if they could not come and **take a little** kindergarten work; but alas, there is no one to train them. **If they could only** get this training they could do such a lot in each of **these little centers** and would be better mothers themselves.

**If one is ever** discouraged, a visit to our kindergarten with its more than **sixty bright faces** clears the sky and brings out the sunshine. Yet there is **always an unspeakable sadness** too, when one realizes what might be done and when one thinks of the near future.

If we working here and you working so hard at home could not realize that it is all his work, we might feel at times as if we must lay it all down. May he answer our prayers and send soon some one to these his little ones in China. If only the young women at home could realize the need and the opportunity,—I feel that is all that is needed to bring the longed-for kindergartner to us speedily.

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Some one must go and if no one else will go, he who hears the call must go; I hear the call for indeed God has brought it before me on every side, and go I must.—*A New Missionary*.

For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is paid back as a small part of a great debt owing to our God, which is never repaid? Is that a sacrifice which brings its own best reward in joyful activity, the consciousness of doing good, peace of mind, and a hope of a glorious destiny hereafter? Away with the word in such a case and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, and a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let them be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for *David Livingstone*.

## WOMAN'S BOARD OF THE PACIFIC

*Receipts for April, 1911.*

MISS MARY C. McCLEES, Treasurer, 57 Monte Vista Ave., Oakland, Cal.

### CALIFORNIA.

S. E. Ave., 1, 87, 11 and W. S., Long Garb W. S.,adena, 8, 6, 14.57; Santa Ethel, 5, Ser., 15.15, 354 17  
E. V. o St., Berke.  
ley, First, 4.05, C. E., 25, North, 19.82, Park, 5; Black Diamond, 8; Oak, First, 5, Fourth, 12.30, Pilgrim, 44.75; Personal, 9.24, To expenses of Field Sec'y, 2.38; Porterville, 10; San Francisco, First, 15, San José, First, 125, Special, Oakley, 8, 8, for support of orphan at Harpoot, 5, Less expenses, 88 cts., 255 00

### WASHINGTON.

*Washington Branch.*—Mrs. Everett Smith Treas., 1534 12th Ave., Seattle. A tanum, 2; Deer Park, Mrs. Short's S. Class, 15; North Yakima, 10; Et S. S. Class No. 6, 8; Seattle, Plymouth 50, Mrs. Pennock's S. S. Class, 15; University, 5; Tacoma, Alki S. S., special for Miss Wiley, 10.

### OREGON.

*Oregon Branch.*—Mrs. A. L. Cake, Treas. 421 W. Park St., Portland. Portland First, Special, Rockwood Bible Clc for Yin Ming Sing, Bible Woman, 1 goda Anchorage, care Geo. H. Hubbard, Foochow,

### IDAHO.

*Idaho Branch.*—Mrs. W. L. Phelps, Treas Boise. Mountain Home, Aux.,

### UTAH.

*Utah Branch.*—Mrs. O. D. Brown, Treas 21 South Fourth East, Salt Lake City From First Cong. Ch., M. U., Salt Lake City, 15, Sandy Cong. Ch., 5, Pro First Cong., 5.

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**Editor of "Mission Studies."**

**Chairman of Committee on "Life and Light."**  
Mrs. H. E. PEABODY, 3753 Ellis Avenue.

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## TRIBUTE TO MISS POLLOCK

Miss Pollock died May 16th, as the result of a paralytic stroke which occurred some three weeks earlier. The following tribute was written by Mrs. Frank M. Elliott, Corresponding Secretary of the W. B. M. I.:—

The announcement of the death of Miss Sarah Pollock, editor of *Mission Studies* and Secretary of Children's Work for the Woman's Board of Missions of the Interior, will bring sorrow and a sense of loss to many an one here at home and in our foreign field. The warm, loving heart of "our saint" has been stilled and her gentle voice will no longer speak words of wisdom for our guidance. She seemed ready to step over the boundary into that other world, prepared as few ever have been, for the Christ spirit was hers in full measure. She radiated it on all who came near her. We will miss her calm judgment in the councils of our Board. Many a time when a problem of world-wide importance arose and the solution has seemed difficult some one has said, "I would like to know what Miss Pollock thinks about this matter," and her loving, well-balanced mind would quietly give forth a carefully considered opinion which always commanded our deepest respect.

But it is the missionaries who will miss her most of all. How she loved them! She brooded with a mother-love over the young girls going out for the first time to their fields. She had prayed that the right ones might offer themselves; she had searched diligently for them and when they came they were as her very own. If one of them for some reason



was obliged to go out to her work without first meeting Miss Pollock, we always felt that it was a distinct loss to her and that she was not quite so well equipped as others. How our missionaries coming home will miss her! They sent back messages in their letters to dear Miss Pollock and they looked forward to visits with her in that quiet little room that was hers. The loving heart that beat for them, the tender voice that comforted the sorrowing and advised the troubled ones will be sorely missed. That gentle, unobtrusive little woman was a mighty power simply because of the force of her pure goodness. God sent her to our Board in a time when many policies were being formed and many questions solved, indeed there will never be a time in the history of the Board when her spirit will not be needed and it will always remain with us. It pervades these rooms, especially the room that was set aside as her very own, where the Calendar, *Mission Studies*, work for children and the work of our missionaries were considered, where we all went for a touch of her hand and a word from her, this little place will always remain to us her sanctum,—the shrine in which our saint worked and from which her influence moves and guides us still.

Services were held for Miss Pollock on Thursday, May 18th. Relatives, intimate friends and members of the Board gathered at noon in the house where she had lived, and, after a prayer, proceeded to the Leavitt Street Church where the casket was placed before the pulpit, where loving hands covered and surrounded it with flowers. Dr. Frank N. White of the New First Church conducted the services, speaking briefly of an impression that Miss Pollock's deep, clear nature had made on him in their brief acquaintance. Dr. A. N. Hitchcock of the American Board told of his long friendship for her and passed over the main events of her life. She was born in Scotland in 1839. The family came to Wisconsin a few years later, and there her life was passed until, when twenty-seven years old, she went as a missionary to India. Her service in India was all too short. Ill health caused her return to this land, but her devotion to foreign missionary work continued, and with the exception of a few years during which she cared for her mother in Wisconsin, all of her life was spent in loving service for our Board. Dr. Simeon Gilbert dwelt upon the education that Miss Pollock had received for her life work,—in her earlier school days and the terms during which she had taught; in her life on the mission field; in her return to us, and in her years with the Board, and in closing he said, "To whatever thing she touched she carried sweetness and strength." A very beautiful part of the service

was the heartfelt singing of Mrs. Pellet and Mrs. McCullough of Oak Park. The burial service was held at Cambridge, Wis., with Miss Wingate and Miss Lyman attending as representatives of our Board.

Let us not mourn saying, "Alas, my sister, where shall we find another like unto thee!" That would not have pleased her. She would have said, "The Lord will provide some one to carry on my work." Our noblest monument to her will be the development in ourselves of her spirit of devotion, of patience and of Christ-like love.

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## CAUSES FOR GRATITUDE

BY E. GERTRUDE WYCKOFF, PANG CHUANG, CHINA

It is with a peculiar sense of joy that we mention the medical branch of woman's work at Pang Kia Chuang. Joy because God has given us for nearly eight years such an one as Dr. Emma Tucker, whose life has been so completely consecrated, "a living sacrifice," to her work. Her heart's love and sympathy have been literally poured out upon "the strangers within our gates."

Her talks in mothers' meetings and in the school have shown her intense longing to help people to prevent disease by caring for their bodies. Her insatiable desire has been to make everyone know and understand how important is God's gift of life, as bound up in man's body, soul and spirit. We can never measure the influence of her example upon our women, and especially upon her three women assistants who we believe truly desire to follow her footsteps.

The evangelistic work in the hospital is enough to make anyone's heart rejoice. The Wednesday and Sunday morning services are wonderful in the order and attention and interest of the patients. To see from twenty to forty women, heathen, entering into a Christian service and responding to the teaching given them, is a demand in itself for more time from some one to improve this opportunity. Such work, together with the daily instruction in the simple books of the "Doctrine," is the seeds sown in hundreds of hearts each year.

One of our greatest needs is a young woman in the medical college, now, with one or two nurses as well. Were these in sight, our doctor's vacation might have been more restful.

The best news of the year is that from our own number and among the Chinese themselves, God raised up a young, unmarried girl who graduated from the academy in Peking last summer, who has definitely conse-

crated herself to the work of preaching. She came to her home to do her first work. She came full of the spirit, and in a simple and unaffected way conducted two meetings each day for one week. Confessions and prayers were made only as the spirit impelled those present. The Lord had poured out upon our compound the spirit of prayer and expectation and we were not disappointed. Of one special meeting Mrs. DeHaan writes: "One evening so many seemed to want to pray, but it was late so the leader suggested that each pray her own prayer aloud simultaneously. It was very impressive as the leader's voice rose a little above the others. She seemed to be singing the solo part while the rest were singing the chorus. That anthem of prayer must have reached to the very throne of God himself. Toward the close of the meetings different ones told of her desire to do something for her home or village, to establish family prayers, and to lead others to Christ."

Four places have been opened in the village to bands of workers. About fifty women from other villages attended these meetings and the testimony from all seemed to be, "We have not had enough of revival meetings." All honor and praise be to God who has thus blessed our women. May it be but the beginning of greater blessings for the entire church.

Thirty years ago in the Pang Chuang field there was naught to build upon but God's promises and man's efforts. In prospect, these foundations still remain, with each year's addition. Fuller results far beyond any which we can ask or think are in store for those whose "work keeps faith sweet and strong," whose

"Hope sends a cheering ray  
Far down the future's broadening way,"

who with the great Master Builder himself works for the spiritual building that is to be.

More than ever do the needs so well known to you make their renewed appeal. For the growth of our school and for enlargement of our woman's work, with better equipment for all we have opportunity to do, we must have land and buildings.

The demand becomes still greater for a lady physician in order that upon Dr. Emma Tucker's return from furlough, she may be free for home duties and for other work in her special line, either in teaching or in the important evangelistic work connected with the hospital.

Had we teacher and building, it is probable a self-supporting school, or nearly so, for girls of the more influential families, could be opened at once in the now important railroad center of Te Chou.

## SOME OF THE DIFFICULTIES AT HADJIN

BY EDITH COLD

know by this time that the winter was an unusually severe one all over Turkey. I have never before seen so much snow and animals and men perished on the road. The suffering among the poor has been great.

Wood became so low we feared to use much as there was no opportunity to get more and we all became quite hardened to a room temperature of fifty-five. It was luxury compared to no fire, the condition of the roads, and we tried to be duly grateful. Now spring is upon us but it is not easy to imagine what travel is like with the streams so swollen and the deepened snow on the passes. Miss Vaughan is anxiously awaiting a chance to return but we sent word to her and Mrs. Gardner not to attempt to start a journey now.

Miss Webb has been with us these many weeks. She has been very helpful, especially in being able to talk for us. But Miss Unger's poor condition makes us very sad. It began with the strain of Miss Unger's illness and from that time until now it seems that everything that could possibly happen has taken place. Miss Unger says that last year was entirely different and even Miss Webb admits she is having new experiences up here that are entirely new to her. The plan now is to let Miss Unger go back to Adana with Miss Webb and then for her to make a little trip to the south. She must have a change of scene.

Now Miss Webb must feel that in many ways this school is a trial to her in comparison with what she has been accustomed to at Adana, and I admit to myself that conditions have been and are far from ideal, but we know what the limitations have been. In Adana there are from five to ten non-native women working only in the school, while here for a larger part of the year there has been but one or perhaps two. Then at Adana it is one of several schools and every movement of the school is minutely observed by every eye and I am sure there is not much opportunity for interference from without. There is another factor which has had a marked effect upon this year's work. The head teacher, an Armenian young woman, has been a kind of invalid most of the time as she suffers from intestinal tuberculosis. It is only by having her sleep a great deal and eating eggs and milk that she has kept up enough to do the work.

Osanna Hanum, the matron, has been and is a tower of strength.

Sometimes I think what would Miss Unger have done with  
Several times forces from without have tried to corrupt her and n  
untrue to the Americans and the best interests of the school, bu  
she stands firm and loyal. I love her deeply.

So, I say, in the face of all these circumstances, I can only b  
greatest admiration and respect for the women who have labored l  
I can only marvel that the school can do the work that it does. Y  
see what we can do next year with all five of us here strong ar  
Please be prepared for some astonishing statements then.

To-morrow Miss Webb and I shall have the pleasure (?) of goi  
five of our girls to the *seray* to attend a trial. Just three we  
shortly after dinner I was walking with the teachers and the first  
girls to the first church in order to attend the funeral of Bodvil  
bian's wife. Miss Webb and Miss Unger had gone to assist e  
the day. We had just reached a street in the city near the outski  
which an exposed mountain side arose. We heard a shot close  
then a cry and found that one of the first class girls had received  
in her head. Presumably it came from a hunter and was an acci  
was at my wits end for I had never been obliged to act under s  
cumstances. We collected some handkerchiefs and bound them  
wound for the blood was pouring out in a stream. I feared sh  
die before aid would come. The bullet had entered two inches d  
was imbedded in the bone. If it had entered a half centimeter al  
girl would have been killed. She is recovering well. So becaus  
this I have had to be introduced to a Turkish court. We have be  
before to a kind of preliminary examination of witnesses. We  
hour before dinner and did not return before three-thirty. I w  
viewed last and was taken into a small very uninviting room wh  
filled with cigarette smoke. The doctor acted as my interpreter.  
was some grumbling on the part of the presiding officer because  
not speak Turkish. To-morrow is the trial. I am so thankf  
Webb is here to go with us. I shall go armed with a sandwich a  
reading matter.

Miss Webb's sister writes her that the Vali is very ill from  
fever. They regret it because his attitude toward foreigners a  
Moslems has been so generous and in the recent threats against t  
taken a positive stand for peace and order. The news from Co  
nople is not especialy assuring but we know as long as this Va  
charge things are safe here.

## MEDICAL WORK IN SHAO-WU

BY DR. LUCY BEMEN

I am sure you will be glad to know that I am not so tired as I usually am at this time of year, but I had to lay off awhile with a bad finger. I went to the hospital every day but one. One day I did not go till four o'clock. As soon as I went out the gate the teacher in the public school in the temple next door to us came calling after me, saying he had taken all the medicine and had been for more that morning. As I was not at the dispensary they would not give him any and it was most important, so could I please get a little medicine now? Then the water carrier from the well directly in front of the dispensary saw me and started on the run, saying as he came, "You must come and see my little boy quick, he is having a convulsion and I do not know what to do for him."

I treated last year sixteen thousand patients, four thousand fewer than the twenty thousand of the year before. I suppose the difference is due to the fact that Dr. Bliss reopened his hospital and dispensary at the beginning of the year and some naturally went to him who came to me in his absence. Sixty patients were admitted into the hospital, and even these few emphasized the need of a larger plant, as fever patients should not be with others and badly infected cases should be as far away as possible from obstetrical patients. But we were especially blessed this year and our patients all did well, and we had some critically ill ones too.

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BOMBAY STREET SCENES

BY RACHEL COAN

I like Bombay very much, at least as much as one can like a city that is heathen, and where one sees so much of wretchedness and want. We are always glad to get back to our own pretty compound and our quiet home after going out through the streets with their noisy throngs of people. It was quite warm when we got here on Thanksgiving Day and for some weeks after, then it was cool for some weeks, but it is beginning to be hot again now, and I suppose the heat will increase steadily.

I enjoy studying, and have been having a good time with the Marathi, but to-day is one of the days when it does not seem possible that I shall ever be able to speak it! It is hard, and one needs much patience to labor through its intricacies of grammar and to remember its queer idioms. But I try not to grumble over it, and should not unburden my

heart to you, I suppose, for by to-morrow I shall go at it again  
heart-and courage.

When I came away, my C. E. Society presented me with a camera, and I have so enjoyed taking pictures, though I had n  
anything in that line before. Last Saturday morning I went to  
office to get stamps for my home letters so I took it along and  
snapshots of four street scenes, the results of which I hope will  
enough to send home to you. I only wish I could add the color  
would add much to the vividness of the picture. Some of the  
the men are startling in the extreme, bright cerise, or red or pin  
times gorgeous yellow or orange. And sometimes the men's  
are even brighter than those of the women. You will often see  
white coats and trousers, but with a waistcoat outside the coat, c  
liant green or purple or orange, and very likely a turban of anot  
altogether. I met a small boy that morning with a bright bl  
suit, on his way to school I suppose, though it was unusual to s  
very much dressed up.

Miss Millard is quite well, though very busy just now getting  
receive the governor's wife who is to visit the blind school to  
afternoon. Some other people are invited also, and the children  
excited over the preparations for their exhibition.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM APRIL 10, TO MAY 10, 1911.

COLORADO . . . . .	\$445 20
ILLINOIS . . . . .	2,654 67
INDIANA . . . . .	33 88
IOWA . . . . .	281 92
KANSAS . . . . .	262 42
MICHIGAN . . . . .	209 40
MINNESOTA . . . . .	191 02
NEBRASKA . . . . .	110 33
OHIO . . . . .	720 81
OKLAHOMA . . . . .	39 12
SOUTH DAKOTA . . . . .	162 49
WISCONSIN . . . . .	293 54
ALABAMA . . . . .	31 00
CONNECTICUT . . . . .	31 27
IDAHO . . . . .	20 00
LOUISIANA . . . . .	7 00
TEXAS . . . . .	20 00
JAPAN . . . . .	18 00

Receipts for the month . . . . .	\$5,532 07
Previously acknowledged, less Ohio, \$5 . . . . .	35,314 88
Total since October, 1910 . . . . .	\$40,846 95

GOLDEN JUBILEE FUND

Receipts for the month . . . . .	.
Previously acknowledged . . . . .	.
Total since October, 1910 . . . . .	.

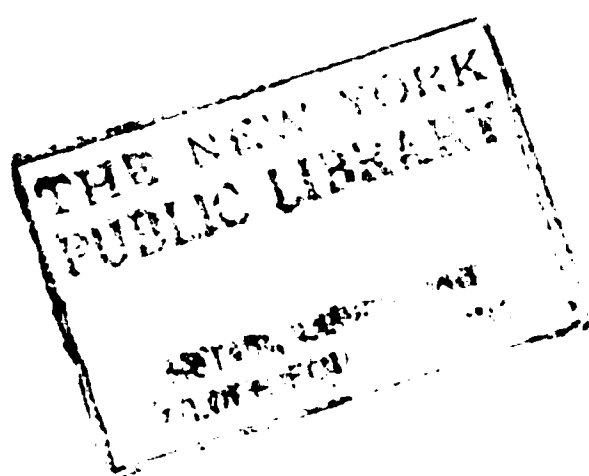
BUILDING FUND.

Receipts for the month . . . . .	.
Previously acknowledged . . . . .	.
Total since October, 1910 . . . . .	.

ADDITIONAL DONATIONS FOR SPECIAL

Receipts for the month . . . . .	.
Previously acknowledged . . . . .	.
Total since October, 1910 . . . . .	.

MISS FLORA STARR, A







## A ONE-WEEK OCTOBER CAMPAIGN

BY MRS. CHARLES H. DANIELS

INTERDENOMINATIONAL—SIMULTANEOUS

*Every organization of the Board is summoned to bear a part! Unity of action means widespread success.*

The Central Committee on United Study, instigator of the Jubilee celebration, now calls upon all Woman's Foreign Missionary Boards to join in a week of concerted effort during the coming month of October. The general thought has been put before our readers already. Now it is time to consider details, to look over our resources and lay plans for action when the strategic week arrives. What week? Any week which suits best your own local environment, so that it falls within the month of October.

The Executive Committee of the Woman's Board has received from the Central Committee its outlined scheme for this October campaign and for a federation of all Boards. The latter idea was approved with some modifications looking toward simplicity in federation.

The suggestions for October were unreservedly and warmly endorsed. The Board in thus committing itself to this Simultaneous Effort, has committed also every Branch and each society in the Branches, both senior and junior. We believe all of you would have held up hands to express approval of this forward action.

One Branch, at its formal meeting in June, has already pledged its loyal support of this advance movement. Could we, any of us, wish to do otherwise than to avail ourselves of every possible advantage to enlarge our work? Would we deliberately throw to the winds advantages gained by the enthusiastic Jubilee gatherings?

*The time is ripe for Advance.*

Now, how can we make it?

Answer:—

Local Interdenominational Committees (Jubilee Committees, where available) in each city, town and village should meet at once, decide upon

a campaign week in October, best suited to all concerned in that particular locality, and then should together deliberate how best all can accomplish simultaneously the following results.

*I. An Every-Woman-and-Child Canvass.*

Suggestions: The officers of each society, senior and junior, in every church, should spare no pains in choosing and appointing a committee three, five, seven, as the case may require, to call upon all women, girl children, *not already affiliated with the societies*, and to give them cordial, tactful invitation to join these. If the president and secretary have previously done much of this, an *entirely new* Invitation Committee may be of advantage.

The members of such a committee should district their parish and be thoroughly ready to devote themselves, prayerfully, to the making of calls during the Campaign Week.

*II. An Enlarged Subscription List.*

LIFE AND LIGHT for the women. *Everyland* for boys and girls. *Mission Dayspring* for younger children.

Suggestions: Another Committee. No, it will *not* be "just as well" to have the Invitation Committee do it all "in one fell swoop." Another committee to district the field, to take copies of LIFE AND LIGHT (borrow late numbers from subscribers, or secure from Board Rooms), leave them where it seems advisable, to be looked over for a day or two, call again, spare no pains in the Campaign Week to secure subscribers.

In a children's canvass we suggest that the committee make effort to get the two juvenile magazines *in numbers* into the Sunday school, *i. e.*, twenty-five or fifty copies of *Dayspring* into the Primary Department, at the expense of the school.

*III. New Organizations in unorganized churches.*

Remember the ideal—an Auxiliary, a Junior Society, Mission Band, Cradle Roll, in each church!

Here is special opportunity for Branch officers to plan for meetings in such churches during that Campaign Week.

Suggestions: Engage your churches early, this one for a Monday meeting, that one for Tuesday, and so on. Divide your force, draw upon organized churches for their spare talent to help. Try to focus on *organization* the enthusiasm aroused.

At the end of the Campaign Week, report all returns promptly to your Branch Secretary who will report to Miss Stanwood, Home Secretary of the Board.

Lastly, but with especial emphasis, we ask that all these committees of every kind meet *weekly* in September and until the Campaign Week, for united prayer.

Just as the evangelist depends for his success upon preliminary prayer circles, so must we in this unusual effort. Prayer was the power in the Jubilee movement and will be in this.

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The Board has ready for use a fresh supply of leaflets, with special reference to the Campaign Week. A few words concerning these:

CAMPAIGN "Forward!" should be in the hands of every Branch and LITERATURE. local officer, the sooner, the better. It may enthuse and stimulate. Each president or chairman of a Foreign Missionary Department, might be helped by, "Reaching our Constituency." "Reasons," is adapted *only* for the woman not yet a member. It should be used freely by the Invitation Committees. *Do not make your calls without copies to leave with objectors.* "Aims," is a companion to "Reasons," calculated to give information in a condensed form and can also be used to advantage by the Invitation Committees.

There is also a class of leaflets much enriched by additions during the Jubilee year, which we commend to all callers and personal workers, because such stories and truths as they tell cannot fail to touch and stir hearts. We mention: "What One Woman Learned," "The Little Breeze and the Ray of Light," "Philanthropic Work in Japan," "The Uplift of Womanhood," "After the Jubilee, What?" "Putting First Things First," "Katharine's Stewardship."

Among the helps for program committees for the coming missionary study year is a series of leaflets designed to supplement the admirable

SIDELIGHTS ON book on Comparative Religions by Dr. Speer. "Women NEW TEXT-BOOK. under Hinduism," by Mrs. Joseph Cook, and "Gautama or Christ? a Study of Buddhism," by Bertha P. Reed, are now ready. Both Mrs. Cook and Miss Reed have wide knowledge of their subjects and have known from experience the conditions of women under these religions, so that what they have to say is of great value and interest. This is true also of the other leaflets of this series, soon to follow. One who is well fitted for such work has been asked to write from personal knowledge of "What Asiatic Christians Say of the non-Christian Religions," and Mrs. Amy Bridgman Cowles will show some "Flash Lights

on Fetishism" as she has seen the degrading effects of this lowest form of faith upon the Zulu women. Other leaflets on Confucianism, Mohammedanism, and allied topics will be ready in September. These will be uniform in style and size and will be sold for three cents each.

A companion set of small leaflets, giving examples of the folklore, or the tales commonly related by the professional story-tellers of the East, is also in preparation. It is the purpose of these to show the contrast between the silly and sometimes frightful superstitions of Oriental women and the sweet stories of the gospel. They will appeal especially to the mothers and teachers of little children, although of deep interest to all.

"When the Child of the Star Found Thatiah," by Hazel Banks Northrop, "What Radha Told Ruthbai" and "When Siddartha Came to Japan," by Jessie Kemp Hawkins, may be ordered at any time from Miss Hartshorn. Later, "Where the Hours Pass Slowly; Tales of the Harem," also by Mrs. Hawkins, and the folklore of China by Mrs. Harlan P. Beach will be added. The price for this set is five cents each.

"Among the Sikhs." We are fortunate also in being able to offer at this time a somewhat larger pamphlet, "Among the Sikhs," written by Miss Elizabeth S. Colton of Easthampton, Mass. Miss Colton is well known as a lecturer and writer on Oriental subjects. She is conversant with many Eastern languages, has lived in India and has had unusual opportunities of becoming acquainted with the followers of "the youngest of the non-Christian religions,—the Sikhs." This will be sold for five cents and will be among the most sought-for of the "Sidelights."

Another new leaflet, by Mrs. R. A. Hume, is "The Altruism of India's Women," showing the development of Hindu women under the Christian faith and also the stimulating effect even upon non-Christian women where the fruits of Christianity are observed by them. This leaflet is illustrated by pictures of some of the Hindu women who are doing this self-sacrificing work for their sisters, and is written in Mrs. Hume's charming way. It also sheds light on the text-book study.

"How To Use." It is a matter for congratulation that Mrs. Helen Barrett Montgomery has recovered from her recent illness and is able to prepare the "How to Use the Text-book," which is always so popular. This will be ready in early September. (Price ten cents.)

In connection with these helps *Life and Light* offers a set of program by Mrs. Daniels, giving outlines for eight meetings, in connection with the study of *The Light of the World*. These will be full of suggestions yet adaptable to small as well as large societies. The plan of study and

the initial program on Chapter I will be found under "Our Work at Home" in this number.

Other material helpful in carrying out these programs will be found from month to month in *Life and Light*. As part of the October Campaign work is to secure new subscriptions, advance lists of new subscribers will be eagerly welcomed by The Subscription Department, 704 Congregational House.

The new study book for the Juniors, written by John Merwin Hull, has the captivating title *Touring in the Gleam*. The Gleam is a "wonderful car," strong, comfortable, beautiful, and so swift that in it "you can go anywhere in the world just exactly as quick as thought." The five passengers in this car are Miss Helen Starr, the teacher, and Dick Bright, David Steadman, Nelly Gray and Grace Truhart. The car takes them to India and China, Japan and the Land of the Crescent, where they see the people, their temples and their worship. The many strange things which they hear and see make them realize why the people of these lands need the gospel story.

The little book promises interesting adventures for the boys and girls of the mission circles, as there is room enough for all who wish to go on the trips which the Gleam makes to the different parts of the world.

In the seventh and last chapter, the Gleam surprises the teacher and her pupils as they are preparing for a Christmas celebration, by bringing to them boys and girls from the mission lands who tell what they do at Christmas time in the mission schools, and then all join together in singing the song that Christians all round the world know so well,

"All hail the power of Jesus' name."

Stories illustrating the tour of the Gleam will be found in *The Mission Dayspring* (single subscriptions 20 cents a year).

C. L. B.

Among the missionary visitors who have found, in every sense, a warm welcome at the Rooms the past few weeks have been Rev. and Mrs. **MISSIONARY** George P. Cowles from Adams, South Africa, Dr. Ruth P. **PERSONALS.** Hume, from Ahmednagar, and Dr. and Mrs. J. L. Fowle from Cesarea, Turkey. Dr. Fowle is now at the Battle Creek Sanatorium,—that refuge for so many weary missionaries. Miss Johanna Graf from Mardin arrived June 6th and is now with her friends in the West.

Side by side with the welcomes are the "God speeds" as the friends turn away from the home land and set sail for their different posts "on

the firing line." Among these are Rev. and Mrs. H. A. Neipp, returning to West Central Africa, Rev. and Mrs. Erwin bound for Cesarea, Turkey, Dr. and Mrs. Edward Riggs en route for Marsovan, Turkey, and Dr. and Mrs. C. E. Clark, who sailed earlier for Sivas.

Dr. Robert A. Hume sailed from San Francisco, July 5th, returning to India *via* Japan and China, leaving Mrs. Hume and the younger children in Springfield, where Dr. Ruth Hume will also make her headquarters during her furlough.

Miss Rachel North, formerly of Cesara, sailed from New York in May. Miss North goes now to Mardin, to continue her work as a trained nurse in connection with Dr. Thom's hospital.

Miss Isabelle Harley, a kindergarten teacher in Pawtucket, R. I., was commissioned for service under the American Board, in the Park Place Congregational Church of that city, Sunday afternoon, June 18th. Rev. J. J. Brokenshire, pastor of the church, conducted the service and the sermon was preached and the commission

bestowed by Rev. D. Brewer Eddy, associate secretary of the American Board.

Miss Lamson represented the Woman's Board, under whose special care Miss Harley goes to Turkey. Mrs. Henry W. Wilkinson, the president of the Rhode Island Branch, spoke of the missionaries who have already gone to the foreign field from this state, and welcomed this new daughter of the Branch. Miss Harley goes to fill the vacant place of kindergarten teacher in Harpoot, and plans to sail August 12th. Friends here and there are rejoicing in the accession of one so well fitted in every way for the work to which she has given herself.

ISABELLE HARLEY

The Misses Baldwin, so well known for their labor of love during twelve self-denying years on Truk, have now signified their willingness to return to the Islands,—this time to take up work in connection with our girls' school on Kusaie. These sisters go at their own charges and are peculiarly needed at this outpost

mission station just now, as Miss Olin has been seriously ill, and sorely needs her furlough and medical aid. Those who have met Miss Baldwin and Miss Jane will rejoice at the prospect of such strong, faithful helpers for the school in its critical time.

#### EASTERN WOMEN IN A WESTERN LAND

The many summer schools and conferences are in full progress,—some of them already over. One of the most fruitful and inspiring of these THE STUDENT was the Student Conference at Silver Bay, June 20-30. CONFERENCE. Miss Calder, who always represents the Woman's Board at this conference, and who this year taught a Mission Study Class of fifty-three, using *Western Women in Eastern Lands* as a text-book, says of this conference:—

The many Eastern women in our Western land were brought strikingly before our eyes at Silver Bay this year as we saw twenty-seven Oriental



students mingling with the nearly six hundred American college women in classes, platform meetings and on the campus. As you look into the faces of these splendid representatives of our Christian schools in the Orient surely you will feel a thrill for the victory that has been accomplished by "Western women in Eastern lands" over the forces of ignorance, superstition and enslaving womanhood in non-Christian lands. Fourteen Japanese, Chinese, one Burmese, one East Indian, one Porto Rican and one Mexican representing Wellesley, Bryn Mawr, Syracuse Teachers' College, Vassar and other institutions were the guests of this conference while other Oriental students will attend conferences in other sections of the United States. Most of them received their preliminary training in mission schools and practically all of them are Christians. During the ten days at Silver Spring they have come closer to their fellow country women, thereby strengthening their patriotic ideals, closer to the young women from other Oriental countries, thereby forging new links in the chain that is to bind together "one great fellowship of love," and closer to the students in this country who by this fellowship are learning that we are "children all of one great Father."

While the awakening life in the Orient is calling loudly for the service of such young women as these it rests with us to determine whether we shall take back with them our best. Many of these young women have expressed their feeling of loneliness and their longing to see more of our Christian homes. Let us open our hearts and our homes to them and thus share in the work which must eventually rest upon them in their home lands beyond the seas.

During the months of May and June quite a number of the Branches close their fiscal year and hold their annual meetings. It would

BRANCH TREASURIES. pleasant to report all these meetings,—always centered in the power,—but as space does not permit that, it will be of more interest to give the amount contributed by each Branch during its year. It should be borne in mind, however, that the territory covered by the Branches differs greatly in extent,—Essex North Branch, for example, consisting of part of one Massachusetts county, while the New York Branch covers the whole Empire State. Even the number of societies does not afford an accurate standard of comparison, but, noting these conditions, facts of importance are shown in the tabulated statement given on next page.

Branch.	For Regular Work.	For Buildings.	For Specials.	Total.	No. Aux. Societies.
Berkshire	\$4,317.49	—	\$51.00	\$4,368.49	31
Eastern Connecticut	4,578.58	\$105.75	5.09	4,689.42	68
Eastern Maine	994.78	1.25	58.37	1,054.40	37
Essex North	932.43	—	—	932.43	39
Franklin County	2,129.83	142.52	23.00	2,295.35	22
New Haven	15,610.90	3,125.36	118.50	18,854.76	237
New York	10,533.65	4,022.37	750.65	15,306.67	177
Western Maine	2,924.24	—	62.00	2,986.24	63

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MAY 13 TO JUNE 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$11,402.99	\$3,917.46	\$533.14	\$ 269.08	\$16,122.67
1911	15,963.88	1,278.54	460.00	2,586.46	20,288.88
Gain Loss	4,560.89	2,638.92	73.14	2,317.38	4,166.21

FOR EIGHT MONTHS TO JUNE 18, 1911

1910	73,650.68	11,823.16	2,247.95	37,644.61	125,366.40
1911	74,388.12	26,797.94	1,621.98	16,886.59	119,694.63
Gain Loss	737.44	14,974.78	625.97	20,758.02	5,671.77

## AN OPEN LETTER TO THE LIGHTHOUSE LADY

"I know a lady—no, I do not know  
 Her face, her voice; I do not know her name;  
 And yet such sudden, subtle knowledge came  
 To me one day, that I am slow  
 To think that if I met her I should go  
 Amiss in greeting her . . . .  
 I bless thee, Lady whom I do not know!"

H. H.

DEAR UNKNOWN FRIEND:—

Many times, during the past six years, I have longed to tell you that your message has given me great help and comfort. It was a real inspiration that made you put into words the prayer and the promise and send them to me.

Did you understand the feeling of hopeless failure that often comes over one who tries to give a public message? Did you know how the burning thoughts that crowd the mind come forth in feeble and inexpressive words; how the precious moments fly—have passed—and there seems to have been no response “nor any that regarded”? Did you comprehend how seldom the satisfying word of appreciation is spoken?

There are those who crowd around; the dear loyal friends who would like anything one said, the children who “wonder what a missionary is like,” the sweet young girls who are “glad she isn’t like a missionary,” the literary lady who is rejoiced that she quoted Browning, the housewife who is interested in the cooking utensils of the native women, the professor of anthropology who inquires more particularly,

“Why the Indians wore rings  
In their red, aboriginal noses.”

All have “enjoyed” the utterance, there is generous praise, and if one were addressing an Art Club, it would be more than enough; but for the faithful missionary there must be nights when the words of the prophet sound in her ears: “Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, for they hear thy words but they do them not.”

You have not forgotten that day and hour; the historic church crowded to overflowing; the intensity of the closing hours after the many noble and brave utterances of those who plead for the work so near their hearts. The world seemed so wide, the need so appalling, the arguments of others so strong, could I dare to ask for a share of the sum so pitifully small in comparison with the demands upon it? Yet I knew of the struggles of the dear Mexican workers, the sacrifice of many, the faithfulness of others, the desperate need, the glorious possibilities of the future, and with faintness of heart I “dared” to ask the tired hearers to take another burden upon them and to give yet again—their prayers, their money, themselves, to my own Mexico, “the land of to-morrow.”

It was days later that you sent the message, long enough to show that it was not given upon the impulse of the moment. The card is before me as I write. It has stood upon my desk for many a long day. It is the picture of the tall lighthouse upon Minot Ledge, and under it, in clear, beautiful printing, are the words: “God make my life a living light. I heard your address at Park Street, and *I will remember Mexico.*”

Dear Lady of the Lighthouse, I have wondered many times just how you have remembered Mexico. Whenever a rare, sweet blessing has

come to us here, I have thought gratefully, "She has not forgotten yet," and I have thanked God for you.

There have been times when everything has gone smoothly, when the people have been responsive, when grateful words have made the hard work easy, when unexpected joys have brightened the day. Sometimes loving letters have brought cheer, or we have been delivered from danger; and at evening, when I wondered at my gladness of heart, the thought has come each time, as a fresh surprise: It must be that the Lighthouse Lady has "remembered Mexico" this day, and the happy day has been made more blessed because of the prayer and its answer.

There have been good gifts coming to us in these years, gifts from strangers, unexpected tokens of an interest that we had not known to have been awakened, gifts that have come just at the moment in which they were most needed.

Did you send them, kind Lady of the Lighthouse? Is it true that you have the power to give of your wealth and that you have found pleasure in sending a generous share to Mexico? Somehow I feel that this is not so, but that you have prayed and worked and stirred others to give; that it is through you that some of God's people have found the right use of their money and that both they and you will share in the blessing. This would be a beautiful way to "remember Mexico," and I am sure that you have done it.

MINOT'S LEDGE LIGHTHOUSE

There is yet another thing that I asked that day. It was for one to give her own self to this field, to give youth and strength to help the weary workers in Mexico, to come with new plans and methods, with an earnest purpose to give an inspiration to the young girls whose lives have been

so barren, who do not know the joyous possibilities of a Christian education. I had seen college girls touched by appeals from the East, lands of mystery and romance and of fearful need, but none offered themselves for the nearer work in Mexico, for the country just over the border, so near that it can be touched by a rifle shot, and yet too far away for many to enter for love of souls in darkness.

But one day there came a letter telling us that a young woman was coming, and before we realized it, she was here. "Out of the West she sprang suddenly, prepared for the work by quiet years of training in Christian college, with a strong body and an earnest and steadfast spirit ready to take her place in the ranks and adopt the red, white and green banner for her own.

*She* did not wonder where she "belonged." The temple bells of Mandalay did not call her, nor did she seek "a cycle of Cathay." Straight to Guadalajara, the "Pearl of the West" she came, sent directly to us in answer to your prayer, my faithful Lighthouse Lady. You could not come yourself, because the Lord's hand kept you for other service but you "remembered" to ask that he would give us the worker who should be fitted for this field. She will do your work, she is your messenger—and his.

Are you not glad, dear Lady? I know not where you may be to-day. If you have already crossed the Bar and met the Pilot face to face, you will not need this message. Among the cloud of witnesses you stand joyfully waiting the little moment before the final triumph of the Kingdom.

And if you are on the earth, "remembering" still, rising above your own limitations and trials, giving whatever you may have of strength, of beauty, or talent to the Master's service, this letter may give you new courage. "How far a little candle sheds its beams!" exclaimed Portia in old Belmont, but yours are ideals of the twentieth century. You have prayed to be a "living light." Your aspiration has been to light the dark waters of doubt and superstition, to send a gleam across the way that washes the shores of our fair land, now rent by storm and strife, but working toward a true ideal of liberty. Now is the hour of greatest peril and of most blessed opportunity. If there were need six years ago, there is six times more to-day. We must have more prayer, more money and more workers *now*.

To you I send this letter, and I leave it open that others may know the way to give a true inspiration to a missionary. Your prayers were

answered, but the end is not yet. Keep on praying, and call all the "careless daughters" to mount with you into the lighthouse tower to keep burning the precious Torch that shall guide men through the dark waters into the safe harbor where forever shines *The Light of the World*.

Most gratefully yours,

SARA B. HOWLAND.

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## AN OLD BELIEVER IN BOHEMIA

BY MRS. J. S. PORTER

Rev. and Mrs. John S. Porter of Austria are now on their furlough in this country. This story of an old saint in their mission is taken from Mrs. Porter's journal of last year.

X. is a wonderfully interesting old Bohemian city. There is a castle, gateways where once was the city wall, towers, a winding river, and ancient houses built into, and onto, the steep hillsides. There are streets from which one must hurry to let a team pass through and alleys so narrow, an open umbrella would hardly find passage in places.

Some time ago I spent a few days of summer outing in X. One morning my hostess was drawn on by sundry questionings to tell about herself. "I am sixty-seven years old," said she. "Three years more and I will be seventy. But the Lord cares for me. The neighbors smile and say: 'Aunt Hannah, when the summer comes, flies all over the woods.' I pick wild strawberries and raspberries, huckleberries, wild cranberries and mushrooms. But they do not grow in the woods around here. I must get up in the morning at three o'clock and walk on and on, sometimes three or more hours away. The dew is on the ground and my feet and clothes are wet, sometimes, to the knees but the birds are all singing; everything is bright and fresh and I love to be away from people; where are only the things which God has made. Sometimes, when very far from home, I stay at a farmhouse over night, but usually I return in the afternoon, pick over the berries and carry them to market ready to sell the next day. When mushrooms grow, I have made as much as a *guilder* (forty cents) a day but that rarely happens. The money I earn in the summer keeps me through the winter. When it grows cold and there is nothing in the woods to pick, I take my ax and dig and chop out roots of trees which have been cut down. These I bring home in the big basket on my back for winter firewood.

"Yes! sometimes it goes a bit hard," she admitted. "Once I was sick

and needed medicine which cost a crown (twenty cents). I had only eighty *hellas* (sixteen cents) but Colporter V. came down and gave me five crowns from the Y. church and the rest of the money for the medicine. That lasted me till spring for I lived on tea made from these dried linden blossoms" (taking down a bag of them from the cupboard to show me) "and a bit of bread now and then. Ah! but you know I was sick and couldn't eat much.

"Once I went to the town for aid (as, being a widow for twenty-nine years, I had a right to do) but my name was 'black-marked.' 'You have deserted the Roman Catholic Church,' they said, 'and those of your own faith must care for you.' However, it goes well with me; for somehow, I have always just enough to carry me through and, if I should be taken very sick, I can go to the hospital. They could not deny me that.

"Mother was a widow with ten children, the village midwife and a very religious woman. She taught us children to be obedient and from her I got the seed in my heart. From a distant relative whose brother was a priest, there came down to her a very old Douay Bible. The covers were defaced and some of the printing was so faint, one could not read it. There were pictures of 'the way of the cross' in it and, printed comments and explanations on the margins; but the reading was much the same as in our Bohemian Kralicka Bible. When we got to quarrelling, mother would say: 'Children, the Word of God does not allow this. It says, when one smites, turn the other cheek.' Again she would say: 'The Roman Catholic religion cannot be the true faith. There is nothing in the Word of God about paying homage to the Virgin Mary as 'Mother of God,' nor to the saints.'

"After some time I was married and settled here in X. but for a few years only; my husband died and I was left a widow with three children. I was always hungering to know what to do and how to know God; but I had no Bible. Mother died and the one she had disappeared. My sister and I longed for a Bible, and sister even asked a priest if he couldn't get us one but, although he promised, he never did. One day my nephew came home from his work and said: 'There is a man down at the factory, whom I think has the true religion. When he thought he was all alone to-day, he kneeled to pray and we caught him at it; but, when we laughed, he didn't get angry, and he told us about a book he has. I think he is the one to help you.' We asked the young man to come to us and how well I remember that first night; how he read about Jacob wrestling with the angel. When he came again, he asked if we

remembered what he had read before. 'Oh, yes!' I told him, 'and if I could only find the Lord Jesus, just as Jacob clung to the angel would I cling to him and I would never let him go.' It was not long before the Lord found me. I had the witness in my soul that I belonged to Him. I left the Roman Catholic Church and, although persecutions came thick and fast, I never let go.

"After I left the church, I expected the priest would come to see me and one day, sure enough, he did. Now it happened that I used to know that priest when he was a boy. Our mothers were friends and when he came into the village on his way to school, he often left his bag at our house and sometimes mother gave him something to eat. Just as soon as he opened the door, in spite of the years, he knew me.

"*'Pozdrav Pan Buh! Krajanko!'* (The Lord God greet thee, fellow countrywoman!) said he. 'Why! Why! You are my fellow countrywoman! I have made a mistake and come to the wrong house. You cannot be the one of whom I have heard and whom I seek.' 'But I am that very one,' I told him as I invited him in.

"'Sorry! So sorry!' said he, 'for what is this I hear about you? And how is this?' (clasping his hands and turning his body as he looked slowly around the room in astonishment). 'Not a picture of the Virgin nor of the saints! Not even a crucifix!'

"'No!' I told him. 'Only the Word of God.' (There were two mottoes hanging on the walls.)

"'And what is this new faith of yours?' he inquired. And I believe the Holy Spirit put the words of reply into my mouth for I never could have thought of them myself.

"'I believe, according to the Word of God, that Jesus is my Saviour and that there is salvation only through him,' said I.

"'Right! Right! but how about the Virgin Mary?'

"'All honor to her!' I replied, 'but, according to the Bible, I cannot believe she is all powerful.'

"'Neither do I. But the people! I am the shepherd and if I should say that, the flock would run away from me. But what do your people call themselves?'

"'They call themselves brethren; and the church, the family of believers,' I told him.

"'Like the Hussites?' asked the priest.

"'It might be,' I answered; for I remembered the Hussite army believed after that sort.



“‘Well!’ said the priest, ‘you are a true Christian. But you should keep these things to yourself. And you didn’t need to talk with the Y. people. You should have come to me alone.’ And so he left; but he told the owner of the house not to bother me, but to look to it that nobody came to my dwelling.”

Now it was interesting to see, as well as hear, this dear old woman with her kindly, wrinkled face, as she talked to me. She wore a patched white apron and a yellow and blue kerchief over her head. In her earnestness, she stood directly in front of me and, unconsciously, took off the good-natured priest to perfection. The next-door neighbor came remarking that she “heard voices” and “thought a crowd of people must be with us.

There was more to the story. Once she sold her shawl to buy a large print New Testament. Preacher Ch., coming to visit her, held a little meeting at which she, her sister and her sister’s son were the only ones present. But he was arrested, imprisoned over night, and the next day came out in the paper that she had sheltered a swindler, seeking to rob the people. However, she was like the candle on the candlestick. She could not keep her new-found riches to herself, therefore she was warned out of house after house until she found this tenement where the owner was a friend. Her son cast her off but others of her friends and relatives, one after another, sought the Lord, and these converts compose almost the entire little company of believers. One is reminded of the words “This is the church which is in her house.”

One day my hostess and I “did” the X. castle together, even to the dungeons with their horrible memories of the Hussite wars. As we passed from one room to another, each with its rich furniture, pictures and beautiful china, an expression of weariness and even disgust was increasingly evident upon her features. It was such a contrast to her little kitchen with its bare floor which she could rub and scrub to her heart’s content. Z., a still more ancient castle, was not so bad. “It was simpler and not so much parade,” she thought, but her eyes had become somewhat accustomed to the richness and she did not realize that some of the ancient, exquisitely carved furniture, and other antiquities with their historical associations, were well-nigh priceless.

A day or two after this we called at a big house on the market place. The corridors and high-ceiled rooms she did not like. They seemed out of a piece with the castles; depressing in effect. The conversation turning on heaven and the mansions preparing, she remarked that she didn’t

really know,—she wondered if she could “feel at home in a palace even in heaven.” We tried to assure her that in the place our Lord is preparing for her, she will find that which will more than make up for the spotless little kitchen, the woods and the huckleberries she has so loved here on earth.

I have been thinking of some lovely Christian women in another land to whom many years have brought wealth of opportunity, experience and service; and a horizon as wide as the world itself. Would they think this woman’s life “cribbed, cabined and confined,” I wonder? Perhaps; but she is walking the “narrow way” and it reaches high. She knows God. She walks with Him. And when our Lord comes to reward his servants, to her I think he will say: “Well done, good and faithful servant: thou hast been faithful over a few things; enter thou into the joy of thy Lord.”

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## VISITING IN HINDU HOMES

BY MRS. J. P. JONES

Dr. and Mrs. Jones have recently returned to Pasumalai, Madura Mission, after a furlough in this country. Mrs. Jones’ account of the work in which she is so fully engaged, will be found of real interest.

Since returning from the home land, we have settled back into the life and work of the years past. Our chief interest is with the seminary students, their families, and the Christian community in which we live. This morning we stood together around a little grave. This evening we are to celebrate our church anniversary. And in the bonds of sorrow and of joy, we grow more closely united with our people.

But we have lines of work outside this community. Now, before the hill season, and after the harvests are in, is a good time to visit the Hindu homes where the two Bible women are at work every day.

Last week I went to a village off the main road. I took a single bullock cart, put in pillows and cushions and had a very comfortable ride. In no other way could I cross the water courses and channel. The Bible woman tucks up her cloth and wades through, but that does not suit me so well. The village was full, and the houses literally running over with signs of prosperity. The water that comes to them plentifully from our great Periar irrigation scheme has made this a rich village. Bags of grain were stored in the houses, and mountains of straw rose between and above the thatched roofs. Paddy (the unhusked rice) was spread here and there in the sun to

dry, and the people were all busy in taking care of their stores. the women that study here are beginners, and the first reading book very inspiring. One woman embraced my feet and besought me her son's school fees. Another was too troubled about the little crowd followed us to give much attention to our message. Another brought an offering of milk in a brass pot, into which she stirred brown sugar with her fingers. I assured her it was not "my custom" to take anything at any hour of the day, and she was only half satisfied. She would have been so if I had touched my lips to the cup instead of pouring the milk down

#### HINDU BOYS WITH THEIR MOTHERS

throat, which is not one of my accomplishments. Two women showed deep interest in the Bible verses they repeated, and said over and over words of a short prayer, "O Lord Jesus make my heart clean and pure."

I spent a few moments in the village school. We have there a very awake teacher, and his little room was crowded with boys, while the girls were in the corner. He has a museum on a few shelves and interested the children in adding to it. There were rows of discarded boxes, each holding some kind of seed grain. He had a school garden now that the dry weather has put an end to that, has a few pots of flowers. On the mud wall are such maps and pictures as he could get hold of. *He felt that he had done well.*

Those Hindu boys have daily Bible lessons and repeated texts and sang a song for me. They felt a personal friendly interest in my coming, and all swarmed out to help my cart across the "river," as they call the water channel. As the Bible women and I came home in the golden sunset, we passed the Bull Hill and the big tank and around to the green southern slope of the Cow Hill where the mission compound is situated. Yesterday I went with the other Bible woman to the village called "The Holy Heavenly Rock" from the sacred hill behind it. One of the great festivals of the year took place three days ago, and all along the road were signs of it.

At frequent intervals are porches where the gods rest on their journeys. Incidentally, the people do so also, and each has been temporarily enlarged by mats and palm leaves which were being taken down. Then we met a number of yellow clad gentry who had probably lingered to clean out the rice pots and finish the food.

The yellow cloths indicate the religious beggars who are always the earliest and the latest at these feasts. The fields along the way were green with young rice and the water sparkled in the little channel from the tank. These fields give two harvests a year, but there is short time between the gathering and the planting. This is the village of the peacock. Stone peacocks are on every street so that should Subramanian the god of the temple wish to go out, he can always find his favorite steed at hand. Just at the corner where one turns to go to the mission school the Bible woman, "Light of Wisdom," was waiting with her blue cloth drawn over her head. She had been at work all day and was now waiting for me.

A folding chair is part of my outfit but it was not needed at the first house where a much nicer one was ready for me. The people here were new to me and I wondered at their great friendliness. One beautiful daughter brought a wreath of jasmine flowers mixed with a fragrant gray-green leaf and put it around my neck. Then the mother told me that they had lately come from Madura, where the daughters attended one of the Hindu girls' schools. She told me too, of a time of pain and peril when the mission mother came to her. "She sat beside me and soon all was well." So we were friends at once. An older daughter, a plump matron decked with jewels and a fat boy baby sat by while her younger sister read the eighth chapter of Luke, and then we talked about his mighty work and his blessed words.

Miracles have not lost their value as proofs of his power among these people, and soon the older sister joined in and wanted herself to read a chapter. "My son is very troublesome, he may not allow me to read," but

he was obliging and good, and the mother read of the feeding of the thousand, and we talked of the wonder of it. These women had some of prayer and of the present Christ in their hearts and home, and they repeated Bible verses until I had to tell them to stop.

The next house was a familiar one and there were women whom I k

#### AN INDIAN MADONNA

Bags of grain and red peppers were piled up in the first room, so we went into the little veranda opening toward the courtyard in the rear. A pair of oxen were eating their straw close by, a little kid was tied near my feet, the old white-haired grandfather and grandmother gave me friendly greetings and sat to hear what should be said. The beautiful woman, wife of the grandson who seems to be the real head of the house, had a treasu

It was a fine boy baby, a year and a half old. He was not at of me but jingled my keys in friendly fashion and we were at the best of terms. The young mother and her sister took turns in from the tenth chapter of John, and had a store of Bible stories and repeat. A married sister came from a near house with several clinging to her. She was a former pupil but has been growing the past year and cannot see to read. I told her I would give her to our doctor who could probably tell whether anything can be done, but the thought of going away from home, and to a hospital, worse to her than the prospect of blindness. She will think it over and some day will ask for the letter. In both of these houses they were singing to me and sang our Christian hymns. It was a pleasure to hear them, "Jesus loves—Jesus loves. What a wonderful thing Jesus

in visiting these homes we do feel that the friendliness is not only for the people but that the Lord of our life has a place in these darkened homes, and we ask from our friends at home their prayer and interest for the women.

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## MISSIONARY LETTERS

### INDIA

S. Gates writes from Sholapur:—

Months ago three people stood up for baptism. Two were interesting as having a little story connected with them. The man came interested through one of our Christian catechists, and he invited him to his house to talk with him. He had been separated from his wife for a year, and did not expect she would come back to him, but when he came with the joyful tidings that she had appeared to him he ran out from an eating house one day. She had come all the way from the village, a long distance off, to see if she could find her husband. He was greatly rejoiced, and I at once sent a Bible woman to her to teach her. A few weeks the man asked for baptism, and said his wife was ready to come. They were examined one Sabbath morning. The woman appeared remarkably intelligent, and we were so pleased with her. When the pastor asked her what she would do if neighbors should taunt her for becoming a Christian, she replied it would make

no difference. If her husband should jump into a well, she would jump in after him, and she was convinced that he was doing right in changing his religion, and she wished to come with him. That afternoon she was even willing to sit on the front seat, and stood up beside him to receive baptism. The two men were baptized, but as the pastor approached the woman with the basin in hand, she put up her hands, and said "I do not want." Of course nothing could be done, and she was told to go and sit down. She waited in church till service was over, and then the pastor and others tried to talk with her, but she was firm, that she would not become a Christian. She said, "I will not take these new clothes my husband got for me to wear to-day." She followed the party to the house where he was living, and there in the street, she stood, and asked her husband to bring out her old clothes. She said if she even went into his house she would be defiled, so he brought her things out to her, and changing her garments right out in the street, she went off. The husband has tried to see her several times, but the brother-in-law stands between and insists that she is not in his house, but we are sure she is there. We feel sorry for she seemed an unusually bright prepossessing woman, and was learning well.

Plague is very bad in Sholapur, and nearly the whole great town has been vacated, for the people have learned that when rats have begun to fall, plague is near, and they leave. Some having plague have come out into huts, and so have spread the plague far and wide. Up to the present no one among our Christians has taken the plague and it is a standing object lesson to the people, who wonder how it is they are exempt, and say "Your God is the only true God. He it is who preserves you from the plague." People have come and put up their little huts all about near where our people live—even building lean-tos against our houses. We cannot but be anxious, and feel like praising God at the close of each day as it passes, because no one as yet has been taken ill. It is an anxious time, with people dying all about, and rats fleeing from place to place.

Many of the Mohammedans are still in the town. They say, "If it be come our turn to die, we shall die anyway, and what is the use of making ourselves uncomfortable staying out in the cold in huts." So they stay and die. I think there has been a much larger mortality among Mohammedans than among Hindus. A good many of the little girls in one of my schools have died. One little girl of about seven is alive alone out of a family of thirteen,—grandparents and all have died. I offered to take a little babe who was born as his father was being taken out

burial,—the mother died the next day,—but the unfeeling neighbors said, “God has taken the father and mother, he does not expect the child to live, why should any one try to keep it alive,” and I was not allowed to take her. We have had many children brought to us within the past few months. Some from the highest families. We have let it be known that we are willing to take such castaways. Miss Fulcher, an English missionary, takes the girls, and I have made up my mind that the boys need to be saved too, and so have taken several. I need funds to keep them, and trust that some who hear of these dear little waifs will be glad to adopt them.

Some time ago, the head mistress in the kindergarten died—a young woman of great promise, and so very helpful in every way. She was a sweet, trusting Christian, and her going has been a sad loss to our community. She seemed to have a premonition that she would not be with us long. While quite well, Miss Harding said to her, “What shall I do, Shewantibai, if anything happens to you?” She spoke up brightly, and said, “There is my cousin who is more like me than any one else, and she has studied in the kindergarten; she will be the best one for you,” and three days later she was buried. Just at that time, Miss Harding, the head of the kindergarten, was called away to be with her mother at Ahmednagar, who was left alone by the sudden and severe illness of her son-in-law, who had to be taken away at once to a hospital far away for treatment. It was a terrible blow all around, and what could be done with the kindergarten, and the promising training class, was a problem. Just a day or two before, I had written to some one that I had been very weary, but had a few days of fine rest, and now I felt sure the Lord was getting me ready for extra work, I wondered what it would be. I at once offered my services for the kindergarten, as it seemed the only thing to be done. All my Hindu schools but one are closed, on account of the plague. My Bible women could not go about in the city, so I made arrangements that they should go with two helpers, and taking tents, should go about in the villages. I am glad that I could step into the gap. It is usually my sphere to jump into any gap that is caused in the work, and as I have had to do every kind of work, it is easy for me, where it might be a task for another.

Remember us often, will you not, in your prayers for the spread of the kingdom all over the world.



## THE PARSEE LADY

BY DR. JULIA BISSELL

**T**HERE is perhaps no one subject that touches India or India's interests in as many vital points or that has been oftener referred to and dwelt upon than this of the Women of India. However, in the face of this fact, and in the hope of perhaps presenting this in a new light and of finding some few points that are yet worthy of our attention, in spite of what has been heard and read, one may turn to these women of India once more in true sympathy and with a desire to forward their highest interests. They may best be met in types or groups. Buddha, it is said, when a candidate for the Buddhahood was promised deliverance from those curses—that he should never be born as vermin, in his transmigrations, never be born in hell and never as a woman! Thus did the founder of Buddhism estimate her who was his mother! Manu, oft-quoted, affirms, “Women have no business with the text of the sacred book.” We wish these two worthies in their transmigrations, if there have been any, may be born into the twentieth century, into some progressive modern youth or reformer or “new woman,” and recant, after fresh observations have been made, these severe animadversions on women! One type that might induce them to revise their opinions, is seen in our Parsee sisters, so often and in so charming a manner hostesses and guests, in India. “It is simply trifling to speak of being entertained in fine Persian (Parsee) homes,” as type of Indian ladies’ homes. “The Parsees are absolutely distinct.” “There is obviously no analogy between their case,” says an Indian Census Report, “and that of a vast and heterogeneous population that has grown up within the country.”

It is many years since the Parsee youths started to seek in England the Western atmosphere as an essential element to be added to the Western education that has been bestowed in India with its Oriental environment. More than one such student has, as in 1899 did Mr. P. P. Paranjpe, been to Cambridge and won the distinction of Senior Wrangler. This travel and study in England must have its impress on the sect as a whole. There are no India-born ladies, as a truth, not European and not Christian believers, who have a higher, better stand or who appear in the community at large more as ladies, externally, or show more refinement than these same Parsee ladies. These know no zenana seclusion or exclusion whatever. In the cities and towns, at the resorts in the mountains, when possessed of wealth—and this is often the case, these ladies may be seen

ving with their fathers and brothers, rather anxious than otherwise to seen and have it noted that this freedom was permitted. They may et and have tea with European ladies with no fear of losing caste, or being regarded as defiled. In the homes one does ordinarily find them apartments by themselves, yet even then the zenana system does not vail. These ladies are pleased to be in European society and when nitted appear modest and self-possessed. Many have shown true olic spirit.

One of the first names one hears in Bombay, if bent on sight-seeing, that of "Bai Motlibai Wadia," whose name has been given to a pital, or rather to the maternity wards of a general hospital, the Jam-u Jejubhai, one of the best in India. It is rare to find the name of an ia-born lady so honored as it is very rarely the honor deserved. This e name has in more recent years been given to an orphanage of the erican Board in Parel, Bombay, by a descendant of the noble lady. e Hon. Mr. Nonowju Manukju Wadia is a distinguished gentleman, own throughout Western India. These ladies of the Parsee community, far as faith and life are seen, retain the Parsee belief and expect to be oved at death to the Towers of Silence, there to have the vultures ac-omplish their hideous task.

Born in 1811, by the high position of her family and her own natural lity and business talents, Bai Motlibai added to the wealth unlimited m her husband, whose death left her a widow at twenty-six, till she ame a millionaire. In this respect she is perhaps first in India—first win that distinction. This afforded a rare instance of an India-born y who conducted her affairs with industry, thrift and success. Her e was devoted to the care of the property of the deceased, and this olved extensive business enterprise. The money was invested wisely l honestly and best returns were secured. Besides this she "followed er righteousness," "though rich in this present world was not high-aded," ministered to others, added to faith, knowledge and temperance, l now though dead, yet ministereth to the saints of her faith and of er faiths.

n another hospital in that same city, Miss Cama, M.D., was ointed on the staff—the Cama Hospital for Women—to be on duty in dispensary first and then to serve in the wards. She has been modest, erved, refined, efficient and approved by those who met her when on or duty, and had her own private office for patients besides.

Mrs. Coneasju Jehangir, another lady of a well-known family, not many years ago—1903—delivered an address to a London audience on “Hindu Women,” their status, and traditions, and the following comment appeared not many months after in *Progress*, an Indian magazine: “As far as personal knowledge goes, Mrs. Coneasju Jehangir’s family lives in thorough European style, visiting and receiving visitors, giving and attending parties.” This is quoted as evidence that this lady conforms to Western ways in her home, and is thereby not in any sense outside the pale of her own circles.

#### HINDU AND PARSEE LADIES, AHMEDNAGAR

In Grant Medical College, under government patronage, Bombay, there is many a Parsee lady who is studying medicine, is admitted to all lectures and exercises for students, is in and out of the hospital wards for bedside instruction, in the amphitheatre for operations, in the laboratories, wins respect and admiration and distinction and a degree and license to practice medicine. Others, several every year, win the University degrees bestowed on students.

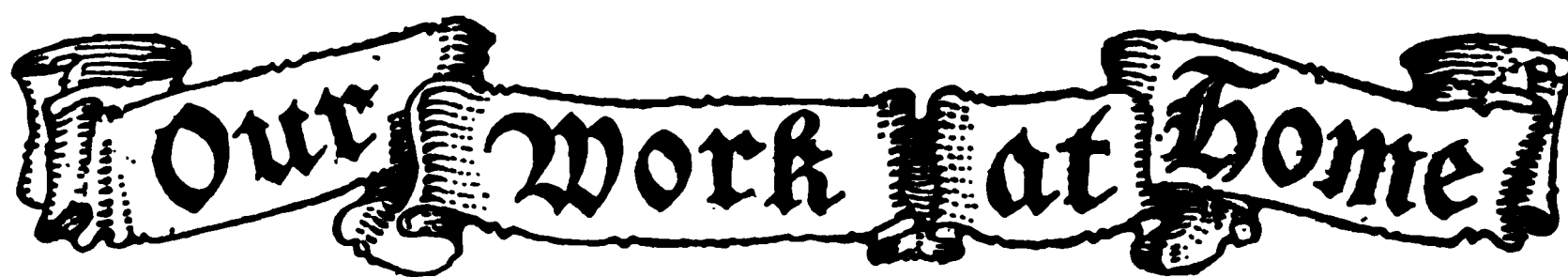
It is also well known that Miss Sorabji was admitted to the bar in North India. In 1903 she wrote to an Indian magazine a paper on the merits of and in defense of Fergusson College in Poona and its founders the Hindu Educational Brotherhood. The paper, or letter, did credit to its writer. There is no doubt that many of these ladies acquire the English language better than many Europeans acquire the Indian vernaculars.

In the homes of these same Parsee ladies, the table, furniture, the ordering of their family life and daily routine many customs may yet be seen that to a European seem a disadvantage. Many of these will be seen to be on the side of economy, not a reprehensible item, indeed rather desirable. In the eyes of the India-born, Europeans do not realize what economy means. The floors in Parsee homes are not heavily matted or covered, there is less and cheaper furniture, fewer framed views on the walls, less bric-a-brac, less books and magazines. Many Parsee ladies write, yet it is not a daily occurrence with them as with Europeans. Few if any acquire any Indian dialect other than their ancient Persian or their modern Gujarati. Few of these students elect Sanscrit in the universities. This is intentional, for they have no taste for the vernaculars, feel their tongue far above any other, and make no attempt to learn any other. Of European languages, French is most popular next to English. The Parsee has little sympathy on the whole with the Hindu.

At many public entertainments in the chief cities, such as concerts, lectures, any public exercises, whether free or not, one sees many of these ladies more in the aggregate than of any other type of Eastern-born ladies, and they are a distinct ornament to the audience, and a credit to their sect. When so profound a scholar as Prof. A. V. W. Jackson of Barnard College, visited India in 1900, his lectures and readings were attended by many an enlightened, well-read Parsee lady who appreciated much of what she heard.

The national or racial custom of enduing maidens with the white cap on attaining the years that mark the boundary between maidenhood and womanhood still prevails. In the most advanced circles, however, this cap stands merely for modesty, and is a protection. It does not interfere with studies or with appearance in public, and is never laid aside. The impression is that it is not a custom dear to its victims—though no one has ever heard that stated. "It is the way our people do. We have to have this dress. We must wear this." In more conservative towns of the interior, it is a signal for the maiden to abandon school and remain at home. Her brothers, if there be any, appear to prefer this custom.

On points of faith and religion, fire worship and other ceremonies these ladies are extremely reserved. Even sympathetic attempts to find what the personal faith may be are resented as mere curiosity made to discern. Few if any have ever been won over to state what the faith was in the individual soul. Seldom is any interest evidenced in the Protestant faith or Bible. Into any way of the Christians these sisters do not as yet wish to enter, yet have we the fragrance of the Christian faith to offer them as of an alabaster box of ointment, exceeding precious. For the reason that you, our India-born sisters say "we are rich and have need of nothing," do we beg you to see that you are poor, hungry, starving and thirsty and have need of what we offer—the Bread and the Water of Life freely.



### A HILLTOP SUMMER

"There, I'm thankful we are off," and Mrs. Beckett settled back luxuriously into her seat as the train gave its preliminary jerk and then started on its long run. "I feel as if we were going to have a real good summer, just you and I. It seems almost as if we were girls again, starting off for our vacation as we used to do." "Yes," agreed placid little Mrs. Bailey, looking affectionately at her sprightly, bright-eyed companion, "I feel just so about our summer, and you need a complete rest after all your work and busy days *and* the wedding. Just think," she went on reflectively, "Isabel and Jack must be in London to-day, seeing the Coronation. What a dear girl Isabel is, Dora, not a bit spoiled either. And Jack—well, all I can say is that he seems almost good enough even for your beautiful daughter."

"Jack's a dear boy," rejoined Mrs. Beckett, "and I really have earned a play spell, for marrying off one's only daughter is no joke, even with dear sister friend at hand like you to help in so many ways and pick up the pieces afterward," and she smiled a trifle ruefully and wiped away little suspicious moisture from her eyes.

The two friends late in a June afternoon reached the little village of Snowdon, nestling among the hills of Northern Vermont, and were soon

happily settled in the comfortable Inn, looking forward to a long summer of rest, yet not of idleness. Both were busy women, active in church and charitable affairs but deeply interested in the coming of Christ's kingdom and eager to do all in their power for its hastening. Mrs. Beckett was a woman of large means, without family ties, except her newly wedded daughter Isabel who had been her all, humanly speaking, since her noble young husband had died when the child was a tiny toddler. Mrs. Bailey was a widow too in rather limited circumstances, and to her this long, restful summer, as her friend's guest, was an unusual and wholly delightful outing. She was a refined, well-educated woman, somewhat older than Mrs. Beckett, but they had been friends from early girlhood, and there was no embarrassing question of "give and take" between them. Each supplemented the other's need, and each shared the same broad interests, though each brought differing gifts to the service of the same dear Master. Mrs. Bailey was an Episcopalian and a devout church woman, while Mrs. Beckett had always been a staunch Congregationalist, yet on occasion each enjoyed fellowship in the other's church home, and their dissimilar points of view simply broadened their horizon and enhanced their enjoyment of each other's companionship.

After a few days of complete rest, they began to enquire into the life and interests of the little community with which they had cast in their lot for a time.

"I find there are two churches here, Dora, my dear," said Mrs. Bailey one evening; "one is Episcopal and the other is Congregational. Which shall we attend or shall we take each in turn?" Her brown eyes twinkled as her friend said hesitatingly, "I think that will be the best way. Suppose we begin with the Congregational." "Assuredly," smiled the other, "since there is no service at the Episcopal Church this month."

Their first service at the little white meeting house was a very pleasant one. The pastor, a venerable, white-haired man, preached a simple, helpful sermon, and at the close of the service each guest was presented with a little bunch of pansies and laurel in token of welcome. Several greeted the strangers cordially, and they were invited to attend the "Ladies' Aid Society," which was to meet the following Wednesday.

"We always have a 'guest party' and sale in July," said the smiling little woman who invited them, "and the visitors at the Inn are often very helpful. We're not a wealthy congregation," she continued, "and the church looks so shabby we are ashamed of it. I do wish we could make money enough to paint it."

As the "summer visitors" walked leisurely homeward Mrs. Bailey said "Let's take hold and help those dear women to fix up the church, Dora. You know St. Margaret's had a beautiful bazaar last winter, and I have good many new ideas, I'm sure." "Very well, Evelyn, I'll furnish materials and buy the finished product; I'm not very much given to fan work myself you know," answered her friend.

The weeks passed rapidly, and the two friends gave very generously time and effort to make the "summer sale" the decided success it was. They enlisted the interest of some of their city friends, so that in addition to a new coat of paint, a set of new hymn books, and new coverings for the worn-out pulpit furniture, made fair and attractive the little house of God.

In working together they became very friendly with the sensible, intelligent women who made up the Ladies' Aid Society, and grew to be deeply interested in the "Snowdon Literary Club," an organization which had met fortnightly for fifteen years, taking up a yearly program of singular breadth and variety.

"Isn't it strange, Evelyn," queried Mrs. Beckett, one day, "that I never hear one word said about missions at any of the services? The only allusion I've seen anywhere is on the Club program. That dear minister never says a word about anything beyond this lovely country here." "That's the trouble, I suppose," replied Mrs. Bailey, "'liars, like people'; but the women do pack a barrel every year for a school in the South, an independent venture, taught by a woman from a neighboring town. But whenever I ask about their denomination Boards, they look blank and say, 'Well, you know we have all we can do right here to pay our minister and keep up the church.'" "Yes, I know it," said Mrs. Beckett, "yet several of the families own their automobiles, and what a really beautiful home that was where the Club met last week."

"Yes, and the Jewetts have been twice to Europe and almost every boy and girl in the village is looking forward to going away to school and several of the sons and daughters are at college," agreed Mrs. Bailey.

"Suppose we have a lawn party for the women of both parishes, and give them a real good time, and propose the formation of a missionary society," suggested Mrs. Beckett.

"A fine idea, Dora, but perhaps we better pave the way a little first, my dear. You know they have asked me to give a paper at the next Church meeting, and as the topic is 'What some Women Have Done,' I can tell



the story of Alice Adams' work in Japan. She is a New Hampshire girl, I happen to know,—almost a neighbor you might say.” “Yes, and Miss Closson and the Farnsworths of Cesarea were Vermont people and a dozen other missionaries I can tell you about,” said Mrs. Beckett eagerly. “I have been passing about *Life and Light* and *The Spirit of Missions*, and that dear Mrs. Conant has been so interested in the story of the Jubilees.”

“Yes, I know it, Evelyn, and the minister asked me the other day about the plague in North China, and I gave him that copy of the *Outlook* which tells of the splendid service of the medical missionaries.”

The next Sabbath morning at the Episcopal Church, a young missionary from Japan told of his work there so modestly and so earnestly that his sermon was much talked about during the week, and as he and his wife were visiting relatives at the Inn, Mrs. Beckett asked them if they would be willing to show their Japanese curios at the coming lawn party to be given on the hotel grounds. The young missionaries entered eagerly into all the plans. Yes, indeed, they would show their curios and lend their Japanese lanterns. More than that Mrs. Wade would dress in Japanese costume and with the help of some of the young girls of the village, serve tea in true Japanese style.

The appointed afternoon came clear and windless with that heavenly blue of a July day in the mountains. There was a goodly gathering both of the village women and the Inn people, for Mrs. Beckett and Mrs. Bailey were favorites at the hotel. Young Mrs. Wade was charming in her dainty Japanese kimono and big *obi*, with her dark hair dressed in real Japanese fashion. Mr. Wade had a musical tenor voice, and sang Japanese love songs and national airs, accompanying himself on the mandolin, and closing with two touching hymns in Japanese. Mrs. Wade gave an earnest little talk about the deep soul need of Japanese women, and what had been accomplished by the missionary work toward meeting that need.

Then Mrs. Beckett, in her deep, musical voice, spoke of the wonderful work now being done by Christian women for their less fortunate sisters, and proposed that a Union Missionary Society should be formed, the gifts to be divided between the Episcopal Woman's Auxiliary and the Congregational Woman's Board. The proposition met with varying response. Some of the older, less well-to-do women were in favor of it, but others, and these mostly the leading women of both parishes, brought up several objections.



That evening the two friends sat late in the moonlight on the piazza discussing in a rather crestfallen mood the little conversations they had had with one and another.

"Mrs. Jewett told me she had been in Japan;—she is a sea captain's daughter from Maine, you know;—and that she really thought the Japanese women were very happy and it was a pity to disturb their simple faith," said Mrs. Beckett with a sigh. "I suppose she quoted Lafcadio Hearn in support of her opinion," interjected Mrs. Bailey.

"Don't believe she ever heard of him. I told her some of the terrible stories of the *geishas*, and she really looked moved. She worships her daughter Milly." "She is a tender-hearted, Christian woman," said Mrs. Bailey, "only she lacks perspective. I believe we can win Mrs. Jewett, my dear. It is such practical, narrow-minded sisters as Mrs. Cranford and Mrs. Pettingill that puzzle me. Theirs were the old, old objections of not having money enough to send any out of town, and the threadbare one of its costing 'ninety cents to take a dime to the heathen.' "

"Well, the personal note will touch them. They are right down good neighbors, with such kindly hearts! You have the Club stories yet to use as a lever," answered Mrs. Beckett more hopefully.

"Yes, that Club is a great overcomer of difficulties," laughed Mrs. Bailey. "When that masterful Miss Jenks undertook to show me how impossible it would be to hold missionary meetings in the winter because the roads were so drifted and the people so scattered, I asked her how many times the Club meetings had been postponed in fifteen years because of the weather, and she had to admit 'not once'; and little Mrs. Andrews, our first friend here, who was listening helped on my argument by telling me of one very stormy day when some of the younger women were in favor of giving it up, but the Club president, that splendid Mrs. Banks, lame as she is, wouldn't listen to such a thing; so they met, nine of them, and one woman walked almost a mile. I didn't hear any more about that obstacle," concluded Mrs. Bailey, gleefully.

"And when Miss Brown said she was sure she didn't see where they would get material for their meetings," went on Mrs. Beckett, "I just pointed out the fact that the public library of something over two thousand volumes had been the outgrowth of the Club. I told her women could do anything if they united hand and heart to try. I thought of Mrs. Montgomery's story of the 'million, billion little snowflakes,' and I told it then and there. Oh, the Club is certainly an asset for our new missionary society!"

The friends spent many hours in earnest prayer before that eventful Club meeting. Then Mrs. Bailey told the story of Alice Adams' self-sacrificing work at Okayama, Japan, of its wonderful growth, until even the Emperor had recognized it as a distinct factor in the uplifting of his people. She told of a recent visit paid by a business man to Miss Adams' settlement in this slum district, and of the absolute suffering she endured in the bitter cold weather that she might expend more money "in her work." "And she is a New Hampshire girl, your neighbor," concluded the speaker, "and only a type of hundreds of unselfish, devoted missionaries the world around. I know you want to help them according to the ability God has given you."

Then she gave instances from the lives of the many devoted Vermont women who have gone far and wide with the story of the Cross, touching each incident tenderly with the "personal note" till the little company broke up in a significant silence, and Mrs. Cranford lingered to say, "Well, I'm ready to help start the society. I never realized the missionaries were our truly neighbors before."

The next week brought the last meeting of the Ladies' Aid Society before the friends must return to their city homes. Just before the time of the meeting Mrs. Bailey tapped at her friend's door and entered with a beaming face, holding an open letter in her hand. "Just think, Dora," she exclaimed, "here is a long letter from my old friend, Mary Ely, who has been over forty years in Turkey. I have not heard from her for a long time. Isn't it a special providence that the letter should reach me to-day? I can read it to the Ladies' Aid Society!"

"I should say so, my dear Evelyn. Why, the Ely sisters have been the special charge of the Vermont Branch all these forty years, and their Mount Holyoke School in Bitlis is dear to every Congregational Missionary Society in this good Green Mountain State."

The "city members," as they were laughingly called, had a very cordial reception that afternoon. Their genuine interest in village affairs, their social tact and charm, and many little kindly attentions in cases of sickness and trouble had endeared them to the members of the Ladies' Aid. That afternoon the Congregational women had invited their Episcopal friends,—a new thing in the village annals,—and there was to be a social hour,—a sort of festive high tea, as a farewell attention.

When Mrs. Beckett was asked to say a few words before the formal meeting closed, she told the beautiful story of the Ely sisters and their wonderful, far-reaching work for the daughters of Armenia.

Then Mrs. Bailey read Miss Mary's letter, telling of their great longing to have two young women come out to Bitlis to help them in the care of the school. "We need a kindergartner and a Normal trained young woman. I don't know which we need more—we need them both so much but I am begging the Board to send whichever one it can find, only to find them both. Sister and I want to do more touring these later years of our lives, for the people know us and will welcome us to their homes. Or we must have the young helpers for we cannot do it all." There was scarcely a dry eye in the room when the reading was ended.

After a moment of intense stillness, Mrs. Pettingill, the member who had felt they had "no money to send out of town," rose and in a voice trembling with feeling, said: "I want to move right here and now that we form a Union Missionary Society. I can seem to see those two dear women saying, 'This we have done for Christ's sake, what have you women at home done for him and for us?' I'd be ashamed to meet them at the Last Great Day, if I didn't do what I could the rest of my life." Amid tears and smiles the motion was carried and almost every one present voted in favor of the new society. The more formal meeting for organization and election of officers was appointed in the near future, and the happy gathering closed with a heartfelt prayer of thanksgiving offered by Mrs. Beckett, and the singing of the Doxology.

Just as Mrs. Beckett and Mrs. Bailey were turning away from the vestibule door, their hearts full of joy, the young teacher of the district school came to them and said earnestly, "I am a Normal trained girl and I have always hoped I might go as a missionary. My father is a minister in the southern part of this state, and I am sure he would be glad to give me to the missionary work, for before my mother died he had hoped that I might go to Turkey. Do you think the Board would let me be one of the 'whicheveres' to go and help the dear Misses Ely?"

With overflowing hearts and eyes the two friends expressed their joy at this decision and advised the young woman to write without delay to the Board, telling of her willingness to go to this sorely needy field.

"What a Hilltop Summer this has been, my dear Evelyn," said Mrs. Beckett, that night. "Wouldn't it be wonderful if the little teacher should go to Bitlis and these dear women here should help to support their very own missionary?"

"Amen! So let it be!" breathed her friend fervently.

## SUGGESTED PROGRAMS FOR THE SEASON 1911-12

Following the chapters of the new United Study text-book, *The Light of the World*, an Outline Study of Christianity and Non-Christian Religions, by Robert E. Speer.

The general program-scheme provides for eight meetings, and is based upon the six chapters of the book.

1. HINDUISM—Its Books—Its Beliefs.
2. HINDUISM—Its Deficiencies—Its Points of Contact with Christianity.
3. BUDDHISM—Buddha's Story. Essential Features.
4. BUDDHISM—In Other Lands. Contrasts and Contacts.
5. ANIMISM, CONFUCIANISM AND TAOISM.
6. MOHAMMEDANISM.
7. ASIA'S OWN OPINION OF THE NON-CHRISTIAN RELIGIONS.
8. CHRIST THE ONLY LIGHT OF THE WORLD. Comparison and Unique Qualities.

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### Hinduism : Its Books ; Its Beliefs

## PROGRAM I

**Topic:** Hinduism, Its Books, Its Beliefs.

**Material:** Text-book pps. 3-42 carefully read. Sections relating to Hinduism in at least one reference therein named. Special leaflets published by the Board and articles in September *Life and Light*. Former text-book, *Lux Christi*, pps. 105-130.

**Aim:** Simplicity, clearness, exactness, in order that those who actually study and those who only listen may be able to retain a knowledge of essential characteristics.

**Warning:** Avoid long and learned papers. Though *you* may dig deep, the circle gathered in "meeting," will not appreciate every lost treasure you unearth—they will appreciate and remember only a very few.

**Preliminaries:** We are giving these programs a month earlier than in former years that no one need feel a lack of time for preparation. If one plan is followed, one early step is the making of two charts on manilla paper, one a Defining and Pronouncing chart, the other presenting the Books of Hinduism. For the first, such words may be taken as *Sruti* (revealed), *Smriti* (handed down), *Maya* (illusion), *Samaj* (society), and more common words like Pantheism and Punjab, with spaces left for additions at the next meeting.

The second chart:—

THE BOOKS OF HINDUISM								
<i>The Sruti</i>	{	Rig-Veda	}	Hymns	}	Best known and most valued		
		Sama-Veda					Upanishads	
		Yajur-Veda						Vedantic Philosophy
		Atharva-Veda						
<i>The Smriti</i> (later)	{	Darsanas	}	The Gita	}			
		Vedangas						
		Smarta-sutras						
		Dharma-sastras						
		Bhakti-sastras						

*Three Features:—*

1. Opening by leader in which she should speak of the timeliness of our study-topic, give the author's three reasons for taking it (Introduction), the plan in general outline for the season, the particular subject of the day, with brief allusion to the age and complexity of Hinduism, and the noble qualities of Indian people.

2. Book Chart-talk.—Let some one be ready to make good use of the charts, and especially to give in few words a clear idea of the "most-valued" portions.

3. Three five-minute talks to set forth clearly the essential features of

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|----------------|---|----------|
| 1. Philosophic | } | Hinduism |
| 2. Popular     |   |          |
| 3. Reformed    |   |          |

[This program is brief enough, if time-limits are observed, to afford space for consideration of the One-Week October Campaign and for special prayer].

M. L. D.

Dr. Pennell of India writes: "Notwithstanding the state of servitude in which the women are kept, and their class ignorance and superstition, they have great power in their home circles and mould the characters of the rising generations more even than the fathers.

"This fact was brought home to me very forcibly one day at school. A subject had to be fixed on for the next meeting of the School Debating Society. Various subjects had been proposed and negatived. I suggested, 'Who has most influence in moulding our characters—our fathers or our mothers?' 'How could we have so one-sided a debate?' responded half a dozen boys at once. 'Who could be found to agree for the fathers? Of course, our mothers have all the influence.'"—*Missionary Link*.

other noticeable feature is the unusually large attendance on collection days, the first Sunday of each month. This is not the case at home. People are very liberal in supporting the church work, far more so in proportion to wages paid than the average church member at home. Every church in the interior is self-supporting. Every church building in the interior has been enlarged during the past year. The Lolodorf church building is now 96 feet long and 32 feet wide, having a seating capacity of 1,500. The building looks rather barn-like, but it is really quite comfortable.—*Surprises in Africa, Assembly Herald.*

**ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS**  
The forty-fourth annual meeting of the Woman's Board of Missions will be held, by invitation of the Eastern Connecticut Branch, in Norwalk, Conn., Wednesday and Thursday, November 8th and 9th. The sessions will be held in the Park Congregational Church, except the Wednesday evening session which will be held in the Broadway Congregational Church.

## WOMAN'S BOARD OF MISSIONS

Receipts from May 18 to June 18, 1911.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<b>Maine Branch.</b> —Mrs. J. Gertrude, Treas., 347 Hammond St., Bangor, Friend,	5 00
<b>Maine Branch.</b> —Miss Annie F., Treas., 52 Chadwick St., Portland, Cumberland Centre, Aux., 11; South, West, Aux., 5.50; Freeport, Aux., 16; Hallowell, Aux., 6; Portland, Pine St. Ch., Aux., 32; Portland, Second Parish Ch., 25, Jr. C. E. Soc., 15; State St. Ch., Aux., 278.53, St. Anne Ch., Aux., Th. Off., 35.20, Prim. Inter. S. S., 32, Williston Ch., 20, Gleaners, 10, Jr. C. E. Soc., 10, Odforde Ch., Aux., 15.28, Annex, 10, Interville, Aux., 8; Westbrook, Cov., 30; Yarmouth, C. E. Soc., 10, e, Gifts, 320.65,	873 16
<b>Total,</b>	878 16

### NEW HAMPSHIRE.

<b>New Hampshire Branch.</b> —Miss Elizabeth Lockett, Treas., 69 No. Spring St., Portland, Centre Harbor, Aux., 11.10; Jeffrey, Aux. (25 of wh. to const. Mrs. Ada Prescott), 40; East Sullis, Cong'l Ch., 2; Meredith, Aux., 5; Ber, Aux., 7,	65 10
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### VERMONT.

**Branch.**—Miss May E. Manley,

Treas., Box 13, Pittsford. Bellows Falls, Mt. Kilburn Soc., 15; Burlington, College St. Ch., Aux., 8, First Ch., Aux., 52; Irasburg, Aux., 5; Ludlow, Aux., 11.50; Montpelier, Bethany Miss. Soc., 11.75; Newport, Aux., 6.50; Richmond, Aux., 14; Rochester, Aux., 23.75; Rutland, West, S. S., 4.04; St. Albans, Jr. Miss. Club, 10; St. Johnsbury, North Ch., 61.75. <i>Jubilee</i> , Brattleboro, Ladies' Assoc., 28.25, Children's Fair, 25,	276 54
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### MASSACHUSETTS.

<b>Andover and Woburn Branch.</b> —Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Abbot Academy, 14.83, South Ch., Home Dept. S. S., 30; Ballard Vale, Union Ch., Jr. C. E. Soc., 6; Billerica, Aux., 5; Lexington, Hancock Ch., Woman's Assoc. (to const. L. M. Mrs. G. A. Warner), 25; Lowell, Elliot Ch., F. M. S., 15; Melrose, Aux., Len. Off., 25; Medford, Mystic Ch., Assoc., 40; North Andover, Miss. Soc., 5; Woburn, First Ch., Miss. Study Cl., 15. <i>Jubilee</i> , Lexington, Mrs. George E. Martin, 5,	185 83
<b>Auburn.</b> —S. S.,	60 00
<b>Berkshire Branch.</b> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Coll. at Ann. Meet., 42.57; Adams, Aux., 50; Canaan, Aux., 35; Dalton, In-as-Much Cir., 12; Penny Gatherers, 6;	

Housatonic, Aux., S. C. E., 8.20; Finding Out Club, Mite-box Off., 17.68; Interlaken, Aux., 28.20; Lenox, Aux., 30; Pittsfield, First Ch., Aux., 268.25, C. E., 10, Mem. Soc., 30, Pilgrim Memorial Ch., C. E., 7; Pilgrim Dana., 15, South Ch., Aux., 68.89, Aloha M. B. (Mite-box Off., 5), 25; South Egremont, Aux., 12; Stockbridge, Aux., 5.90; West Stockbridge, Aux., 24. Jubilee, Gifts, 35. Less expenses, 21.21.

**Essex South Branch.**—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Second Ch., Cheer Up Club, 1, Miss Study Cl., Len. Off., 11.20, Prim. S. S., 4; Gloucester, Trinity Ch., Aux., 15.01; Hamilton, Aux., 2.44; Lynn, First Ch., Aux., Len. Off., 30, North Ch., Aux., 7, Jr. C. E. Soc., 5; Lynnfield, Center Ch., M. C., 2, South Ch., Aux., 10; Middleton, Aux., Len. Off., 2.25, Willing Workers M. C., 5; Salem, Crombie St. Ch., Aux., 20.01, Tabernacle Ch., Light Bearers M. C., 15; Swampscott, Aux. (Len. Off., 10), 19.16.

**Fall River.**—Off. at Semi-ann. Meet., **Franklin County Branch.**—Miss J. Kate Oakman, Treas., 163 Main St., Greenfield. Ashfield, Aux., 22; Harnardston, Cong'l Ch., Len. Off., 11; Huxland, Aux., 2, North District S. S., 1; Conway, Aux., 3; Deerfield, Aux., 1.50; Greenfield, Second Ch., Aux., 5; Shelbourne Falls, S. S., 5; Whately, Aux., 2.50. Jubilee, Shelbourne Falls, Aux., Miss Smith, 3.

**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (prev. contri. const. L. M's Mrs. Annie Richmond Fletcher, Miss Emily C. Upton); Amherst, South, Aux., 5; Chesterfield, Aux., 22; Granby, Sarah Nash Dickinson M. C., 10; Hadley, South, Aux., 2.91; Haydenville, Girls' Club, 5.

**Middlesex Branch.**—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Dover, Coll. at Semi-ann. Meet., 6.44; Framingham, Aux., 3; Holliston, Aux., 40; Milford, Ladies' Benev. Soc., 70. Jubilee, Gifts, 67.

**Norfolk and Pilgrim Branch.**—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Milton, East, Aux., 5; Wollaston, Little Lights M. B., 10, Sunbeam Club, 10.

**North Middlesex Branch.**—Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, Miss S. E. Jackson, 5; Littleton, Aux., 12; Shirley, Aux., 30.

**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Coll. at Junior Rally, 9.06; Brimfield, Aux., 8, Feeding Hills, Golden Rule M. C., 10; Holyoke, First Ch., Aux., 28.27, Second Ch., Aux., 10.10, The Altrusha, 2; Ludlow, Union Ch., Daisy Cir., 5; Springfield, First Ch., M. C., 10, Gleaners, 27, Hope Ch., Miss. Reserves (to const. L. M. Miss Elizabeth H. Clark), 25, Olivet Ch., Aux., 29.50, Wilbraham, Willing Workers, 5. Jubilee, Gift, 183.50; Special, 100; Holyoke, Mrs. J. N. Hubbard, 2.

**Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Arlington, Bradshaw Miss. Soc., Th. Off., 12; Auburndale, Jr. C. E. Soc., 25; Bos-

ton, Mrs. Mary Clement Leavitt, 5, Mt. Vernon Ch., Aux., 2, Old South Ch., Aux., Friend, 200, Park St. Ch., Aux., 230.00, Woman's Guild (prev. contri. const. L. M's Miss P. F. Goodrich, Miss Aimee Louise Root), Union Ch., Mon-

Jr. C. E. Soc., S. S. S. Prim. Cl., 5:

Miss Alice J. White, 3; Athol, Rally, 20; West Brookfield, S. S., S. Friends, 6.

Total, 2,572.51

#### LEGACY.

Concord.—Miss Mary Munroe, by Woodward Hudson and Henry Wheeler, Extra.

#### RHODE ISLAND.

**Rhode Island Branch.**—Miss Grace F. Chapin, Treas., 150 Meeting St., Providence. Bristol, Light Bearers, 25, Prim. Dept., S. S., 10; Central Falls, Prim. Dept., S. S., 10, Woman's Social Club, 75; East Providence, Newman Ch., Helping Hand Soc., Len. Off., 2.25; Providence, Academy Ave. Ch., M. C., 10, Free Evang'l Ch., Women's Guild, 50, Plymouth Ch., Dan. of Cov., 10, Whittelsey Mem. Cir., 50; Saylesville, S. S., 15. Jubilee, Pawtucket, Mrs. Robert Cushman, 10; Peacedale, Miss Dotha Bushnell, 10; Providence, Miss Ruth A. Haskell, 1, Mrs. Preston B. Whitmarsh, 5.



## CONNECTICUT.

Friend, 500 00

*Connecticut Branch.*—Miss Anna Ed, Treas., 255 Hempstead St., don. Bozrah, Aux., 9; Brook., 21.29; Colchester, Boys' M. R., 1, Wide Awake Miss. Cir., nielson, Aux., 9; Dayville, C. E. East Woodstock, Aux., 18; , Nott Memorial Aux., 10; lle, Aux., 31.75; Jewett City, aster Off., 4.20), 14.20, C. R., ew London, First Ch., Aux. Off., 10), 54, C. E. Soc., 4.48; , First Ch., C. R., 3.83, Park Ch., Travelers' Club, 2, Second Ch., C. R., 5.39, Finding Out Club, eston City, Aux., 10; Stoning- ond Ch., Aux., 10.40; Taftville, ; Voluntown and Sterling, Wauregan, Aux., 35, 344 29

*Branch.*—Mrs. Sidney W. Clark, 9 Willard St., Hartford. Buck- Aux., 19; Burnside, 10; Enfield, wh. 32.59 Estate of Persis 09.59; Hartford, Asylum Hill ., 35; New Britain, South Ch., , 38.57; Plainville, Aux. (25 of const. L. M. Miss Elizabeth 59; South Windsor, Aux., 10; e, Aux., 39; West Hartford, 10; Jubilee, Gift, 2, 332 16

*Branch.*—Miss Edith Wool- is., 250 Church St., New Haven. Permanent Fund, 100; Friend, nd, 100; Friend, 22.53; Friend, end, 5; Ansonia, First Ch., oc., 7; Bethel, Aux., 35; Bridge- vet Ch. (with prev. contri. to . M. Mrs. W. P. Mix), 13, Prim. West End Ch., Silver Links, 30, c., 5; Bridgewater, C. E. Soc., kfield Center, C. E. Soc., 2.39, ; Chester Aux., 100; Cornwall, Derby, First Ch., Aux., 40, C. 61.50; East Hampton, Aux., ast Haven, Aux. (with prev. o const. L. M's Mrs. George C. i, Mrs. Lawson, Miss Mary P. Miss Nellie Thompson), 95, C. ay Bees, 25, Wayside Gleaners, worth, Aux., 14; Essex, Aux. i. to const. L. M's Miss Alice E. rs. Richard B. Tilley), 60; Fair- dies, 15; Greenwich, Aux., 22; on, Aux., 14, C. E. Soc., 5; , Aux. (with prev. contri. to . M's Miss Delphine Haskell, rah Haskell, Miss Margaret A. s, Simon W. Shailer), 92; Litch- anty, Friend, 10; Marlboro, C. 5; Meriden Center, Aux. (75 of onst. L. M's Anna Frances Hull, mpbell Hull, Mrs. William S. 3, Liberty Club, 10; Middlefield, 5, C. E. Soc., 7.80; Middletown, , Aux., 10.11, C. E. Soc., 25; Mil- C. E. Soc., 4; Naugatuck, Alice Cir., 9.50, Hay Stack Band, 9 50; ven, Center Ch., Aux., 384.70, , S. S., 20, Ch. of the Redeemer, Dwight Place Ch., Aux., 58.75, C., 25, Grand Ave. Ch., Y. L. Little Workers, 9.50, Helpers, ward Ave. Ch., Aux., 31; Hum- Ch., C. R., 5 cts., Pilgrim Ch., 12, Y. L. M. C., 4.26, Plymouth

Ch., Aux., 5, United Ch., Aux., 4, C. E. Soc., 50, Yale College Ch., Aux., 78; New Milford, Aux., 10 cts.; Norfolk, C. E. Soc., 2; North Madison, Aux., 8.05; North Woodbury, Aux., 30; Norwalk, Aux., 4; Plymouth, C. E. Soc., 6; Pros- pect, Gleaners, 30; Redding, Aux. (25 of wh. to const. L. M. Mrs. Louis F. Burgess), 37.50; Salisbury, Aux., 18; Seymour, Aux., 10; Sharon, Aux., 50.65, C. E. Soc., 20; Shelton, Aux., 35, Y. Folks M. C., 6.52; Stamford, Aux., 41.19; Stratford, C. E. Soc., 10, S. S., 55; Thomaston, C. E. Soc., 10; Torrington, C. E. Soc., 10; Washington, Aux., 15.80; Watertown, Aux. (50 of wh. to const. L. M's Miss Edith Beach, Mrs. N. B. Miller), 53; Westchester, Aux., 4.65, C. E. Soc., 5; Westport Aux., 20.20; West- ville (prev. contri. const. L. M's Mrs. Julia B. Gamsby, Mrs. Clair F. Luther, Miss Mary E. Monson); Winchester, Ch., 5.66; Winsted, First Ch., Caroline Silli- man Cir., 5. Jubilee, from Jubilee Expense Fund, 49.28; Branford, Prim. S. S., 3; Cromwell, Aux., 20.61; East Haven, Aux., 15; Litchfield County, Friend, 5; Milford, First Ch., Aux., 10, 2,912 84

Total, 4,069 29

## LEGACIES.

*Norwich.*—Mrs. Julia F. Walker, by Gardiner Greene and John C. Morgan, Trustees, 2,400 00

*Old Lyme.*—Harriet H. Matson, by Charles A. Terry, Extr., 86 46

## NEW YORK.

*Brooklyn.*—Miss Lena Sheldon, 25 00

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Unexpended Balance, 39.86; Wood Mem. Fund, 50; Albany, Aux., 77, C. E. Soc., 12, King's Daus., 15; Ant- werp, Aux., 35.48, C. E. Soc., 5; Aque- bogue, Aux., 30.75; Arcade, Aux., 5; Baiting Hollow, Aux., 35, Jr. C. E. Soc., 5; Bangor C. E. Soc., 10, Jr. C. E. Soc., 3; Berkshire, Aux., 5; Binghamton, First Ch., Aux., 45, Plymouth Ch., Aux., 5; Blooming Grove, Dau. of Cov., 22, Kyle Miss. Soc., 38; Briarcliff Manor, Aux., 30; Bridgewater, Aux., 15; Brook- lyn, Bethesda Chapel, Aux., 15, Bush- wick Ave. Ch., Aux., 25, Brooklyn Hills Ch., Aux., 20, Central Ch., Aux., 494.32, Girls' Club, 10, Jr. Aux., 5, St. Theresa Cir., 5, Whatsoever Cir., 5, Mr. Clark's S. S. Cl., 6, Clinton Ave. Ch., League, 197.28, Evangel Ch., Aux., 30, Earnest Workers, 10, Immanuel Ch., Aux., 15, Lewis Ave. Ch., Aux., 55, Earnest Workers, 25, Ocean Ave. Ch., Jubilee Aux., 5, Park Ch., Aux., 5, Park Ave. Branch, Aux., 30, Forget-Me-Not B., 3, Helping Hands, 3, Jr. C. E. Soc., 5; Park- ville Ch., Aux., 16.94, Plymouth Ch., H. W. Beecher Cir., 35, Light Bearers, 10, Roxana Cir., 20, Y. L. Guild, 15, Richmond Hill Ch., Aux., 10, C. E. Soc., 15, C. R., 25, St. Paul's Chapel, Aux., 15, Busy Bees, 5, South Ch., Benev. Soc., 25, C. R., 5, Girls' M. B., 8, Jr. M. B., 15, Tompkins Ave. Ch., Aux., 250, Mrs. T. R. D., 250, Stephenson Cir., 7.50, United



Ch., Aux., 5, Willoughby Ave. Ch., Home Dept. S. S., 8.90, Woodhaven Ch., Aux., 5; Buffalo, First Ch., Aux., 40, Fitch Mem. C. E. Soc., 15, Pilgrim Ch., Girls' M. B., 10; Hurrs Mills, Aux., 5; Camden, Aux., 10, Jr. C. E. Soc., 5; Canandaigua, Aux., 115; Candor, Aux., 45; Carthage, Aux., 10; Chenango Forks, Aux., 5; Churchville, Aux., 5; Crown Point, Aux., 28; Deensboro, Aux., 17; De Ruyter, Aux., 4.75; East Smithfield, Pa., C. E. Soc., 14.74, Jr. C. E. Soc., 7; Elbridge, Aux., 20; Ellington, Aux., 15.50; Fairport, Aux., 13.25; Flushing, Aux., 45; Franklin, Aux., 40, C. E. Soc., 5; Friendship, S. S., 5; Fulton, C. E. Soc., 9, C. R., 5, Prim. Dept. S. S., 4; Gasport, Aux., 10; Gloversville, Aux., 110; Greene, Aux., 50 cts.; Groton City, Aux., 10; Guilford Center, Farther Lights, 6; Hamilton, Prim. Dept. S. S., 1; Henrietta, Aux., 10; Homer, Aux., 180, Dau. of Cov., 10; Honeoye, Aux., 13, Burns Cl., 11; Howells, Aux., 10; Jamestown, First Ch., Aux., 54.54, Mrs. L. C. Merz, 25, Pilgrim Ch., Merkin Club, 5; Java, Aux., 8.50; Le Raysville, Pa., Sunbeam Cir., 10; Little Valley, Ch., 7.27; Lockport, First Ch., Aux., 55; Lysander, Aux., 10; Madison, Miss J. M. Rice, 10; Madrid, Aux., 20; Mannsville, Aux., 13; Middleton, First Ch., Aux., 10, C. E. Soc., 5, North Ch., Aux., 13.28; Millville, Aux., 5; Moravia, Aux., 10, Y. L. Aux., 22.34; Morrisville, Aux., 20, C. E. Soc., 5; Mt. Vernon, First Ch., Aux., 5.04; Munnsville, In Mem. of Loved Ones, 15; Napoli, Aux., 10; Neath, Pa., Aux., 12; Nelson, Aux., 10; Newark Valley, Aux., 28, Carry-the-News Club, 5; Newburgh, Aux., 82, C. E. Soc., 10; New Haven, Aux., 10; New York, Broadway Tab. Ch., Aux., 850, S. S., 125, Y. W. Club, 52.25, Children's Soc., 15.86, Children's B. and C. R., 18.50, Bedford Park Ch., Aux., 10.05, Christ Ch., Aux., 25, North N. Y. Ch., Aux., 10, Pilgrim Ch., Aux., 45, Trinity Ch., Aux., 15; Niagara Falls, Aux., 15; Northfield, Aux., 21; Norwich, Aux., 43, Loyal Workers, 10; Norwood, Aux., 12; Ogdensburg, Aux., 25; Orient, Aux., 30; Oriskany Falls, Aux., 5; Orwell, Aux., 5.50, C. E. Soc., 2; Oswego, C. E. Soc., 8, Jr. C. E. Soc., 7.80; Owego, Aux., 24, Prim. Dept. S. S., 1; Patchogue, Aux., 25, C. E. Soc., 5, S. S., 10; Perry Center, Aux., 40; Philadelphia, Aux., 17.20; Phoenix, Aux., 43.58, C. E. Soc., 30, S. S., 3.06; Poughkeepsie, Aux., 100; Pulaski, Aux., 13.30, Jr. C. E. Soc., 8; Randolph, Aux., 13.50; Rensselaer, Aux., 13, C. E. Soc., 2.10; Rensselaer Falls, C. E. Soc., 4.75; Riverhead, First Ch., Aux., 15; Rochester, South Ch., Aux., 17.50, C. R., 5, Whatsoever Cir., 15; Rodman, Aux., 20; Rutland, Aux., 9.50; Salamanca, Aux., 5; Sandy Creek, Aux., 12; Saratoga Springs, Aux., 50, M. B., 8; Saugerties, Aux., 10, Dau. of Cov., 10; Savannah, Aux., 5; Sayville, Aux., 45, C. R., 7.10; Scarsdale, Aux., 10; Schenectady, Woman's Study Cl., 8; Seneca Falls, Aux., 20; Sidney, Dau. of Cov., 20, C. R., 5, Jr. C. E. Soc., 1; Syracuse, Danforth Ch., Aux., 68.90, Y. L. Aux., 20, S. S., 22.42, Prim. Dept. S. S., 9, Geddes Ch., Willing Workers, 7.50, Good Will Ch., Aux., 75, Alpha Cir., 10, S. S., 10, C. E. Soc., 43,

Pilgrim Ch., Aux., 5, Plymouth Ch., Aux., 112.28, South Ch., Aux., 5; Ticonderoga, Aux., 28.50; Troy, Aux., 5; Utica, Plymouth Ch., Aux., 10, Dunham Cir., 10, Sunshine Cir., 5; Warsaw, Loyal Volunteers, 5.00; Watertown, Immanuel Ch., Aux., 20; Wellsville, Aux., 57.34; West Bloomfield, C. E. Soc., 5; West Groton, Aux., 20; Westmoreland, Aux., 30; West Winfield, Aux., 20, C. R., 1; White Plains, Aux., 40, 5,003 73  
Total, 5,003 73

PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 812 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., M. C. (50 of wh. to const. L. M.'s Miss Lura C. Rugg, Miss Helen Marcia Wright), 100; Md., Baltimore, Associate Ch., Aux., 90, C. E. Soc., 12.50; N. J., Bound Brook, Aux., 20; Chatham, Stanley, Ch., Aux., 12; East Orange, Trin. Ch., Aux., 57.75; Glen Ridge, Aux., 5; Newark, Belleville Ave. Ch., Aux., 26.50, Y. W. Aux., 20; Plainfield, Aux., Len. Off., 63.10; Upper Montclair, Y. P. M. S., 35; Pa., Scranton, Plymouth Ch., Jr. C. E. Soc., 1. *Jubilee, D. C., Washington, Friend, 10; Md., Baltimore, Associate Ch., 70; N. J., Orange, 5; Paterson Echo, 47.25,* 505 10

GEORGIA.

*Atlanta.*—Atlanta Univ., Ch. of Christ, 23.60, Y. W. C. A., 6.31, 29 00

FLORIDA.

*W. H. M. U.*—Miss Alice E. Guild, Treas., Winter Park. Orange Park, Normal School S. S., 2.23; Winter Park, Foreign Aux., 30, 33 23

CANADA.

*Canada.*—Cong. W. B. M., Miss Emily Thompson, Treas., Toronto, 1,735.73; Halifax, Mr. and Mrs. D. M. Owen, 50, 1,735 73

TURKEY.

*West Harpoet.*—Women's Soc., 4 00  
Donations, \$15,263 33  
Buildings, 1,373 84  
Specials, 400 00  
Legacies, 2,506 46  
Total, \$20,236 33

TOTAL FROM OCT. 18, 1910 TO JUNE 18, 1911.

Donations, \$74,283 12  
Buildings, 23,797 94  
Specials, 1,021 00  
Legacies, 16,885 00  
Total, \$119,004 33

SUSAN RHODA CUTLER FUND.

Gift of Deceased Friend, 500 00

# Board of the Pacific

**President.**

**MRS. R. B. CHERINGTON,**  
Sunnyvale, Cal.

**Treasurer.**

**MISS MARY McCLEES,**  
57 Monte Vista Avenue, Oakland, Cal.

**Foreign Secretary**

**MRS. E. R. WAGNER,**  
San Jose, Cal.

**Editor Pacific Department in Life and Light.**

**MRS. J. K. McLEAN.**

## HE HATH MADE OF ONE BLOOD ALL NATIONS

BY DR. SUSAN B. TALLMON

The Angel of Life had come, lighting all with solemn glory, and left precious bit of humanity. With glad hearts we thanked God for his. Then swiftly there followed the Angel of Death and spread his dark wings low above us and for days we could see little for the shade he cast. Then the Father put forth his gracious hand and led the dear guest away. With deepened joy we looked up and thanked God for his double gift.

My study seemed unusually quiet. The familiar pictures and books had a strange look, and the fragrance of the violets blooming in the window seemed to speak of days long past. The little clock on the mantel ticked off the passing seconds. Could it really be less than a week since I was there last? So many things can happen in a week!

There was a gentle tap at the door and a subdued voice asked, "Can the doctor reckon accounts with me now?" The voice seemed hardly to belong to the stalwart young fellow who stood in the doorway. "Come in," I said, "you had a hard trip. When they told me that it was you who had gone I was glad for I knew you would do what we could not expect of a stranger. Tell me about it."

This is the story he told: "At first I didn't think of going. Miss Keator said, 'You must find some one to go for Dr. Keator. He must go to my sister. My sister is very, very ill.' When I heard that word my heart stood still. I could not think of anyone to get. Then she said, 'Can't you go yourself?' and I said, 'I will.' Our carts were all away and it is hard to hire. No one likes to have his animals go on a trip like that, especially when the roads are all snow and ice. I went to Mr. Li because

he is a church member. He said, 'Take my mule and if you ride him to death it does not matter, if only we save the teacher mother.' That mule! Well I can't tell you what he was like. I was glad to get him, of course, but he was so old and bony and slow. When he went fast he went hump, hump, hump, and when he went slow he just wiggled from side to side. I would stay on his back as long as I could stand it and then get off and run awhile. Oh, he was better than nothing, but he was so slow. It seemed as if I was praying all the time. You know there are sometimes when you just have to pray. When I was at home and the church members came to talk about the Bible I had to study my Bible a good deal and pray. But since I have been here, mopping floors or cooking, it hasn't seemed necessary to pray so much. Sometimes I hardly pray all day except to say a few sentences when I go to bed at night. But sometimes you have to pray. That time when I was called home and thought my mother was ill I prayed on the road all day. It was just so this trip, I couldn't keep from praying. It was dark when I got to Chiu Cheng, and at the chapel they told me I had better stay all night because the road from there on is hard to keep and then too at the close of the year there are apt to be robbers. But when I thought of Mrs. Ellis and how good she has always been to me, of how she asked the pastor to lend me some money when my father died so I wouldn't have to sell my land, I just had to go on. I left the mule so he could rest and have something to eat and so he wouldn't get stolen if there were robbers. I knew if I didn't have anything for them to steal they wouldn't touch me. At the chapel they got a man who knew the road to go with me. I had to pay him a lot (two days' wages) but I couldn't have found the road without him. As it was we missed it a little and came into Pang-Chuang from the northwest. We got there about midnight. Dr. Keator had been having some very sick patients just as you have had, and she hadn't been to bed for two nights. Mrs. He, who was the sickest, had died about ten minutes before we got there. Dr. Keator hadn't gone home yet. She said she would be ready to start back with me in two hours. The Pang-Chuang carts were all out like ours, and in the village we couldn't hire so Dr. Keator said she would come on a donkey. Carts go slower any way. The donkey was such a little fellow that I was afraid he couldn't stand it. After we left Chiu Ch'eng she tried my mule for a few miles but he was too hard riding. We tried to get a cart at the place we stopped for dinner, but they wanted three prices and so we came on. Fifteen miles out we had to stop to rest and there we were able to hire a wheelbarrow and two men, so the doctor had a chance to rest a little more than if she had been on the donkey. It got dark when we were still several miles out. Those last miles were long ones. When

inally we came around the corner of the city wall and could see the lights in the foreign houses I felt a great fear and didn't dare to look. I just prayed in my heart all the time. And then I couldn't keep from looking and I stood up on the mule's back so I could see better, and there was a light in Mrs. Ellis' window and I knew she was alive. Oh, you needn't thank me. It was nothing. I was glad to go. Here are my accounts."

Again I sat alone in my quiet room. The air was full of a sweeter fragrance than that breathed by the violets, the fragrance of the love of these to whom the Lord has sent us. And the stillness was full of voices chanting a glad hymn of thanksgiving and praise to him who is the Author and Preserver of life: thanksgiving for the frail baby life given and for the dear, strong life restored. The praise went on gathering in its circle these among whom we work, and rose in thanksgiving that to so many his life has come sweeping away distinctions of station and race and making us all one family in him. Then mingled with the song of thanksgiving and praise there rose a prayer of longing for more of the Spirit's power in making known his wondrous message of life, abundant life, eternal life, the gift of Jesus Christ.

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## EARLY IMPRESSIONS OF PAOTING-FU

BY MRS. C. J. KING

My first impressions were received about seven years ago soon after the Boxer trouble when I visited Miss Jones and Mrs. Perkins, that dear woman who makes light of her affliction in the loss of her feet, and who quite recently has written of giving an address, she being home on furlough. At that time, on the Chinese New Year or thereabouts, the Perkins family, Miss Jones and I took a walk to the west gate of the broad city wall, this being allowed about once a year at the Chinese New Year. I suggested repeating it this year to Miss Phelps, our newcomer, but Miss Chapin, whom we call captain, thought that the fact of so many soldiers being in the city would be an objection to making the attempt. This city is now a military center.

The compound here is abundantly roomy for our needs and has three good dwelling houses, occupied as follows: Mr. McCann and family in the south house. At the north end near the gate is the largest occupied by Mr. and Mrs. Aiken. The third house known as the south, heretofore occupied by the Perkins family but now by the Misses Chapin, Phelps and myself. It is homelike and pleasant, with a window conservatory where we have plants blooming, giving their cheer in return for the warmth our dining room supplies. Miss Chapin is responsible for this cheer and tends them and loves them with an ardor second only to that she manifests toward the schoolgirls. She has charge of both the girls' school and the boys' primary. She is touring in the country often from a few days to several weeks. In some places they are asking for station classes, one of which she has held for a month.

A very sad case recently came to our knowledge. A wife of one of the colporters and a mother of six children came to see a doctor and Miss Chapin took her over to the Presbyterian Mission. Two doctors examined her and pronounced it cancer and said that an operation would only hasten her death. They gave her a year to live. She took it calmly and on the way back said to Miss Chapin, "The Christian has no need to fear death, but I cannot help thinking of my children." The youngest is under one year of age. She has two girls in the Union School at the West Suburb and one is particularly bright, a dear unselfish disposition. Her parents are poor and we hope to keep her in school as Miss Jones has been helping her. The eldest son is anxious to get an education and has been tending the Presbyterian school at Shun te fu, because it was nearer to their home and so less expensive to reach, but when the mother came up to see the doctor he had to stay with the younger children. We hear that he is bright but not advanced because his privileges have been few. His parents, both Christians, are eager for him to have school advantages but are unable to assist him.

The church here is a very neat structure both inside and out and comfortable from a Chinese standpoint, capable of seating several hundred, but we are now without a pastor. The martyrs of 1900 lie in the churchyard and more than twenty stones mark the graves of Chinese and missionaries alike. This yard has a neat fence around it and is set off thereby from the church itself, making the graves a little less prominent than they were before their removal from our compound.

The girls' school is taught by Mrs. Yang, a little body, but capable and full of humor; her pretty and attractive assistant is admired by all; she is young and very efficient.

WOMAN'S BOARD OF THE PACIFIC

Receipts for May, 1911.

MISS MARY C. McCLEES, Treasurer, 57 Monte Vista Ave., Oakland, Cal.

Personal Gift ("Special" for piano for Foochow Kindergarten),	300 00	Special from Claremont, Hathaway Club, for a Bible Woman, Fen Chow, China, care of Dr. Watson,	25 00
CALIFORNIA.		OREGON.	
Northern California Branch.—Mrs. E. V. Krick, Treas., 3073 Bateman St., So. Berkeley. Benecia, 3, Ben., First, 28.50; Campbell, 20; Eureka, 10; Little Shasta, 5; Oakland, First, 123.95, Plymouth (C. R., 11), 26, Pilgrim, C. R., 8.85, Market St. (C. R., 30 cts.), 5.30, Fourth, C. R., 3.18; Oroville, 8.40; Palo Alto, 45.75; Saratoga, 15; San Francisco, First, 45, Plymouth, 26.70, Park, 5; Soquel, 10; Sunnyvale, 14.70. Less expenses, 8.58,	404 33	Oregon Branch.—Mrs. A. L. Cake, Treas., 421 W. Park St., Portland. April 18; To Forest Grove S. S., Th. Off., April 20; To Ashland, S. S., Easter Th. Off., April 27; To Portland, First, Aux., Easter Th. Off., 111.88, First, Aux., 26.47. May 3; First, Aux., 10, May 6; To Beaverton, Mrs. Cady's S. S. Cl., May 6; To Ashland, India Sch'p,	148 35 5 00 5 00 191 35
Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, S. S., 19.17; Los Angeles, First, Inter. C. E., 20; Pasadena, West Side, W. S., 75; Redlands, W. S., 12; Santa Barbara, W. S., 12; San Diego, First, W. S., 49, Logan Heights, W. S., 7,	194 17	WASHINGTON.	
		Washington Branch.—Mrs. Everett Smith, Treas., 1533 18th Ave., Seattle. Bellingham, Mrs. C. S. Teel, for Brousa Sch'p, 8.80; Seattle, Plymouth, 25, West, 5; Sylvan, 5,	33 85

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The Patterington, Chicago, Ill.

**Corresponding Secretary.**  
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## OUR WORK IN FENCHOW-FU, SHANSI, CHINA

BY GERTRUDE CHANEY

You can hardly know how the thought that next year we should have a home has helped us, as we have constantly been facing the problem of where we could lodge the church women as they come in for a day or so at a time for a little teaching and inspiration.

Dr. Watson has had to refuse numbers of women who wanted to break off opium, and emergency medical cases because of no place suitable for their reception. And at this time when China is herself making such an effort against the curse of opium, it's hard not to be able to help even a little. But God has been very good to us in this work and now we can look ahead to the time when the prayers of these faithful, trusting Christians here shall be answered and their Chinese women be given a chance to know Jesus. Your work and prayers have not been vain and we are more grateful than we can tell to be sharers with you in this work. Not alone the gifts for the school and the place for women's work have filled our cups to overflowing with joy, but the gift whereby this year we can build a church that will on Sunday accommodate them.

Not until I returned in the fall and sat for a Sunday service in their midst did I realize the greatness of that need. To sit in that ante-room with fifty women and children and try to listen to the words of the preacher and be able to hear nothing was enough to make one's heart ache. The

women themselves not hearing, many of them turned to gossiping was true, of course, only of the women who were visiting, but was that when their interest had been aroused to come, they could be given some message for thought. And as I sat there and saw with their babies, and saw them doing things that would make a woman protest, I realized as never before what it means to have been born in a Christian land and have had a Christian mother. And to these sins are the sins of ignorance! Chinese womanhood and motherhood have some lessons to learn that they can only be taught through the living missionaries, because for so many ages they have been left untaught. Their response is true and though it may take long years, the seeds in the hearts of a few will count mightily.

You may remember Mr. Wang, of Pei Huei, who was saved by Dr. Atwood, and while here in the hospital accepted Jesus. He has since been proving his love by his work. Last summer he gave the church a place in his village for an opium refuge, boys' school, and place for Sunday service. He is doing all this that the people of his village may know Jesus.

Another example of the rising native interest was shown with Chang, in a town of about four hundred, offered a building, which he repaired and whitewashed, to be used as an opium refuge and his salary in caring for it this year without any salary.

Gifts like these from the Chinese are indeed like the widow's mite; they are large gifts for men of their means.

Our good Mrs. How and Mrs. Lou visited about here in the week before returning to Peking for the winter's study in the Bible school. Our hearts are joyful in the anticipation of having Mrs. How with us as our first regularly trained Bible woman.

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## OUR CANTON GIRLS' SCHOOL

BY EDNA LOWREY

This last half year has been more peaceable and in general there has been better feeling among the pupils for each other than for some years previous. The class work also has been good with a few exceptions. The thing to be most deplored has been the lack of a spiritual leadership. For a course they have had their Bible study every day and the teachers have been quite faithful but it looks as though historical facts had



emphasized more than the spiritual teachings. Nearly all of the older girls are church members and most of the younger ones believe in Christianity. The pupils have carried on their Christian Endeavor Society without much outside help. Miss Mulliken and I attended one meeting when the girls were not expecting us and we were very much pleased with the way the girls took part. The leader was not one of the older girls either, but she conducted the meeting with seeming ease and with dignity.

I began the year with the hope that the school would not come to utter ruin. I am thankful to say that it is even in pretty good condition. If I had a good knowledge of the language it would be better I am sure. And if I understood Chinese characteristics and their point of view I would not make so many mistakes. I am learning by experience.

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## ERZROOM, TURKEY

BY EUNICE M. ATKINS

Your message, III John, verse second, has come quite home to me—because just the opposite wish is what I need—that my soul may prosper as much as bodily health and material prosperity. For God so endowed me with perfect health and a good constitution to start with, and then I was given so much of outdoor life and exercise as a child, that I do not know what it is to be sick or too tired. And as for my prosperity we have so much more than Christ ever had upon earth, surely have cause to be thankful, even if it doesn't include course dinners and steam heat and a private bath. I find that boarding with the girls and eating their simple food agrees with me; when there are thousands in the city huddled in their houses without any fire trying to keep warm, when the thermometer hasn't been above zero, Fahrenheit, for three months, one feels warm to have sufficient clothing and a little fire; and for my "private bath," I go to the Turkish bath here in the city. And I have the luxury of a horse of my own too, and we are free here to go wherever we like, alone, with perfect safety. How I do enjoy the galloping over the snow-covered plains, and up into the foothills of the mountains. So you see that if I can just look after my soul's welfare, as well as my physical being is cared for, I can feel that I am accomplishing God's will. I think that more than anything else, the missionaries need the prayers of those in the home land that they may not let the rush of work interfere with their devotional life.



Miss Uline, my new associate, is a treasure. She is working hard at the language, teaches three classes and four music pupils, and is generally useful. Our school is still growing. We ought to have three American teachers for the work instead of two, and as soon as another teacher can come for the school work, I want to give my time to touring, establishing village schools, etc.

THE OCTOBER CAMPAIGN

The winning of every woman in the local churches to a sympathetic consideration of the claims of the foreign field will mean the giving of much time, much prayer, and much careful thought on the part of the leaders of our Branches and local societies. It means, possibly, many discouragements along the way to the goal, for it means the facing of the greatest enemy to the speedy spread of the gospel,—the indifference of those in the home churches who bear the name of Christ.

“Oh, matchless honor, all unthought,  
High privilege surpassing thought,  
That thou shouldst call *me*, Lord to be  
Linked in such work, O God, with thee!  
To carry out thy wondrous plan,  
To bear thy message unto man;  
In trust with Christ's own word of grace,  
To each soul of the human race.”

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MAY 10, TO JUNE 10, 1911.

COLORADO . . . . .	\$261 90	GOLDEN JUBILEE FUND.	
ILLINOIS . . . . .	841 92	Receipts for the month . . . .	\$414 56
INDIANA . . . . .	173 67	Previously acknowledged . . . .	2,000 32
IOWA . . . . .	319 25	Total since October, 1910 . . . .	\$3,004 88
KANSAS . . . . .	225 36	BUILDING FUND.	
MICHIGAN . . . . .	360 23	Receipts for the month . . . .	\$203 74
MINNESOTA . . . . .	76 90	Previously acknowledged . . . .	9,500 53
MISSOURI . . . . .	229 01	Total since October, 1910 . . . .	\$9,704 27
NEBRASKA . . . . .	265 90	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
NORTH DAKOTA . . . . .	89 00	Receipts for the month . . . .	\$185 00
OHIO . . . . .	397 86	Previously acknowledged . . . .	532 00
SOUTH DAKOTA . . . . .	55 75	Total since October, 1910 . . . .	\$717 00
WISCONSIN . . . . .	248 40	MISS FLORA STARR, Asst. Treas.	
WYOMING . . . . .	11 89		
MASSACHUSETTS . . . . .	500 00		
TENNESSEE . . . . .	15 59		
MISCELLANEOUS . . . . .	80		
Receipts for the month . . . .	\$4,073 43		
Previously acknowledged . . . .	40,846 95		
Total since October, 1910 . . . .	\$44,920 38		





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On another page will be found the report of the Northfield Summer School, July 14-21. From all accounts this was a very helpful and satisfactory gathering. Miss Stanwood was chairman of the Committee, and Miss Calder had charge of the Aloha Camp, while other Congregational leaders and missionaries gave valuable aid.

At Boulder, Colo., July 5-11 was held the fifth annual meeting of the Summer School of Missions for the Rocky Mountain region. Here Mrs. Paul Raymond of Boulder was chairman of the Committee and Mrs. D. B. Wells of Chicago, Mrs. W. F. Slocum of Colorado Springs and Miss Anna A. Milligan of Pittsburg, Pa. were among those who gave efficient help. The chief interest of the occasion centered in the dedication of a beautiful Missions Building which has been erected as a rest home for missionaries on furlough. Sixteen denominations contributed toward the cost of this building and it is owned by the Women's Foreign Missionary Societies of Colorado, with the Summer School Committee as trustees.

It is the hope of those who have carried this undertaking through to completion that this comfortable and attractive house may be "the heart of the missionary enterprise in Colorado; the permanent home of the Summer School of Missions for the Rocky Mountain region; a rendezvous for missionary people; a house of rest by the way." Missionaries of all Boards will be welcomed under certain rules and restrictions which may be learned by applying to Mrs. Paul Raymond, Boulder, Colo.

The Young People's Missionary Movement has changed its name to the Missionary Education Movement and should be so addressed. Its headquarters, 156 Fifth Avenue, New York City, its officers and field of work remain the same as heretofore. One of the delegates to the recent conference at Silver Bay writes of that assembly:—

Four hundred and four leaders from churches all over the eastern part of the country gathered at Silver Bay from July 11th to the 21st to enjoy the privileges of the regular conference of the Missionary Education

**Movement.** A combination of the general and Sunday-school conference of earlier years made it possible for all delegates to study not only missionary education in general but also its special significance for the Sunday school. Two morning hours were given up to study classes, the first to normal classes for those interested especially in the regular adult mission study class, the other to graded normal classes for Sunday-school teachers. These two sessions with a third hour given to sectional institutes made a busy and profitable morning. The emphasis given this year to the study of community conditions met a real desire on the part of many delegates to discuss with expert leaders, like Dr. Swartz of the C. H. M. S., some of the problems that press heavily upon the church to-day.

The timely addresses of such men as Dr. Speer, Mr. Doughty of the Laymen's Movement, and Mr. Eddy of our American Board, each with its call to whole-hearted consecration and joyful service, brought to many the consciousness of their opportunities and responsibilities. Bishop Lewis of China, Mr. Anderson of India representing the English Baptists, and our Dr. Chambers of Adana with others gave the messages of "live" missionaries fresh from the field. In the Congregational delegation was Miss Dora Mattoon who soon goes out to Harpoot to take up the work laid down by Miss Poole.

To many the quiet service of intercession the first hour of the day stands out as one of the most helpful phases of a well-rounded program. The beauty of lake and woods and mountains deepened the appeal of every session. Certain it is that to each one came some message that will "make a difference."

M. E. E.

Gladness and sorrow mingle in the news of the past few weeks. Scarcely had the August number gone to press when word came of the MISSIONARY sudden death of Mrs. Harriet A. Van Allen, wife of Dr. PERSONALS. Frank Van Allen, head of the Albert Victor Memorial Hospital at Madura City, India. Mrs. Van Allen contracted cholera while assisting her husband during an outbreak of that dread disease and after an illness of a few hours she "was not for God took her." Dr. and Mrs. Van Allen sailed for India in 1888 and during these twenty-three years of service under the American Board, Mrs. Van Allen has been in a peculiar sense a helpmeet and upholder of her husband's hands in the heavy demands made upon him by the medical work. An associate in the mission writes of her, "Her home-going leaves that mission and all

South India poorer." Deep will be the sympathy felt for Dr. Van Allen, and for the three motherless children who are at school in this country.

The wedding cards of Ruth Porter Ward and the Rev. F. P. Beach of the Foochow Mission have been received and the best wishes of many friends are extended to them. Miss Ward went to Foochow in 1907 and her helpful service at the Girls' College in Ponasang, coming as it did just after Miss Newton's death, has been a comfort to Miss Garretson. We part with Miss Ward with reluctance but we are glad that Miss Clara Hill Dornblaser, sister of Miss Irene who went last year to Ponasang, expects to go soon to the College for a five year term of service, under the care of the Woman's Board.

Word has come also of the marriage of Miss Vida Lowrey and Rev. Obed S. Johnson of Canton, South China, June 21st. Our congratulations are not less cordial because belated.

The coming of a second little son has gladdened the home of the Rev. Robert Ernest and Laura Caswell Hume,—Edward Putnam, born in Bombay, July 14th.

Among the recent arrivals for furlough who have visited the Rooms are Rev. and Mrs. John X. Miller of the Madura Mission, Rev. and Mrs. George M. Rowland of the Japan Mission, Mrs. W. O. Ballantine and Miss Emily Bissell of the Marathi Mission, and Mrs. Thomas D. Christie of Tarsus, Central Turkey. Among other visitors have been Mrs. Charles E. Ewing of Tientsin, North China, whose headquarters are in New Haven during her stay in this country; and Miss Grant who has spent five years in Aintab, assisting Dr. Hamilton as trained nurse.

Miss Mary Dunning of Parral, Mexico, is enjoying her furlough with friends in Plainfield, N. J. and Mrs. John Howland of Guadalajara is with her family in Danielson, Conn. for a few months of rest. Miss E. Gertrude Rogers of Van, Turkey, has reached her home in New Britain, Conn. and Rev. and Mrs. Charles M. Warren of Tottori, Japan, who have been for some months in this country, have recently visited Mrs. Warren's sister, Miss Keith, in the old home in Braintree, Mass.

The latest mail from Micronesia brings word that Miss Olin's illness was so serious that it was deemed wise for Miss Hoppin to accompany her to Sydney. They sailed on the *Germania* early in June and expected to arrive the 5th of July. Everything possible was being done by the captain and officers of the boat to make Miss Olin comfortable.

Miss Eva M. Swift, who sailed from Montreal, July 22d, returning to her work in the Madura Mission, took with her her mother, Mrs. J. S. Cunningham, who will reside with her daughter in Madura City.

Miss May Morrison sailed from New York, August 5th, to rejoin her associates in the girls' boarding school at Barcelona, Spain.

Others now on the way to their fields in Turkey are Rev. and Mrs. Edward Riggs of Marsovan, Rev. and Mrs. MacLachlan of Smyrna, Rev. and Mrs. Ostrander of Samokov, and Dr. F. D. Shepard of Aintab.

Dr. and Mrs. Francis F. Tucker, of Pang-Chuang, North China and Miss Bertha P. Reed of Peking sailed August 12th from Seattle. With them are Miss Edith Tallmon, sister of Dr. Tallmon of Lintsing, and Miss Myra L. Sawyer of Malden, Mass. Miss Sawyer is a trained nurse and goes to assist the Drs. Tucker. Both these young women are under the care of the W. B. M. I.

Rev. and Mrs. R. G. Moffatt sailed, July 28th, for West Central Africa, where they will work under the American Board. As both have previously been missionaries of the Canadian Congregational Board in Africa and as Dr. Moffatt has now taken a full medical course they are especially equipped for the service to which they go.

Rev. and Mrs. F. S. Dart sailed August 1st for Mt. Silinda, East Central Africa. Their commissioning service was held at the Board Rooms the same day,—Dr. Barton presenting the commissions. The service was attended by several of their former associates at Talledega College, among them the president of the College and his wife, Rev. and Mrs. John M. P. Metcalf.

The Bohemian sailing August 12th from Boston took a large party of missionaries. An interesting farewell service was held in the American Board Rooms, Friday, August 11.

In the party were Rev. and Mrs. W. P. Clarke, returning to the European Turkey Mission; Miss Nina E. Rice (W. B. M. P.), returning to her work in the girls' school in Sivas, Western Turkey; Miss Isabelle Harley, under the Woman's Board of Missions, to Harpoot, for kindergarten work (see August LIFE AND LIGHT); Miss Isabelle Darrow for three years' service in the Anatolia Girls' School, Marsovan; and the Misses Ida and Ina Verrill of Winthrop, Mass. twin sisters, who go at their own charges to assist in the medical and evangelistic work in Aintab for a term of five years.

Miss Virginia C. Allen, who has been a teacher in Hingham, Mass., was also among the number. Miss Allen is to assist for a year in the work at Gedik Pasha, Constantinople.

Rev. and Mrs. C. B. Olds expect to sail August 22d from San Francisco, to take up their work in the Japan Mission. With them will go

ny E. McKowan, one of the new missionaries of the Woman's  
Miss McKowan, whose home is in Bowmanville, Ont., was  
d at Toronto University and has also had normal school training.  
ected that she will teach in the Osaka Girls' School where her  
greatly needed.

a quest of some months the committee appointed by the Execu-  
nmittee to secure a secretary for young people's work to fill the  
ew vacancy occasioned by Miss Witherby's marriage, is glad to  
'ARY. announce that its efforts have been successful. Miss Mary  
of Wakefield, Mass. has accepted the position offered her by the  
ve Committee and expects  
upon her new duties Sep-  
18th. She is a graduate  
Holyoke College, class of  
as identified with Christian  
college, and was president  
class in the senior year.  
s also conspicuous for her  
ability. Since her gradu-  
e has been connected with  
ociation for Vacation Bible  
in New England. She  
herefore experience in pub-  
king, executive ability and  
consecration to the mission-  
als. Miss Preston will be  
extend the same helpful-  
her associates in this depart-  
the work,—the secretaries

MISS PRESTON

g people's work in the Branches,—which has always been the aim  
redecessors in the office, and she will without doubt receive from  
hearty welcome as she begins her new work.

dition to the new literature advertised in the August number,  
re now ready several additional leaflets. Two of these are  
reprinted from LIFE AND LIGHT,—Mrs. Sara B. Howland's  
rs. appealing little "Open Letter to the Lady of the Lighthouse,"  
Hilltop Summer," a suggestive story for "summer residents."  
ree cents each. "Seven Missionary Steps" is an original and



pleasing "Campaign document" written by Mrs. Anna Crawford of Milledgeville, Ga. Mrs. Crawford's "Valentine Missionary Meeting" in the February number will be recalled with pleasure. This, like all the campaign leaflets, is for free distribution. "The Burned Bibles in Cilicia and the Bible that was not Burned," by Mrs. F. A. Shepard, is a touching story of the Aintab massacres, teaching a lesson of faith and courage not to be resisted. This leaflet has a cut of a "Burned Bible" on the cover and is illustrated with pictures of the massacre region. Price five cents.

This study of conditions and contrasts under the ethnic religions by Dr. Edward Payson Tenney, formerly president of Coler

"CONTRASTS IN" already been reviewed in LIFE AND SOCIAL PROGRESS." attention to it now as a valuable "*Light of the World*. Dr. Tenney spent eight years in this book and it is full of valuable information for those programs for the study of Dr. Speer's book. A synopsis will give some idea of the scope of the volume. Chapter I: Test in Comparative Social Evolution; Chapter II; C Condition; Chapter III; Contrasts in Home Building; Chapter IV Contrasts in Education; Chapter V; Contrasts in Literature; Chapter VI; Contrasts in Moral Thought; Chapter VII; Contrasts in Altruistic Service; Chapter VIII; Parallels and Contrasts in Self-Extending Altruistic Power; Chapter IX; The Time Element in the Future of the Moral Evolution. The book may be obtained from the circulating library of the Woman's Board; or from Dr. Tenney, 105 Grove St., Lynn, Mass.

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM JUNE 18 TO JULY 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$5,022.70	\$47.54	\$107.55	\$845.29	\$6,023.08
1911	5,008.87	628.93	104.50	800.00	6,042.30
Gain		581.39			19.22
Loss	13.83		3.05	545.20	

FOR NINE MONTHS TO JULY 18, 1911

1910	78,673.38	11,870.70	2,355.50	38,489.90	131,389.48
1911	79,306.99	27,426.87	1,726.48	17,180.59	125,730.93
Gain	723.61	15,556.17			
Loss			629.02	21,308.31	5,652.55

**HAPPY UMZUMBE**

BY CORNELIUS H. PATTON

approached Umzumbe behind Miss Smith's old bay horse I tried to  
k what I knew about the school. All I could remember was  
zumbe is the place where the girls carry the water in buckets on  
ds up a phenomenally steep hill. I recalled seeing a picture of  
e in one of the Board's stereopticon lectures. Well, the hill is  
t as steep as ever, and the river is there and the school is supplied  
er, but it is no longer by a long line of girls carrying buckets.

**VIEW FROM UMZUMBE MISSION HOUSE**

itation of eight years ago attended to that, and largely through the  
Rev. Sydney Strong a gas engine was installed on the river bank  
water is pumped up to a big tank in the school.

suspect—I more than suspect—that the constituents of the Woman's  
ave as hazy an idea of Umzumbe as I had. I have a notion they  
ogether Inanda, Amanzimtote and Umzumbe, and say to them-  
hen one of these names is mentioned, "Oh, it is one of those  
a South Africa—how can we expect to keep all these schools  
'" Perhaps this is a libel on our Congregational women but I am  
l of a corporate member of the American Board,—a D.D. too and

from New England,—who, meeting one of our missionaries from Natal, said, “Where is Natal?”

Now let us get these schools set out in order and differentiated. The Board divides its Natal field into two districts, the North Coast and South Coast, as very few of our stations are more than ten miles from the coast. Inanda, the other and better known boarding school for girls, is situated north of Durban and ministers mainly to the churches and Christian communities on the North Coast. Umzumbe is at the other end of the South Coast and does a similar work for the South Coast. Half way between Inanda and Umzumbe is the co-educational normal school, conducted now jointly by our Board and the United Free Church of Scotland. Inanda and Umzumbe send their graduates to Amanzimtote to be trained as teachers. But my story is of Umzumbe.

Happy seems to me the only adjective to use, because a happier, I think, set of schoolgirls I have not met in all my travels. The school, in the place, has a most beautiful location. Miss Laura Smith, the principal, a true genius, says, “It is the most beautiful place on the earth.” Allow me to say something for her enthusiasm we can still rejoice that our missionaries work in such exceptionally attractive surroundings. I never shall forget how Umzumbe looked that late afternoon when I drove up with Mr. Ransom, coming from Ifafa and Umtwalumi, our stations to the north. It is a region of table-top mountains, the valleys being carved out of the flat highlands of the interior as the rivers break through to the coast. At Umzumbe the hills take on softer and more restful lines, much like the mountains in central New Hampshire and Vermont. The school is located on a hill rising in the center of a wide valley and commanding a lovely view.

As we came to the top of the hill about half a mile from the school there were the girls lined up in two ranks, and there was Miss Smith flying around among them seeing that they held their palm branches straight right and that they all started singing on the same key. Could I believe my ears? They were singing “My Bonnie’s come over the ocean.” “No,” Mr. Ransom corrected me, “it is not that, but “Our friend has come over the ocean.” It was all the same to me—they were my friends from that moment. I am afraid I upset the usual program of the school and the classes were rather irregular if not entirely skipped the next day. But I judge the girls thought none the less of me for that, and when after a long address (it was long when I started in Turkey and has been growing longer ever since), Miss Smith announced a half holiday there was just such

demonstration as you would expect to find in any well regulated boarding school in America. Girls will be girls, even when they are chocolate colored.

That evening there were great doings. We had a sort of "World in Umzumbe." In the parlor of the new residence was an excellent exhibit of the girls' handicraft with needle and kindred instruments. I should say

DWESHALA SCHOOL CHILDREN WHO WALKED TWENTY MILES TO WELCOME  
DR. PATTON. TEACHER ON RIGHT

they have a gift for such things. In the dining room was an exhibit of native curios sent in for the big affair at Durban in connection with the seventy-fifth anniversary of the mission.

But what especially attracted me were the impromptu dramatics in the schoolroom. They were really exceedingly good and as funny as could be. Girls who looked as stolid as paving blocks during classes blossomed out into natural mimics and dramatists at night. They took off an Indian coolie wedding in inimitable style and then to show the contrast they had a native Christian wedding. One scene was a railroad station with raw heathen, schoolgirls and Europeans looking for the train, which came swinging around the curve in the shape of a long line of girls. The lazy wife was well set off in contrast with the industrious matron of the home, and to give a historical touch they acted out the treachery of Dingaan, the Zulu chief of seventy-five years ago, when he slaughtered the Dutch embassy.

Perhaps the most enjoyable item on the program was the making ~~fire~~ by rubbing two sticks together, by the man of all work. I had never seen this done, and, what was more remarkable, the girls had never seen it and were as absorbed in the process as I was. It took fully fifteen minutes to start the flame. This gave Miss Smith a chance to preach a little sermon on the common blessings of life, such as matches, and then she struck up "Count your blessings every one," in which we all joined vigorously.

Not only inside but outside there is a homelike quality about Umzumbe which makes it attractive to all. Even the monkeys come out of the bush

#### UMZUMBE STATION DAY SCHOOL

and scamper around the school yard. The new residence for the teachers is not much for looks as to the exterior, but internally it is a great success—a model for other stations. Miss Smith is ably supported in her work by two young ladies from the colony, Miss Tebbitts and Miss Hutchison.

But who is going to take Miss Smith's place when she leaves on her furlough already overdue? Strange that the Woman's Board has been looking for that worker for three years. All I have to say is that the young lady who secures the place will have one of the most useful and one of the pleasantest positions I have seen. When I rode away on the back of that bay horse I turned a longing look behind, regretting to think that in all probability I should never see Umzumbe again.

## THE IMADEGAWA KINDERGARTEN AT KYOTO

BY MRS. DWIGHT W. LEARNED

(See Frontispiece)

**I** AM sending you a photograph of our last class which graduated in March. I reached home just in time to be present at that sweet little ceremony and gave the "diplomas" as usual. All of the graduating class are in the picture but one. On my right as you look at the row of teachers is the head teacher and next to her the second assistant, a great niece of Dr. Neesima and a third generation Christian. The short little woman on my left is the first assistant. The kindergarten servant sits low down at the left end of the group. In the back row beginning at the left are four of the dearest children from Christian families. The third one of the four comes of an illustrious family. Her mother and uncle were educated in the Doshisha schools, and there became Christians. They are the last of the *Ashikaga* family, sixteen of which as military generals or *shoguns* ruled over Japan from 1330 to 1570, about two hundred and fifty years. The brother of this dear little girl graduated from the kindergarten a year ago. All together there were ten Christian children in the class, which numbered twenty-two. President Harada's little girl sits near the middle of the front row. Her kimono is striped and there is a big ribbon bow on the side of her head. The second one from the right in the back row is Professor Tanimoto's son—an interesting child. His father is teacher of psychology in the Imperial University. I wish I could acquaint you with each one of the class in word and fact. But I think this explanation of the photograph will do for an introduction.

I also want to tell you of our Grandmothers' Meeting, which is a pleasant outgrowth of the kindergarten work. It meets on the afternoon of the first Monday of each month. It has been going on now for years and seems to be the supreme event in the month to the dear old ladies who belong to it. It is organized with a president, vice president, secretary and treasurer, who are chosen yearly but always re-elected unless a vacancy is made by long absence or removal to some other place. The missionary head of the kindergarten is the president and recently during her year of absence in the home land those lovely old people honored her by keeping the place vacant till her return. And then at the "welcome back" meeting warmed her heart (had it been in need of a warming up!) by one and all declaring that their continuing the meetings successfully while she was gone was wholly due to her prayers for them and the thought

that she was coming back to meet with them again! Of course after thirty-five years of orientation she did not take seriously a word of that Oriental deliverance but it was very pleasant, the cordial and sincere welcome into the old place among them.

The meetings are most informal and therefore delightful. They occupy the whole afternoon, for the first grandmother arrives about one o'clock, the fault of the family clock which started her off an hour too soon; but very soon another comes and then another, and they keep on arriving till three o'clock. And on every new arrival the bowing and scraping is renewed all around until the circle fills up. The *zabuton* or flat cushions are laid on the floor in a large circle so that all face and there is usually a bouquet of flowers in the center. It takes some time to get these little old ladies seated finally for they were molded in old Japan and are governed by old time etiquette which requires one to sit in the place farthest from what are considered "the chief seats." But when all are placed "just right," with Bible and hymn book ready, how dear they look, with faces refined by years of care and sorrow and softened by wrinkles and gray hairs, yet serene and satisfied because the love of Christ is in their hearts.

At the meeting yesterday the centerpiece was a display of beautiful white lilies, asparagus sprays and pink geraniums. The Scripture portion, beginning with Matthew vi. 25, and the thought of the helps to daily Christian living that the flowers gave us opened an hour of pleasant spiritual intercourse such as they delight in—for most of them are Christians. Then follow simple refreshments of tea and sweetmeats, and the payment of monthly dues; then the passing around of the mite-box, the medium for benevolences, and the genial, gentle visiting that strengthens "the tie that binds." And when five o'clock comes the first ones begin to go and the leave-taking continues for well on to another hour. The polite, leisurely movements of the old ladies bowing with heads to the floor and courtesying, with every polite remark, as they depart is something to make even aged Father Time despair were it not that out here one learns to take it as a matter of course and to really become a part of it. Three grandmothers who have been ill, one with a paralytic stroke, came out, two of them coming in *jinrikshas*, which proves how dear their meeting together in this way is to them. It is a joy to be in their lives and to be able to add something to their joy. Each one took home a bouquet of flowers, for the floral display was made with tied bouquets for each one, from flowers grown in the missionary's garden.

## THE AWAKENING OF ORIENTAL WOMEN

BY MRS. SAMUEL DONJIAN

**I**N the onward rush of Western civilization one is apt to forget to look eastward and note that the lands of the rising sun, as well, have joined in the forward march; and ever behind this mighty procession is the unseen force of the multitudes of Oriental women who have clasped their hands together to effect slowly but surely their emancipation from the shackles of the past.

Where have these timid, shrinking, down-trodden, long-suffering creatures been hiding in all the ages? From time immemorial till very recent days, with the exception of a few illustrious characters who by reason of great beauty, or charm, or high position have wielded an unusual power, Oriental women have practically been a nonentity held in very low estimation by man, lord and master of all things.

What have they not endured, these women ensnared in an almost hopeless thralldom sanctioned and enforced by the very religions of the various Oriental nations? Or if they dared utter a cry, who was there to listen and take pity? Wherever the eye rests in a backward glance the scene is appalling beyond words, a bewildering nightmare of imprisonment from every freedom of life, black ignorance, child marriages, the evils of polygamy, enforced widowhood, religious prostitution, suicides, barter of sisters and wives for debt, and other horrors.

From this mass of desolate women there has swelled up a mighty wail, which at first was but a faint murmur here and there, scarcely noticeable by the despot man; but as the rivulets from unseen sources unite into the onrush of the river that carries everything in its swift current, so the smothered sounds of weeping have joined in one gigantic note that in spite of the deafening din of the West, have reached the sharpened ears of love for humanity at large. Upon the hideous panorama that at first well-nigh sickened our souls there has shone a great light, the glory of Jesus Christ "the Light of the World"; and they that lived, or rather, groaned in midnight darkness, have arisen in one vast company to dwell evermore in its divine radiance. How beautiful to these, our sisters, have been the feet of those who "carried the tidings of peace"! How magic is the power of the word that has awakened these barren minds from a hopeless stupor, transforming a living death into the very freedom of life!

There are the dear little Chinese women with stunted feet and an air of habitual meekness. Then further east are the dainty Japanese women



with jet black hair and graceful ways, struggling to give vent to a heroic patriotism in a land of rare beauty, a very paradise of flowers. Though Japan is far in advance of other nations of the Orient in the esteem she accords her women, one still finds here customs degrading to Japanese young womanhood.

Then again a glimpse into India makes one shudder to think that in a country under Christian rule her patient, sad-eyed women are so bound by the iron hand of caste, and engulfed by evils one might well shrink from naming.

There are also the Persian, Syrian, Armenian, Egyptian, and Turkish women with an expression of hopeless resignation stamped on their beautiful faces.

Let us here bestow more than a passing glance on the Circassian women, in the wild region of the Caucasus. These houris of the mountain fastnesses, the most beautiful women on the face of the earth, for their very beauty, have been doomed to a wholesale sacrifice of life in the harem of some profligate Bey or Pasha, or the Khedive of Egypt, or Sultan of Turkey, or the Shah of Persia as the case might be.

All Oriental women are passionately fond of music which alas, has almost invariably the minor key in predominance, truthfully voicing their heaviness of spirit.

The most effectual method of freeing these weary souls from past bondage and raising them to their true status, is the distribution of the higher education for women throughout the Orient. Already much has been done in this line but there is room for a great deal more. Medical aid, also, is of very great importance, for it relieves the crying sufferings of the women and children, and enforces habits of the cleanliness which is akin to godliness. It is impossible to estimate what the progress of the Orient owes to the higher education of her women.

Speaking specifically of Turkey, my native country, let me state that for thirty years Sultan Abdul Hamid laid an iron hand on the people to keep them in ignorance. His diabolical machinations culminated in the atrocities of massacres throughout the Empire. There have been many libraries in the city of Constantinople with beautiful books kept on shelves high out of the reach of the masses whose enlightenment has chiefly been effected through the American schools and colleges, mostly in Asiatic Turkey.

About half way up the European shore of the Bosphorus there extends from waterfront to verdant hilltop, a most beautiful tract of park land,

decked with magnificent trees, with a private pathway. This has been purchased by the Corporation of the American College for Girls to erect new buildings and transfer the college from the Asiatic shore where it now stands. There are no words to describe the beauty of the situation, with the windings of the sparkling Bosphorus, the undulation of the hills on the opposite bank, with the picturesque Robert College for young men within neighborly distance.

Constantinople is the gateway of the Empire, therefore the young women gathered together in the college halls from diverse nations and religions, cannot help becoming the strongest factor in elevating the home life, social life, and even the government of Turkey. The high ideals evoked in the fresh young minds of impressionable Levantine daughters are ever held as a sacred flame of light shedding its radiance all around. Who can estimate the far-reaching results of such ennobling forces, for women here as everywhere are really the power behind the throne, the right hand of man?

The time has never been so auspicious as the present for the advancement of the higher education among the women of Turkey. Under the new regime, Moslem girls for so many years held back by the edict of the old Sultan, are pouring into the American schools and colleges from all quarters. This in itself is a very great victory. Let us here render our meed of genuine admiration to the Oriental mothers who themselves having lacked the golden opportunities of the present day, in heroic ambition for better things sought and secured for their daughters the higher education, well knowing that wisdom is "more precious than rubies."

The new Oriental woman is a surprise and a delight. She has been denied so much that for her everything holds the spice of novelty, so that she enters into hitherto untried fields of usefulness with great zest. She possesses a charm of her own, and the light of freedom shining from her happy eyes transforms her into a creature of joy. The dignity of the past is hers, and the magnificence of nature's own beauties amidst which she often is placed, cannot but strike an answering note in her poetic make-up. She also knows the value of calmness, thus, according to Eastern traditions, storing up strength for the battle of life. Above all she is a real lady.

In conclusion may I accord her a still greater eulogy? Hers is a type of womanhood endowed with a rare devoutness, a deep reverence for things holy, the subtlest sensibilities, the truest accord with the beauty

in nature, a most remarkable adaptability, a keenness of mind to grasp knowledge, a patience scarcely understandable by a Westerner, a possibility of growth,—in short, a personality that once aroused overflows with a spirit of fire that will purify everything in its sweep. May she arise “all glorious within,” to lift up the Oriental nations to the God of love, light, and liberty, establishing therein a “new heaven and a new earth.”

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## GLIMPSES INTO NINE BUSY DAYS

BY ANNIE H. BRADSHAW

Miss Bradshaw's remarkable work for the students at Sendai, Japan, is far too little known. She is too busy to write often and her letters, not intended for publication, show the breathless pace at which she hurries joyously from task to task, carrying always good cheer and a far-reaching helpfulness which results in the winning of many Japanese young men to the Master whom she so loyally serves.

WE have been sending Japanese translations of the “Call for Observing February 26th, as a Day of Universal Prayer for the Students of the World,” to student friends and teachers in schools and colleges. All the time that my helper and I could secure from our classes and other work we devoted to this end, and we were glad to get from the Tokyo Young Men's Christian Association translated copies of the *Call and Suggestions*, with the English form of which some of you are doubtless familiar. Then whenever I had an “off night,” from classes or meetings, I invited some one to tea, whom I thought it would help to see the *Student World*, and the picture in the January number of Constantinople and Robert College, where the April Convention of The World's Student Federation is to be held. I hope that each one of you who reads this will read Dr. Mott's book, *The Decisive Hour of Christian Missions*, if you have not already done so. One night I had the head of the Higher Commercial School in Sendai as well as one of the teachers, the professor of Ethics and English, in the same school. The latter used to be one of my pupils long ago when a student here in Sendai, before going to the University. Though not a baptized man, he is interested in student-progress. Next morning I went out to make a few Japanese calls. The first one was on the young wife of an officer of the garrison here, whom I had found in bed sick with an influenza, the week before, and knowing that she is not very strong, and thinking as they are rather new in Sendai they might be lonely, I took my stereoscopic views for her to look at. I found her up however, for she had that morning been to the station to send

off her next door neighbor, a young widow returning with her parents to another prefecture, her husband having died the week before after quite a long illness. I had called there once at the other woman's suggestion, hearing of the death and that the lady did not know many people in Sendai. After another call or two, I returned home, to be ready to work with my helper over his mail, etc., and prepare for an evening class of young medical students who had been resting for a few weeks, as their examinations and winter vacation come at a different time from the other schools. That night we had rather a good meeting, and I felt somewhat encouraged about them. To go back to the calls; at one of the houses where I called, I found the wife and daughter preparing to go by the end of the month, to the neighborhood of Tokyo to take care of the family house, the grandparents being old. At church prayer meeting last night I was struck by the husband's simple prayer, not at all in regulation prayer language, but all the more direct and helpful to the others too. I had a nice call on the wife, who asked me if I liked *mechi* and then toasted me some on the firebox as we talked. I also called on some people who came here from Formosa last spring, and the old grandmother was very glad to receive a little budded pansy plant that I had bought for her. She has rheumatism and can't go out in the Sendai cold winter. At a near-by house I was sorry to hear how lonely the husband and father is out in Formosa in the interior, where he has some work for the aborigines and is earning money to support the wife and children who came back to Sendai for their education and he can't take a long enough vacation to pay him for taking that long expensive journey for a short time. That week, when calling here and there, I also told people of that week's

MISS BRADSHAW AND MRS. ROWLAND IN  
MISS BRADSHAW'S GARDEN AT SENDAI

*fujinkwai*, a woman's meeting that was to be at my house very soon and of course lately it is impossible for Mrs. DeForest to have it. So on the day itself, we fixed chairs, got out photos and picture books, Bibles and hymn books and welcomed the guests. Mrs. DeForest sent over her Bible woman to help prepare and sent over the tea and cakes, and for a little while when the people were eating, after our meeting, they had the joy of Mrs. DeForest's coming over. You see I am trying to give you, as some have asked, a picture or rather a hasty glimpse of nine days' daily work, just as it has come. Next afternoon my college Koto-Gakko Bible class was here from quarter to two and after that, and work with my helper, it was time to go to the union prayer meeting of the Sendai missionaries, at one of the girls' schools here. The meeting was led most helpfully by one of the ladies of the Reformed Mission, the subject being appropriate to the approaching "Students' Day," namely "Intercessory Prayer." The next day, Friday, was filled up with notes and message sending, and preparation for the next day's student meeting. Perhaps I have not fully explained that I had called a meeting of students from all my classes and was expecting two Christian school-teachers to address them. One a man, a professor in the college recently back from his study in America, also two young Americans, one a Baptist missionary, who came to sing a hymn, and one a temporary teacher in the North Japan College having recently come to Sendai from Echigo to fill the place of one of the missionaries there. You see I thought it would be good to have some young foreigners also to help us on the International day or near it. Mr. Kimura, my helper, was leader, but I chose the Bible verses and hymns. I think it was a successful meeting, and the addresses were good and there were a number of earnest prayers. Many could not come but about thirty were here, and I hope that it will be a helpful memory, as well as that their prayers will help the world's students. I have had several rather interesting answers to some of my letters which I wish I had time to copy for you. Supper was practically skipped that night, for at 6 p. m. came about forty of the telegraph schoolboys and at 6.30 their leader and a professor from the North Japan College, who was to speak to them. Next day at the Union Students' Prayer Meeting which was at 6 a. m. in the chapel of that college, we who could not go (it being a men's meeting) prayed at home in union with them. After our morning church, I invited two schoolmasters, whose schools are several miles out in the country, to dinner. Before we separated we also had a little prayer meeting while the little girls' Sunday school was going on in my

upstairs rooms, and the boys' club with an unusually full attendance was going on in the big room downstairs. Two students whom I have not had an opportunity to meet lately were here for supper and a talk after it, but I was too tired to think of half I wanted to say until after they had gone and my opportunity also. Next morning before breakfast, I dispatched a message asking the Christian Club of the Medical School, if they wanted to have a meeting here that night in place of the regular Bible class. One of the men who I thought would be a good leader for the meeting came over to talk it over, and we so arranged, so that evening we had that kind of a meeting. Oh, I forgot to tell you about a lunch party that same Monday, for five girls from the Baptist school who belong to the Congregational Church, and are three of them valuable teachers in our church children's Sunday school. Monday is their weekly holiday and I invited them this particular Monday so as to have a little prayer meeting before the lunch—for their school students, as well as others through the world. They have good voices and sing well together, four of them taking the parts, so besides the meeting we had a good bit of singing. I had a card the day before Students' Day from Mr. Komatsu, one of the National Y. M. C. A. secretaries, saying that seventeen Tokyo Associations were to have a union meeting that Sunday afternoon addressed by a missionary, and that in the evening, thirty-five men from several Associations were to speak in sixteen churches, also that he, Mr. Komatsu, is to represent Japan at the Constantinople Convention. The Japanese Y. M. C. A. organ has an interesting article this month on that remarkable "Business Men's Meeting" in the White House, where such strategic plans and suggestions were outlined by Dr. Mott and others, and where so much was given toward Association buildings and secretaries in the Far East. But you have all doubtless read long ago about that meeting so I need not say more, though you at home cannot realize very much of the vital interest with which such wonderful news is welcomed by us out here. Being called off now, and also wishing to catch a ship, I will stop, hoping that even this hasty glimpse of a few consecutive days out here will serve to show you a little, how many things and objects need your faithful prayers, with which you can help more than you know.

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BELIEVE me, whatever of dignity, whatever of strength we have in us will dignify and will make strong the labors of our hand; whatever littleness degrades our spirits will lessen them and drag them down. Whatever noble fire is in our hearts will burn also in our work.—*Leighton*.

## THE BRAHMAN LADY

BY DR. JULIA BISSELL

Dr. Bissell is still kept from active service by broken health, but is pathetically pleased to be able to use her pen in behalf of India's women. The first of this series of sketches, "The Parsee Lady," appeared in the August *LIFE AND LIGHT*.

"**R**ISE, O woman," says the Vida, "come to thy husband!" This is after the husband is dead and it is offered as the ray of light and hope left to the woman,—to the Brahman Lady. It was truly the one ray of hope. "What is our faith, our God? Our God, that means them," pointing to the husband. "If they be there then we are well off and happy. That is what we worship." These are the words of a Brahman wife whose husband had been a joyous believer in Christ for three years. Separated from her relatives, after his baptism, they were true to their love for each other and with their boy were reunited.

"A Brahman may suspend reading the Vida if a woman be in sight"—another sentiment that needs revision in the light of modern beliefs. "The cuckoo sips the juice of the celestial mango tree and is not proud the frog drinks swamp water and quacks with conceit"—this is a Hindu proverb that may mean what Job meant by wisdom. "We have this juice let us keep it." "And when your husband dies what happens?" "When then we are unfortunate and sad"—literally, "we spend our days in the desert." The term "spend our days in the desert" is one that means unhappiness and with Brahman and other Hindu ladies means the lot of the widow. "If I am unfortunate, why, then the way is to go to Benares. And what do you do there?" "Why, have baths and get merit, worship and return, that's all, then drag out the rest of our days here. What is there for us to hope for?" Another says, "Our destiny is a very hard one. Who leads such unhappy days?"

"Though he be unobservant of approved usages," so Manu's code says "or devoid of good qualities, yet a husband must be constantly revered as a god by a virtuous wife." Musing on these and on similar facts Kipling said, "The foundations of Hinduism are utterly rotten."

Some years ago, in 1888, there was printed a treatise named "The Temple of the Attributes of an Excellent Woman." This refers to ladies in Brahman homes and others of the same rank. This reads: "The woman is the servant and the man the one to be served. Therefore the woman should always heartily serve her lord. Women obtain happiness in this world and the next by the worship of their husbands. The noble



loving women of this age should serve their husbands with body, mind and speech. With much faith and love and joy should she worship him as the Supreme." These words on "Husband-worship" will hardly satisfy the reformers of to-day yet are in harmony with many existing native customs. "If their favor may be retained then it is well with us; what do we want after that?"

The "devoted wife" is the lady who is praiseworthy and is praised. This is the safeguard of the Brahman home. The lady in that home then presents a type that has been trained to regard the life of a true faithful wife and mother to her husband's children as her ideal. This is not so far from Western ideals. And one need not probe deep to find this principle. There is no point that is so readily admitted. The result is that the Brahman maiden is trained severely, strictly. Any ways or habits that hint at an attempt to attract attention or admiration are immediately frowned upon. The bearing of the maiden must be modest. There must be readiness for any home duties of the best ordered home. A right-minded Brahman lady has pride in a well-ordered home. Save in the homes where there is wealth, one duty is to repair in the early forenoon to the tanks or standpipes to draw water. One meets these women in the streets, with brass or copper water pitchers of various shapes on the head or on the hip. At times more than one of them filled to the brim with water is carried home by one person. Several trips are sure to be needed for the family supply—for the baths, the raiment that must be washed and sundry other uses in the home. Forevermore to the credit of these wives be it stated there is seldom if ever any reluctance shown regarding these duties. Home duties make up the life. The day's routine must be conformed to the appointments of the master of the house—his hours in school if teacher or student—for many a Brahman student has his little wife at home;—at an office if in a government position, in the bazaar if in trade. This devoted little lady at home awaits his return at even-time and serves him a dainty meal with her own gentle, pretty, timid olive-brown hands on the wrists of which the bangles jingle pleasantly. She learns his favorite dishes, studies his tastes, and strives to please.

"Do we have our hour for meditation and worship at even-time? Oh no, we go to the shrine every day, walk around it, worship, leave an offering, and return home. Who asks what we do?" This visit to the deity in some near or remote shrine in the town is a part of the day's program, varied at times on festival days.

"The assembly is upstairs. That's where they may be found any time



when at home. No, we stay down here." That is the way the husband is mentioned. "Our assembly is in bed to-day; there's fever and they say there is some cough. Who may say what may happen?" "Why, we wanted to inform you that there is a sort of cold and fever at home, to-day, and if you will go with me as far as home we shall be pleased." That is the husband when he refers to his wife. This is intended as a delicate, reserved way, not as a slight. At times he says, "Our person at home is in bed."

These, our Brahman sisters, learn to read and write in these days so that there is now a type of handwriting that is the Brahman ladies' hand. They write letters more or less, according to their station, study at times even after widowhood has become their lot. Some have a higher training as in the Normal College at Poona, Western India; this is not with a view to teaching necessarily, but—"I liked study, that is why." What they read is ordinarily determined for them by gentlemen of the family. On some afternoons appointed beforehand, one may see, if invited, which is rare, a room full of these ladies who have gathered to hear their "Purans" read. These are the histories or biographies, mythical or historical, of noted Hindu women of the past,—their ideals of to-day. This is a very proper way to spend the afternoon. It is a serious occasion. There are no refreshments served; there is little levity apparent. Savitrabai, a most exemplary wife, is one of their ideals.

Of the best types of these Brahman sisters one need to-day but mention Mrs. Ruphmabai, M.D., who studied medicine and is the appointed head of a hospital in the state of Baroda; or Mrs. Anandibai Joshi who was in the United States, won an M.D., lived a rigid life here as a Brahman lady and returned to die soon; or of Ramabai, a Pundita of Hinduism, one in a thousand, and now a disciple and follower of Jesus Christ who has pointed the way of hope and salvation to so many Hindu sisters. Her story is "writ large" in India everywhere. Mrs. Justice Ranadi, wife of an eminent judge of Bombay, is a prominent example of an enlightened Brahman lady. She was often present at the ladies' "Purah Parties" in that city to which were invited many ladies of intelligence from different sects, and she appeared with dignity yet was at ease and was simple-hearted. These Hindu sisters all with one mind disapprove the liberties of the ballroom, but not so the out-of-door pastimes as tennis or golf, or indoor receptions or dinners unattended by dancing and décolleté dress, at which they wonder.

Mrs. Patwandhan, wife of one of the wealthy pleaders of Ahmednagar, was of the last type of Brahman lady. She had a large, complex house-

order, was most capable there, pleasant and even tempered, possessed a clear and intelligent sense, attended to every detail of her duties and showed abilities which would have been an ornament to any position. 'Twere a pity such talents were not available for the public weal which a lady of that type was eminently fitted to serve.

Pilgrimage is another proper duty for these ladies and one often per-

There are many shrines—Wai on the sacred Krishna River, Pandu-Benares, Rushkur near Benares. This is a separate heartrending sight with its views of those who bathe in and drink and take home the water, order the images bathed, offer gifts and distribute alms, pay to feast so many Brahmans as merit, return weary and foot-sore and weak as before; and at last die with the eyes fixed on the temples and the shrines they have visited. All these rites do not remove the burden of sin nor the sorrows of the future, nor bring knowledge of the God who said, "I will make Jerusalem a sanctuary, and they shall be my people, for I will have mercy on the poor and the lowly": or the Christ who said in the hour when he poured out his blood for us, "Other sheep have I which are not of this fold"—"that they may be one as I, Father in thee, and thou in me."

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## A GREAT EVENT AT TALAS

BY SUSAN W. ORVIS

COMMENCEMENT days are over. It has been a great week for Talas, and one of the best Commencements we have ever had. We look back with a feeling of relief but also one of real satisfaction for we feel that our pupils are fine boys and girls and our teachers faithful and reliable. "Fine boys and girls," because this year we have had much to do with the high school here; and since Mr. Wingate has gone Miss Loughridge has been principal of that school also. Eight boys and three girls received their diplomas yesterday after giving their orations and essays before a large audience crowd in the tent which we put up on the tennis court for commencement week. The weather was fine and over a thousand people were present. All were admitted by tickets which had been sent out from the schools. We were especially pleased to have many teachers and leading men from the native schools of Talas and Cesarea. There is a friendly feeling toward us and our work this year on the part of the Armenian schools which is different from that of other years. We try to cultivate a friendship.

Doubtless the visit of the Catholicos of the Armenian or Gregorian Church has had some influence with the people in this regard. Last week he arrived in Cesarea on his way to Yozgat, and we were invited to attend a reception given in his honor. Later he accepted our invitation to visit the schools in Talas. The day was given up to arrangements for his visit. He was most cordial in his expression of interest and sympathy with our work, and even in his own church spoke in praise of these schools and their influence. On Sunday we had our baccalaureate sermon given by one of the pastors in Cesarea. His church is what is called "The Enlightened Community." Though they are not registered by the government as Protestants,

#### LUMBER FOR THE NEW BUILDING

they accept the evangelical doctrines and simple service that we use in our churches. This pastor gave us a helpful address, and we were glad to have him with us. In the evening of the same day we had a beautiful vesperservice on a hilltop not far from the school. Mr. Holbrook spoke in English to the students and teachers. Very fittingly he chose as his subject "The Transfiguration." Vision and then Service may summarize his thought.

On Tuesday our girls gave a pretty Cantata with a Maypole and flowers and fairies. This was given by the Ready and Willing Club, and at the close of the program various pieces of lace and other things made by the girls were displayed and offered for sale. The profits are given to help needy girls in school or for relief to the poor of this country.

On Wednesday the kindergarten program was given in the tent and the little children looked very attractive in their white suits. These had been loaned to those of them who could not provide their own.

The greatest day of all the week was Thursday when we gave our diplomas, and the schools closed under happy auspices. We believe we shall have a full school next year and if the new building is ready all will be well.

You will be glad to know that we laid the cornerstone of the building at the close of our Commencement program. The whole audience went over

MISS LOUGHRIDGE BESIDE A PILE OF LUMBER

to the site and we had a brief program there. First, we sang "Coronation" in Turkish; then Mr. Holbrook placed in the stone the things which we had selected,—the Bible in Turkish, Greek and Armenian, to show that this school's purpose is to teach the Word to all the different races of Turkey. The American Board Almanac for 1910, the centennial year was the next in order. A sketch of the history of the Talas Girls' School from its early beginnings with three pupils to its present place of influence had been prepared by Miss Burrage. This was followed by the little leaflet which I wrote for the boys and girls of the mission bands last year. The editor's note at the end was given in substance to let the audience know how the money had been raised for this building. The beautiful spirit of sisterhood manifested in the fact that from the Micronesian Islands had come the first gift, our "nest egg," was emphasized. Then the people were interested to hear how our own girls had given money to help build a school for the girls of China. The list of one hundred and thirty-five graduates from the Talas Girls'

School was the last thing put into the cornerstone. Mr. Holbrook made the necessary explanations as each book or paper was put into place, and then closed with words of appreciation of the service and influence of these graduates who have gone out from this school, and with an appeal to those girls now studying here to build their lives on the living Christ who is the cornerstone of our faith. Mr. Kojayan, our teacher of Turkish and Armenian, was asked to translate for him so that all the people might understand. Then Miss Loughridge stepped forward and performed the ceremony of laying the stone. After the stone was in place our pastor offered prayer and the audience joined in singing the doxology. It was a simple service yet it was inspiring and beautiful. The boys and girls from the schools stood in front and the great audience formed in lines along the upper terraces and on the piles of dirt thrown up where the foundations had been dug. Everyone was attentive and it was most impressive.

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## MISSIONARY LETTERS

### CEYLON

Miss Susan R. Howland writes from Uduvil:—

The school year of the vernacular department closed as usual in March with the annual government Grant-in-Aid Examination. One hundred and forty girls were presented for examination. This is the largest number ever presented at the government examination in this school, and we received a larger grant than usual.

This has been a year of sunshine and shadow. Near the close of the first term of the school year there was an epidemic of dysentery and fever and it was thought best to close the term two weeks earlier than planned and add a week to the vacation.

One bright event during the term was the marriage of our school nurse. The teachers and pupils took much interest in decorating and preparing for it and it was a pleasant wedding.

It was during the closing days of this term that we had a farewell meeting for Miss Green who was leaving on furlough because it seemed to be her duty to be with her mother who was left alone by the death of Miss Green's sister. Her consecration, strong Christian character, love and thoughtfulness for others cannot fail to bring forth fruit in the lives of those who came under her influence.

Mr. and Mrs. Ward came to Uduvil before the opening of the next

term. The Training School examination came in the vacation in August. Seven out of nine were successful in the admission examination, three out of five in the first year and all three of the second year candidates.

The Christian Endeavor Societies have kept up their Sunday afternoon meetings regularly. The younger members of the Senior Society are meeting separately so that we now have four societies in the school. During the visit of Dr. and Mrs. Wyckoff of the Arcot Mission, India, a Christian Endeavor Rally was held at Uduvil, addressed by both Mr. and Mrs. Wyckoff.

After the rally was the ceremony of the laying of the cornerstone by Mrs. Wyckoff, of the building given by the Woman's Board, Boston, which has rooms for dispensary, infirmary, and a room for school supplies, as well as a veranda class room.

The daily and Wednesday afternoon Bible lessons have been continued during the year. In July one hundred and twenty took the All-India Scripture examination, eighty-eight from the training and vernacular schools and twenty-six from the English school, also six teachers. The Bible examination was held at the close of this term. This was reported in our local paper as follows: "Uduvil Boarding School, vernacular and English departments, and the Training School held a public function which was greatly enjoyed by the visitors present. The manager, Dr. T. B. Scott, presided. A very interesting program occupied some three hours or more. The various Bible classes had an oral examination conducted by the several teachers with questions from the visiting pastors. Instrumental music and singing in English and Tamil varied the program. Bibles were presented to forty-nine girls, those who have been in school at least a year and who have not previously received one.

"The honor roll of names was called showing a large number of girls whose standing for the whole term has averaged above seventy-five per cent. Announcement was made that more than one hundred girls had passed the All-India Sunday-school Examination. Miss Guanamuttu Saravanamuttu received the medal given to the highest in rank in the Teachers' Examination."

Of the one hundred and fifty-six in the vernacular school and nineteen in the Training School eighty-three are church members, thirty of whom are from Sivite homes. The number from Christian homes is seventy-five or forty-two per cent of the whole. In the English department the number from Christian homes is sixty-four per cent and of church members fifty per cent.

## SPAIN

Miss Anna F. Webb writes from the Colegio Internacional, Barcelona:—

There is a great deal of interest in the school in a great many quarters. The first week in May we gave a "May *Fiesta*" out of doors under the trees. We had a May Queen, some gymnastics and the Maypole dances interspersed with songs. The girls did very well, and looked as pretty as pictures. It was the most excellent advertisement we could have invented,

## THE MAY FIESTA AT BARCELONA

for it has been talked of everywhere. The editor of the only woman's paper in Spain was present, and she was so much interested that she had her own photographer come to take pictures for her paper, and has written an article illustrated for this coming number. Of course it is written in Catalan and not Spanish, but you can see that it means a great deal for a Roman Catholic to dare such a thing as to write us up,—a Protestant girls' school in Spain! She asked me for notes so that she could write her article.

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"NEITHER church nor creed, nor ritual can satisfy the world's need; only an uplifted Christ can do that. If this be so, is it not our manifest duty always and everywhere to lift up Christ as the world's only hope?"

# Out Work at Home

## NORTHFIELD SUMMER SCHOOL

JULY 14-21

BY E. HARRIET STANWOOD

Not daunted by the intense heat of the preceding weeks, they came,—the women who had already come for seven summers,—women who had been just once and wanted more, women who had looked into the new textbook and wondered what their society would do with it, besides a large company of young women and girls who liked camping and were ready to combine with it some work which would tell next winter,—four hundred and thirty-eight registered, representing eleven denominations. The Congregationalists numbered one hundred and fourteen; the Baptists leading with two more. In Miss Calder's Aloha Camp were sixty girls, including twenty-five whom Mrs. J. W. Hale of Essex North Branch had brought with her. There were also Camps Westminster, Wesleyan and Salaam, names which may hint at the denominations only that "Salaam" is not distinctively Baptist. Betsey Moody Cottage, headquarters for the committee, East Hall, Weston and Marquand had no spare room, and there were more tents than ever before.

Mrs. W. R. Moody's graceful welcome and Mrs. Peabody's address the first evening set the wheels revolving smoothly and there was no creaking afterwards. Dr. W. H. Griffith Thomas enlivened his vigorous, logical talk upon Paul's missionary journey with now and then a piquant illustration, and held steady attention each morning through the Bible study hour. Not to have Mrs. Montgomery, so important a factor in the Summer School, was indeed a disappointment; but it was a piece of good fortune which secured Dr. Arthur J. Brown, Secretary of the Presbyterian Board, to lecture upon the successive chapters of Dr. Speer's book, *The Light of the World*. This he did during six interesting and helpful hours. Miss Mary C. Peacock's normal class was a fine opportunity for those who would really study each day. Mrs. Edgar O. Silver, who was to have the daily class in the Auditorium, was detained by illness in her family. At the eleventh hour Mrs. W. H. Farmer of Montclair generously responded to the call for help in Mrs. Silver's place, and so suggested and illuminated plans for study that many a woman who had faltered as she anticipated next year's study, said, "I know now what I can do." Miss Calder had a



class for the younger girls in *Western Women in Eastern Lands*. The methods' hour was given to consideration of methods in senior, young people's and children's societies, led by Mrs. Germond, Miss Thompson, Mrs. Hawkins and Mrs. Wilbur, with a question box one morning.

Miss Melcher and Miss Crane represented the Student Volunteer Movement. Miss Elsie Hand trained a fine chorus of girls who added much to auditorium meetings. Miss Van Nest, Dutch Reformed, Mrs. Comegys, Presbyterian, Miss Butler, Methodist, Miss Spalding, Episcopal, and Miss Ellis, Baptist, shared with Miss Stanwood the presiding, one illustration of the interdenominational fellowship and work.

Missionaries were always in demand and aided in various ways. At the rally on Sunday evening eighteen were presented to the audience from Japan, China, Micronesia, Guam, India, Korea, Turkey, Persia and Palestine, eight of whom made brief addresses. Five young women under appointment were also introduced. During the week there was added opportunity to hear from the foreign field. The Misses Baldwin, now on furlough after their eleven years at Truk, told of their work there and of their anticipation of a new field at Kusaie where they are to be stationed on their return to the Islands in the autumn. Mrs. Chauncey Goodrich of Peking, after her thirty-two years in China, told in her inimitable way of work and change and existing conditions in that country. Mrs. George P. Knapp, the only representative from Turkey, held the attention of an interested audience with her accounts of varied experiences in Bitlis, Harpoot and out-stations. It was a great pleasure to listen to Dr. W. L. Ferguson of Madras, who has also visited several other missions in Asia, Africa, and the Philippines. Dr. Hamblen of Japan bore well the special responsibility of representing that wonderful country and work for and with its people.

One announcement in the program, "The World in Northfield," had made anybody who had attended "The World in Boston" wonder how the "world" could be moved into so small a space; but the Northfield campus has wonderful possibilities, never yet thoroughly tested. Five tents, not in a row but at easy distances apart, represented life and mission work in Turkey, India, China, Japan and Micronesia. Mrs. Goodrich in the China tent impersonated a Chinese hostess receiving in her home a Chinese lady guest, accompanied by a maid servant. Conversation in Chinese was made possible by the presence of Mrs. Goodrich's daughter Grace, who not only talked but sang. A subsequent talk in English explained pictures and curios. Another day Mrs. Goodrich had a station

class of pupils of all ages, from a young girl to women who might have been great-grandmothers and who were slow to learn. In this tent Dr. Hall, formerly of Korea, presented a hospital scene. Mrs. Bennett, for many years in Japan, was much at home in the Japan tent, where tea was graciously served with all the proper formalities, and where a charming company of children tripped lightly through many kindergarten exercises. Mrs. Ferguson, aided by her daughters, with Miss Butler and several young ladies, vividly portrayed a variety of scenes in India home and school life, including the little widow who, humiliated and neglected, sat by herself while others were active and talkative. In the Turkey tent Mrs. Knapp was assisted by girls from the Aloha Camp, who reclined upon divans, made coffee, and acted a little play written by Mrs. Hawkins. The Micronesia tent with its sand floor, mats, shells, canoe and various Island specialties, was the place where the Misses Baldwin, assisted by Mrs. Case formerly of Guam, could show something of the life and work of which they have been a part. This little "world" offered unusual attractions for four afternoons, due to the indefatigable workers who planned and executed. Many of the guests went from tent to tent and gained new impressions of what was before more or less familiar. The lesson conspicuous through it all was the purpose of making more real the work that is being done and the need of more work and workers. It was a week full of rich experiences with impulse which must turn to good account.

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## THE SIMULTANEOUS CAMPAIGN

OCTOBER, 1911

As stated in the *LIFE AND LIGHT* for August the Woman's Board of Missions has heartily concurred in the plan of Post-Jubilee work sent out by the Central Committee on the United Study of Missions. Accordingly it is hoped that all our Branches will enter with enthusiasm into this interdenominational Simultaneous Campaign, choosing such a week in October as best suits the convenience of the different denominational missionary societies in each town.

Among the suggestions issued by the Committee are these; That each Board issue a circular letter to every auxiliary, early in September, urging its participation. As this is a simultaneous effort of all denominations, the entire town or city will be reached by this call;

That each Board be fully prepared with sample magazines, member-

ship cards and a bright, attractive leaflet, giving "reasons" why one should be "a member of our Society"; That each Board urge its Branch officers to organize new auxiliaries during the month of October in churches hitherto without them and to send immediately reports of such organizations to the Boards; That a careful record be requested of members and subscriptions gained, to be sent to the Boards, both for the denomination and for the grand total of all.

There is also a list of suggestions for the local societies, as follows:

*Recommendations for Local Societies:*

*a.* Each auxiliary having been informed by its Board through magazine and circular letter, will arrange to unite with other auxiliaries in the town or city, in a prayer service asking God's blessing on the effort.

*b.* Every church shall have a committee of its ablest women to canvass the entire woman membership within a certain definite time, say ten days. One woman to twenty would be a good division.

*c.* An appeal should be made for membership in the auxiliary, and a subscription to the woman's missionary magazine secured,—coin cards, sample magazines and membership cards to be furnished by the Boards.

*d.* At the close of the time specified, let all committees meet for a luncheon, or supper, with reports of success.

*e.* If there are churches without auxiliaries this would be a good time for them to organize. Any town, village or city may enter the contest.

We are confident that with the approach of the autumn there will be a grand rallying of Congregational forces, and that with prayer and with purpose the October Campaign will soon be on. The Campaign leaflets and sample magazines are ready for the first orders. May the blessing of God rest upon this united, simultaneous effort to advance His kingdom!

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## WAYS OF WORKING

The women of Montclair, N. J., are planning a most delightful series of drawing-room lectures on the study book for the coming year,—Robert Spicer's *Light of the World*. A committee representing seven denominations is arranging a series of weekly lectures. Each denomination fur-

ishes its biggest and best drawing-room for one meeting and acts as hostess on that day. Tickets for the seven lectures are sold for one dollar, the price to include a copy of the study book. The lecture covering the topic of each chapter is to be given by some expert. So great is the demand for tickets that hundreds have been sold already and it looks as if it might be necessary to hold the lectures in the banquet hall of the hotel. In addition to the study features it is planned to have a guest of honor at each meeting and to close with a social half hour. Some such plan is possible in almost any town. One large, popular course like this would undoubtedly result in a number of small, informal classes for closer study of the text-book.—*The Helping Hand*.

This has been a busy summer for Vermont women especially interested in the Woman's Board. That means all Vermont women, for those few who were not interested in June are among the most active leaders now.

From Northern Vermont we learn of one missionary society which held an important business meeting in the woods, in the course of a day's picnic. A few outside friends were invited. They are members now and helped in the arrangements for an elaborate garden party given a few weeks later for the benefit of the society. All through the state we have heard of "missionary society picnics," for business, sewing, discussing, or sometimes merely for social pleasure, showing that interest in the Branch did not flag during the summer but rather increased from week to week. We learn that much quiet work has been done the past four months by these women of Vermont. It was easy, it appears, in the course of informal visits from porch to porch to leave literature, missionary magazines or even study text-books for non-members to peruse at leisure. Thus from the Canada line to the Massachusetts border we have had reports of summer accomplishment in Vermont.—J. E. P. in *The Vermont Missionary*.

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## ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fourth annual meeting of the Woman's Board of Missions will be held, by invitation of the Eastern Connecticut Branch, in Norwich, Conn., Wednesday and Thursday, November 8th and 9th, with a delegates' meeting on Tuesday, November 7th. The sessions will be held in the Park Congregational Church, except the Wednesday evening session in the Broadway Congregational Church.

The ladies of Norwich will be happy to entertain *delegates appointed*

by the *Branches*, and women who have ever been under appointment as missionaries of the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to the chairman of the hospitality committee, Mrs. Leonard Woolsey Bacon, 35 Lincoln Avenue, Norwich, Conn., before October first. Owing to new railroad restrictions which go into effect November 1st, there will be no reduced rates.

### SUGGESTED PROGRAMS FOR THE SEASON 1911-12

The general program-scheme, providing for eight meetings, based upon the text-book, *The Light of the World*, appears in our August issue, with the first program in detail.

#### PROGRAM II

**HINDUISM:** Its Deficiencies. Its Points of Contact with Christianity.

**Material:** Text-book, pp. 43-59. Current *Life and Light*. *Women under Hinduism*, *The Altruism of Hindu Women*, *What Radha Told to Ruthbai*, leaflets published by the Woman's Board (see cover). Valuable help may be found in the Reports of the World Missionary Conference, Vol. I, pp. 138-152: Vol. III, pp. 42-52: Vol. IV, ch. vi.

**Aim:** To be fair to Hinduism and have its best points clearly set forth. To leave in the minds of all present the spirit of praise to God for His Son, the Light of the World, and the spirit of prayer that India may discover the Light in its fulness.

**Preparation:** Have the same charts hung as were made for the last meeting, having added to the Defining and Pronouncing chart words which occur in connection with this lesson, like *Avidya* (ignorance), *Karma* (deeds), *Moksha* (salvation by communion with God).

Arrange the women who come to the meeting upon a *Hinduism* side of the room and a *Christianity* side, parts having been previously assigned to certain ones who speak for all and carry out the following plans:—

HINDUISM		CHRISTIANITY	
<i>Its Worst. Its Best</i>		<i>Scripture Responses</i>	
I. Its Worst		I. The Difference	
3-minute readings, or papers.	a. Caste.	Alternating	a. Matt. ix, 10-13. Jas. ii, 1-4.
	b. Womanhood.		b. Matt. ix, 19-22.
	c. False ideas.		c. Rom. iii, 23. Luke xviii, 13-14.
	d. Bad gods.		d. Ps. cxxxvi, 1; ciii, 8-14.

II. Its Best

II. The Likeness

te	{	<i>a.</i> Oneness in Brahma.	<i>a.</i> Deut. vi, 4-5.
		<i>b.</i> Incarnation.	<i>b.</i> II Cor. iii, 19 f. c. Jn. i, 1.
		<i>c.</i> The spiritual view of life.	<i>c.</i> II Cor. iv, 16-18. Rom. viii, 6-10.
		<i>d.</i> Salvation by communion.	<i>d.</i> Acts xvi, 31, 4-12. Jn. xv, 4-5.

yers of Praise, and of Intercession for India.

ayer which might be used by all in concert.

praise Thee, O Lord, that thy pure Truth has shone upon this dark earth.  
ise Thee that all the broken rays of light are made complete by the one perfect  
our Saviour, Jesus Christ. We thank Thee that even we, unworthy, have  
this Light and warmed our souls in its rays.

r we beseech Thee for India's salvation. Hasten, Thou, to lighten her dim-  
om north to south, from east to west, through the power of the Divine Spirit.

WOMAN'S BOARD OF MISSIONS

Receipts from June 18 to July 18, 1911.

MISS SARAH LOUISE DAY, Treasurer.

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Cong'l Ch., 6.95. *Jubilee*, Port-  
Mrs. George B. Swasey, 10, High  
, 20, 75 50

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*mpshire Branch.*—Miss Elizabeth  
ckett, Treas., 69 No. Spring St.,  
rd. Claremont, Everyland Club,  
Farmington, Aux., 25, C. R., 6.85;  
ton, Aux. (to const. L. M's Mrs.  
L. Godfrey, Mrs. Lucy A. Mars-  
0; Keene, Court St. Ch., Aux. (25  
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annie A. Foster), 25; Nelson, C. E.  
.50, 170 39

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Andover, Seminary Ch., Sun-  
M. C., 5.63; Ballardvale, Union  
. E. Soc., 5.68; Lawrence, South  
oman's Miss. Soc., 12.81, Jr. C. E.  
1.50; Lowell, Pawtucket Ch. (to  
L. M. Miss Mabel Page), 25; Med-  
Mystic Ch., Woman's Assoc., 16;  
ale, Social Workers, 5; Wakefield,  
Workers, 5, 81 62

*Barnstable Branch.*—Miss Carrie E. Mitch-  
ell, Treas., South Dennis. Friend, 16;  
South Dennis, Aux., 18, 34 00  
*Berkshire Branch.*—Miss Mabel A. Rice,  
Treas., 118 Bradford St., Pittsfield. Dal-  
ton, Mrs. L. F. Crane, 250, S. S. C. R.,  
6; Pittsfield, Friends, 95. Less ex-  
penses, 7.68, 343 32  
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mond, Treas., 120 Balch St., Beverly.  
Cliftondale, C. R., 4.25; Danvers, First  
Ch., Aux., 12; Lynn, Central Ch., Pro  
Christo Soc., 10; Salem, South Ch.,  
Aux., 9.36; Swampscott, Aux., 4, 39 61  
*Franklin County Branch.*—Miss J. Kate  
Oakman, Treas., 163 Main St., Green-  
field. Greenfield, Aux., 5; Northfield,  
Aux., 13.02; South Deerfield, Aux., 9.77,  
Prim. S. S. C. R., 5. *Jubilee*, East North-  
field, G. B. W., 25, 57 79  
*Hampshire Co. Branch.*—Miss Harriet  
J. Kneeland, Treas., 8 Paradise Road,  
Northampton. Hatfield, Aux., 31.15,  
Wide Awakes, 2; Southampton, Aux., 1;  
Worthington, Aux., 10. *Jubilee*, North-  
ampton. Edwards Ch., Miss. Soc., 25, 69 15  
*Melrose.*—Jr. Dept. S. S., 4 50  
*Middlesex Branch.*—Mrs. Frederick L.  
Claffin, Treas., 15 Park St., Marlboro.  
Marlboro, Aux., 7; Natick, F. M. S., 50, 57 00  
*Newtonville.*—Mrs. Josephine Eddy, 150 00  
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Brockton, First Ch., Beginners' Dept.  
S. S., 5; Campello, Aux., 40; Weymouth,  
South. Old South Ch., Aux. (Len. Off.,  
5.10), 13.57, 58 57

**Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, C. R., 7.85; Boston, East, Maverick Ch., Miss Mary E. Fales, 8; Boston, South, Phillips Chapel, Jr. Dept. S. S., 1.30, Phillips Ch., Aux., 1.20, Y. L. Soc., 60; Brighton, For. Sec., Woman's Assoc., 50; Brookline, Harvard Ch., F. M. S., 250, C. R., 16.15; Cambridge, First Ch., C. R., 25, Pilgrim Ch., Tithe, 60, Y. L. M. C., 25; Chelsea, Central Ch., For. Dept. Women Workers, 25; Dedham, Aux. (add'l Len. Off., 50 cts.), 4.41; Dorchester, Central Ch., Aux., 7.25, Harvard Ch., Woman's Benev. Soc. (Len. Off., 5.25), 25, Clover Club, 5, Pilgrim Ch., Aux., 9, Romsey Ch., Woman's Union, 10; Everett, First Ch., Ladies' Miss. and Aid Soc., 82; Faneuil, C. R., 27.78; Jamaica Plain, Central Ch., C. R., 16.03; Neponset, Trinity Ch., Stone Aux. (Len. Off., 5.25), 8.40, C. R., 8.23; Newton Centre, First Ch., For. Dept., 65; Newton Highlands, Aux., 18.36; Norwood, Prim. and Jr. Dept. S. S., 6; Roxbury, Eliot Ch., Aux., 25, Highland Ch., Aux., 63.12; Somerville, Broadway Ch., Aux., 18; Waltham, First Ch., F. M. S., 40, C. R., 18; Watertown, Phillips Ch., Aux., 25; Waverley, C. E. Soc., 1.05. *Jubilee*, Boston, Mrs. Isabelle Alexander Robey, 100, 1,224 93

**Worcester Co. Branch.**—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Warren, Aux., 4; Westboro, Aux., 11 Whitinsville, Little Light Bearers, 2.07; Winchendon, Worthley M. B., 3; Worcester, Hope Ch., W. M. S., 10, Park Ch., Woman's Guild, 15. *Jubilee*, Miss Josephine Aldrich, 5, Miss Eliza Barnard, 50; Clinton, C. E. Soc., 10; Worcester, Plymouth Ch., Aux., 28.78, 144 85  
Total, 2,215 34

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Friend, 100 00  
**Rhode Island Branch.**—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Central Falls, Senior M. C., 100; Pawtucket, Park Place Ch., Pro Christo Soc., 10; Peace Dale, Aux., 160, M. B., 10; Providence, Park Side Chapel, C. E. Soc., 18.08, Pilgrim Ch., Laurie Guild, 30, C. R., 13.68, Plymouth Ch., Aux., 9.50, C. R., 7, Morning Stars, 25; Riverpoint, Wide Awake M. B., 5; Saylesville, Aux. (to const. L. M.'s Mrs. Lorenz Flick, Mrs. Anna T. Peace), 50; Westerly, Service Seekers, 20; Woonsocket, Ladies' Union, 45. *Jubilee*, Providence, Mrs. Ira N. Goff, 5, 508 26  
Total, 608 26

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**Hartford Branch.**—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Inter-

est on Clara E. Hillyer Fund, 212.50; Interest on Julia W. Jewell Fund, 67.50; Berlin, Aux., 17.50, C. R., 12; Bristol, Aux., 15; Buckingham, Aux., 2; East Hartford, Aux., 20; Glastonbury, Aux., 226.70; Hartford, Asylum Hill Ch., Girls' Miss. Club, 40, Harmony C. R., 15.98, Center Ch., C. R., 1.50, Park Ch., 15.75; New Britain, South Ch., F. M. S., 49.81; Rockville, Aux. (Mite-box Off., 25), 25; Suffield, First Ch., 25; Unionville, Aux., 56.62; Windsor, Aux., 2.25. *Jubilee*, Gifts, 20.15, 915 16  
**New Haven Branch.**—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Bridgeport, Second Ch., Misses Carol and Ethel Sterling, 50; Mrs. J. H. Van Tassel, 50; Centerbrook, Miss Hubbard's S. S. Cl., 1; New Haven, United Ch., Aux., Deceased Friend, in mem. of Miss Helen Townsend, 700, 301 00  
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SOUTH CAROLINA.

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CALIFORNIA.

**San Diego.**—Miss Susan E. Thatcher, 20 00

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Specials, 104 50  
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Total, \$5,942 57

TOTAL FROM OCT. 18, 1910 TO JULY 18, 1911.

Donations, \$79,206 9  
Buildings, 27,496 8  
Specials, 1,796 4  
Legacies, 17,106 8  
Total, \$125,736 9



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## THE STUDENT CONFERENCE AT CONSTANTINOPLE

BY MARY MILLS PATRICK

*President of the American College for Girls*

Through the courtesy of the editor of *The Student World* we are permitted to reprint this interesting view of the "Significance of the Conference," from the July number of that valuable quarterly.

During the early centuries of Christianity, Constantinople acquired the habit of religious conferences, as five of the nine Eastern Oecumenical Councils, if we include the Council of Chalcedon, were held here. It has been long, however, since Christianity has been sufficiently united or vital in the Near East to call for a general council, and in late years political conditions have not rendered such manifestations possible.

It was the privilege of the World's Student Christian Federation to organize the first modern religious conference in Constantinople; and the progress of thought was shown in the fact, that, unlike the old Councils, the aim of the Conference was not doctrinal, but spiritual. The environment, it would seem, of the old Councils is comparatively unchanged; St. Sophia, the Hippodrome, and the city walls recall the scenes of the former doctrinal discussions which were the aim of all religious councils. In those days the butcher and the baker provided would-be purchasers with heated arguments even in the early morning hours, instead of with meat and bread, and the street corners echoed with the names and attributes of Deity.

The recent Conference shows how the world has advanced since then for it was marked by an earnest seeking after God, and in this fact lies its deepest significance and it also well illustrated the growing spiritual possibilities of the human race. Over thirty nations were represented and many branches of the Christian Church, yet, the aim of a united spiritual



growth was never lost sight of; differences of doctrine were apparently forgotten. The full significance of the Conference, therefore, was spiritual and characterized a new era in the Near East in the general public recognition of eternal realities.

The vitality of Christianity at the present time was shown in many different aspects of the Conference. There was first of all the international aspect. Constantinople is always a meeting place of the nations and it was most inspiring to see the dark skins of the South and Far East, side by side with the blondes of the North and West, all joining in a common worship of God. It has often been remarked of the American colleges in this part of the world that their strongest service is in developing the spirit of brotherly love among opposing nationalities. This feature was very noticeable in the Conference. Delegates from many nations whose political relations are not the most amicable gained a friendly knowledge of each other which they will never lose, for the friendship established in a common religious devotion is of the strongest kind.

The vitality of Christianity in the world at the present time was also shown in the high intellectual tone of many of the addresses. A result of a pure Christianity is always an intellectual as well as a spiritual uplift, and this principle the World's Student Christian Federation well illustrated. Distinguished speakers had been invited to attend the Conference from some of the leading universities and colleges in the world, and the result was a series of scholarly addresses that gained the respect of all for their intellectual power. These addresses were repeated in various parts of the city and aroused the enthusiasm of many different classes of people. Scholars, leaders of European society in Péra, students of Mohammedan schools in Stamboul, besides many from the rank and file of the general public expressed their appreciation of the lectures that they were able to hear, and many invitations for further lectures were refused by the best speakers in the Conference.

The results of the Conference will be widespread in influence over women students of the East. In some respects, however, the problems of the work of the Federation among women are not separate ones, for the countries of the Near East are as ready as those of many other parts of the world to grant to women their share in the development of national life. The high schools for instance in the Balkan Peninsula for girls and boys offer the same curricula, and the universities of Greece and other countries of the Balkan Peninsula are open to women.

Work among Mohammedan women has not yet been considered, and would present unique problems, for the position of Mohammedan women is different from any other phase of social development in the world in particulars not easily comprehended by those unfamiliar with the sociological conditions of Mohammedan life. Some rights of Mohammedan women, however, have always been regarded. Her property belongs to her and is wholly under her own control and she can buy, sell or alienate it without consulting anyone. In politics their power is not wanting. Women were very active in promoting the recent revolution in Turkey which brought about the establishment of the Constitution. The readiness of Mohammedan women to respond to the advantages that the new freedom offers them is shown by the fact that they have attended in large numbers the lectures offered in Turkish on Municipal Hygiene by the American College for Girls during the past two years.

One of the lessons of the Conference for the East was its evident efficiency. The organizing power of Mr. Mott is well known to the world, and when it is directed to the details of a World's Conference it gives an object lesson that is of the greatest value. Dr. Karl Fries was an unusually efficient presiding officer, and Miss Ruth Rouse accomplished a fine piece of work in the careful organization of the program for the women delegates. It is in the East that one especially values business-like methods such as were shown in this Conference, for the relaxing influence of climate and environment are in the other direction. Promptness and efficiency are lessons much needed.

Such a Conference in any part of the world is an inspiration and this was the case in Constantinople. Strong men and women who care to pray, who recognize God as a present power in their lives, and whose aim is the coming of the kingdom of God in righteousness and peace give food for thought and find a response among all nations. The response in the Near East to the Conference will combine both spiritual and practical results. Many of the speakers visited other parts of the Levant after leaving Constantinople and a widespread interest has been created not only in the spiritual aim of the Conference, but also in the practical methods by which that aim was illustrated. In the future we may expect a gradual development of a Student Movement in connection with the schools and universities of the Near East.

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A WRITER in the *Student World* pleads with students to prepare themselves to look sympathetically upon the so-called National Move-

ments in India and other countries. Nations coming to a consciousness of themselves, feeling their own powers and individuality, must be met as brothers and must be given their chance of leadership in their own church and among their own people.

WHAT A MOSLEM GIRL SHOULD KNOW.—*Misr-El-Fatat*, a Moham-  
medan paper, gives a dissertation on the kind of education a girl of  
Egypt needs. That is a far-reaching admission, as heretofore it was not  
considered a Mohammedan woman was at all in need of learning.  
Teachers must be Egyptian or Turkish. Male teachers must be fifty  
years old or more. Girls may enter at the age of five and leave at twelve.  
Arithmetic in its rudiments is enough of that branch. Geography is  
unnecessary, for when a woman travels she has her husband or other male  
relative with her. They may study or read the biographies of good  
women only. They must read all the passages of the Koran pertaining  
to women. They must learn housework, cooking (*a la Turc*), washing  
and similar things.—*The Missionary Review*.

WOMAN'S BOARD OF THE PACIFIC

Receipts for June, 1911.

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Personal Gift for Federate School of Missions,	10 00	Ave., Pasadena, Aux., extra for Mrs. Dewey, Mardin, Turkey, 25,	60 00
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	70 00	Oregon Branch.—Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Sunny-side, C. E., India Sch'p, 15, S. S., India Sch'p, 15, Aux., 5.10, Aux., Doshisha B. F. (6.50 "Special"), Missionary C. R., 2.87; Portland, First, S. S., India Sch'p, 15, Mrs. J. C. Luckey, 15, Mrs. G. M. Parker, 5, Mrs. T. S. Townsend, 1; St. Johns, Aux., 5; Forest Grove, Aux., 19.50, Aux., Doshisha B. F. (13.50, "special"), 32.50; Highland, Aux., 20; Wilbur, Mrs. H. C. Short, 4; Hillsboro, Aux., 14; Salem, Aux., 25,	181 47
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Of this amount 200 "special" for Doshisha Building Fund (reg. work, 107.79).		Reg. Work,	161 47
SPECIALS.			
Claremont, Aux., for Native Worker, care of Dr. Wilder, China, 35; Lake			

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## A KINDERGARTEN GRADUATION, KOBE, JAPAN

BY ANNIE HOWE

Wednesday I had a supper for the graduates from the training school and for the teachers, fifteen of us. I had no table to seat them at so cleared out a bedroom and served supper on the floor. It was quite a success. I served little trays, and put a plate, knife, fork, spoon, paper napkin, glass, butter plate, little saltcellar on each. One of these trays was in front of each cushion as we went into the room with its place card. Afterward we had a program of hymns, Scripture, prayer and farewell speeches.

The next day came the kindergarten graduation exercises. The kindergarten was clean as a whistle, the children gay in lovely dresses, and a goodly company of mothers, fathers and friends were present, among them five or six of those dear old Japanese ladies who founded the kindergarten and have stuck by me all these years.

I wish you could have seen the children's work, especially that illustrating their morning talks. Miss Talcott said, "Every year when I come here I think they have touched high-water mark, they can never go beyond this, and the next year there is something better."

Well, it is true; I never saw such teachers, they make me think of "living fountains," always bringing out fresh ideas.

I haven't time to go into detail, but for instance at the time they were studying insects last fall, they were taught to recognize a few and to know their cries and their names. There is one called the bell insect,

because of its note, another the pine insect because it looks like pine bark. One of the teachers at that time made drawings of these two, and let the children color them, and she also gave each a tiny bell to fasten inside the bell insect, a piece of pine bark and a pine needle to fasten beside the pine fellow. Now do you suppose those children will ever forget the names and characteristics of these created things? And Prof. E. G. Howe may take to his soul the fact that all this living work with nature in this kindergarten grows out of his loving work which is recorded in his *Systematic Science Teaching*!

Well, the parents looked at the work and were seated in the Johnson play room. Then the children marched in, a beautiful sight, quite orderly and dignified, and they recited "O praise the Lord for his mercy endureth forever," a refrain to verses that one of the teachers repeated, showing the wonders of God's creation, and they sang hymns about creation. Then they sang songs, even "Can a little child like me," that Mary and I used about thirty years ago!

We had some of the new folk dances under Miss Hattie Taylor's supervision, and then the ever fascinating spectacle of diploma giving, when each child comes to receive his from my hand with eager eyes and smiling face and little bobbing bows.

That afternoon all was excitement again, for we began redecorating the room for the more formal proceeding of the next day. White camellias banked the three long window ledges, masses of the dark glossy leaves and plenty of the exquisite white blossoms, a big vase of the same, and then, in comes Fuji Tsakemoto to ask if she may contribute to the decoration. And she sends a magnificent pine branch, nearly as tall as the ceiling, a bronze vase to put it in, two artists to arrange it, and a big stuffed stork to stand by it, as the most congratulatory of all decorations, pine and stork signifying long life.

The work of the five girls filled three rooms; one room filled with their art work, flower arrangement, University of Illinois work, and the work of the regular drawing teacher, I mean that done under his direction. In another room was science, Bible, history of education. For science there were collections of minerals, metals, porcelain, and notebooks. Butterflies mounted, also painted ones. Beetles, insects mounted and little bird cages with rare cocoons. Collections of seeds, pressed plants, and notebooks. Collections of animal pictures, exquisite border designs of pressed leaves and painted butterflies and insects.

For Bible there were maps, charts, diagrams, and notebooks for the

new Testament, also for the old. Notebooks on the History of Education and on stories.

In the third room the regular kindergarten work,—sewing, folding, weaving, cutting, gift work, and beautiful books of program work, also notebooks of Bible verses illustrating the central truth of each of the Mother Play Songs.

The work in music was no less satisfactory. A lady who has been a singing teacher in America, herself possessing an exquisite voice, and a member of the Handel and Hayden Society of Boston, was enthusiastic over the good voices, the careful training, the fine expression of the part singing, and it was beautiful. Our teacher is a Japanese lady, a graduate of the Tokyo Music School.

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## RECENT EXPERIENCES IN CHINA

BY FRANCES K. BEMENT, SHAO-WU, CHINA

We have had about three thousand visitors since January and we three have been out in the district visiting day schools, churches, pupils' homes and lonely Christians and doing some medical work, altogether over one hundred days. No wonder the time flies!

To-night I am at one of our most distant churches and it is eleven o'clock, and the evening session of our Bible conference is just over and some personal talks are still taking place. It is all so interesting to see forty men between the ages of twenty-five and seventy years, all studying. Some are just learning their first letters, some are reading a few verses in the Bible and some are learning the meaning of some of the simple truths of the gospel which is daily changing men and women always for good.

It is needless to say that this church has been neglected as many others have been. It has had no preacher for over two years. An old man leads the little group as best he can. The church has had no visit from a missionary since my last trip here, a year and a half ago, and the intervals between visits are sometimes even longer. In fact, it has never had but one visit from any of the men of the station.

But it is wonderful what a little will do. The women have not learned very much of the truth, for as always, those most interested are from the country district, several miles away in different directions. But all have learned some. Most have learned how to pray.

It is hot; I think it almost too hot to sit and listen or to speak, but these

men and women have walked here and they look as if they felt paid for coming. One man walked three hundred *li*, one hundred miles, to and from the meeting. Another has walked one hundred and ten miles and attended two of the three conferences of this trip. One old woman walked five miles in the hot sun, and unwilling to come empty-handed, brought "a little gift of love"—four fresh eggs in her pocket! I always feel unworthy of these gifts; they have so little themselves. They teach us many lessons, and how much they do without! And we have everything! three good meals a day and many of them have only about five good meals in a year. I feel selfish every time I make one of these long trips, living with the Chinese and cooking with them on their kitchen stoves.

I have held five of these Bible conferences this spring and at each place they urged that I come for another in October or November. We take one book in the Bible and try to understand it better at the end of the meetings than we did at the beginning. We generally take the Gospel of St. John first.

But I must not weary you; only I want you to know what we want you to pray for,—for all of these thirty odd churches, that they may grow in grace. Pray for the pupils too, and for China in this time of need.

I seem to be growing young. On my recent trip of fifteen days, fully two hundred people, I think, told me how young I looked and that I looked much better than a year and a half ago. I guess hard work is good for one, especially when it is as interesting as is ours.

On the other hand, you might have thought I was very old, Wednesday, for the girls celebrated my birthday. The remarks and banners would make one think that I had spent a life of at least sixty years of service here. The great, long-life character, gold on red silk, hangs on our wall and makes us look around for the old person, as people rarely have these presents until they have nearly finished a life work, and mine is only begun. They said I had taught so many girls and had so many out teaching all over the district, etc. They expressed the wish that we two sisters might work on until we were one hundred, but I shall be useless long, long before that.

I am sure the girls were most beautiful and they seemed so perfectly happy even when we five foreign ladies were eating the fine feast they prepared for us and they had none of it. So now I am giving them a little extra to-day to partly make up. We always have so much more than they. I feel ashamed to have them spend their little for us.

They decorated the hall most daintily with bamboo and flowers making



arches, and made all of their plans without my knowing a thing about it. It does not, of course, matter that it was nearly three months before my birthday which occurs when the school is out and the girls are all separated, so they wanted to do it up well before reviews and examinations began. • Practical, you see, even in their celebrations. I did begrudge the money they spent for firecrackers. It might have bought them rain shoes and umbrellas, but they felt that they were needed to help express their gratitude for the school.

Surely God has blessed our stumbling efforts most wonderfully. I do thank Him for all the way he has so wonderfully led the school to paths of usefulness far beyond my fondest hopes. I see I would not have stood it if I had been put in a hard place. So He gave me a very easy place.

Sister has six babies in the hospital. She is proud over her twin boys, sons of our faithful Tung, man of all needs, builder, preacher, and his wife, the hospital Bible woman. Miss Walker is getting the woman's school well started.

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## WAYSIDE GLEANINGS

BY NELLIE N. RUSSELL, PEKING

"Teach her to pray; for that is the shortest road to understanding the truth," said an old man of seventy-six years as he brought his old wife of the same age to the lady teacher who had charge of the station class held in Cho Chou for the women and girls of that church. This same little old man is a small farmer and all his life has "eaten bitterness and sorrow." The first time the teacher saw him was one Sunday twenty years ago when he was an enquirer; all of a sudden, in the midst of the sermon, the chapel door was thrown open and a whirlwind, in the shape of a little old woman, seized the little old man by the collar, and, before anyone could come to the rescue, had him out in the courtyard where she berated him most roundly. Sunday after Sunday the little man went hungry because he would go to the chapel and she openly declared war; not one mouthful of warm food would she prepare for any of her family who were following after the foreigners. "Ah, what makes him so patient? He did not use to be so, but was ever ready for a warm contest; is his patience not a positive proof that he has really taken of the foreigner's medicine, and in a hundred days will die?" Thus thought the little woman, and so she set herself as a plaster to counteract the poison. Months came and grew into years, and gradually the change in the husband softened the little old



woman, till one Sunday she appeared at the chapel simply saying, "My old partner is looking after the house to-day and I have come to church." As it happened, the lady teacher was there for a few days, and proposed to the helper's wife that the little old lady should be asked to stay as her guest for two days. "I know now why he wanted me to come to-day; you are kind; I did not think you were this way." And many such expressions were heard during the two days she remained. Thus little by little the seed of gentleness sown in the heart by the patient farmer brought its harvest, and two years ago when she came to her last illness she constantly expressed herself as "happy" and "at rest in her heart."

Now the little old man was lonely in his little home, and not far away was an old lady all alone, and lonely too, and she was invited to unite her life with his, but he said she must promise to give up the temple worship and believe with him in the "Great Father." Thus she came to the class to be taught the language of prayer; "not alone for herself, but that she may help the other women of the family," added the little man as he left us. She was given into the care of another old lady, Mrs. Kao.

This latter was seventy years old, and had been a Christian two years. She was learning to read and was a most enthusiastic scholar. She longed to be able to read her New Testament through. Her message was the clear, "I know, because she had experienced the truth in her heart and home. Her husband had been a teacher and scholar, but they were poor and he became blind. "Four girls we brought up for others to get the good of." Bitter were their hearts when their one son became a Christian. They could not drive him from the home, for he was the one hope of their lives; but they made life hard. Again patient endurance won their hearts. The old mother said, "I used to listen by stealth to his reading his books to find something bad, but it was all good; and at last one night I said, 'Son, read to us.' Since then we have had evening prayers, and our home, the neighbors all say, is the most peaceful one of the region. Every night when the lamp is lighted—for we save on our food but not on oil—we gather about the table and my son teaches his wife, two sons and myself; we call it a Christian Endeavor Society, as we take turns in leading. And I am the committee to see it is done," added the old lady.

One day the teacher was standing in the court talking with some other women, and old Mrs. Kao came up and commenced rubbing her hands back and forth across the lady teacher's back. On being asked what she was doing that for, she said, "Last year I rubbed my hands on the Bible

woman and for a year I have not had any return of an old eruption I have had ever since I was a child, and now that I have touched you I know I shall never have it again." Can you enter into the lady teacher's feelings at the faith of that woman of seventy?

"Mother, the teacher says we must pray for her sometimes," said a little girl of nine years; "what shall I ask for her, mother?" But the mother was wise and asked her what she thought. "Well," she said, "I cannot ask for wisdom and knowledge for her, for that is what I ask for myself, and if I ask it for her then God won't have any to give me; so I think I will pray to Jesus to give peace and happiness to the teacher." Now this little girl has a most intense belief in the power of prayer. Whenever things go wrong at home she immediately calls for her mother to come and "pray to Jesus." Her grandfather has for years been a devout worshiper of the gods, and has been very angry because his son and son's wife have become Christians. He has not allowed them to speak to him on the subject, but his little grandchild has prayed for and talked to him in such a way that he has at last consented to go to the chapel with her on Sundays when he is not "very busy."

Twenty years ago a widow lady of position and means took her young daughter to call on a missionary lady whom she had met at a feast in the home of a mutual friend. Then she heard for the first time of the "Great Father of Love," and when she went home she took down her idols, but not again did she come in touch with the Christian Church. A year later her son-in-law died, and the daughter came home to live with her mother; seeing her so sad and weary, one day she said, "Why don't you hunt up one of those Jesus chapels and go there? Their doctrine is comforting." She did so, and all the fall and winter she has attended the lectures and church services. She has recently joined on probation, and also is attending a woman's school. She said, "I feel so at rest and as though my life could yet mean something to some one."

Another young widow, only twenty-three, said, after coming two or three times, "I wish I could get an education, but we are poor and there is no hope for me, yet I have all my life longed to read and be some one." Great was her joy when she found it was possible, and that there was a class for just such anxious ones as she.

Recently the Bible woman called on three women she had met at one of the "lectures on hygiene," and they said to her, "We all want to be Christians; just to listen makes our hearts 'at rest.'"

"Weary and heavy laden, come." Ah, the Master knew the heart-hunger of all men; He can and does satisfy the need.

Miss Mary M. Haskell writes from Samokov, Bulgaria :—

Does the Board realize how much depends on this work in the towns and villages? The teacher is usually the center of hope and interest and activity in the churches. My assistant, Miss Usheva, was sent for six months to a Christian community where scarcely a woman could read, and she began to teach eighteen women.

Recently I received a letter from a woman there, together with a box of cherries. The letter said, “I was indeed sad when the angel of the Lord was taken from here.”

A MISSIONARY SONG

I go among unloving hearts.  
Lord, go Thou with me there,  
And let me breathe Thy love alway  
Just as I breathe the air;  
Let each day's hard and thankless task  
Be temple-work for Thee,  
And every meal a Eucharist  
And feast of love to me;  
May I through all the noisy streets  
In Thine own peace rejoice,  
And hear above the noise and strife  
Thy Spirit's still, small voice.—*Selected.*

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER  
RECEIPTS FROM JUNE 10, TO JULY 10, 1911.

COLORADO . . . . .	\$199 35	GOLDEN JUBILEE FUND.	
ILLINOIS . . . . .	2,672 80	Receipts for the month . . . .	
INDIANA . . . . .	5 00	Previously acknowledged . . . .	
IOWA . . . . .	504 91	Total since October, 1910 . . . .	\$
KANSAS . . . . .	290 73	BUILDING FUND.	
MICHIGAN . . . . .	394 48	Receipts for the month . . . .	
MINNESOTA . . . . .	285 29	Previously acknowledged . . . .	
MISSOURI . . . . .	579 20	Total since October, 1910 . . . .	\$1
NEBRASKA . . . . .	118 10	ADDITIONAL DONATIONS FOR SPECIAL O	
OHIO . . . . .	711 06	Receipts for the month . . . .	
SOUTH DAKOTA . . . . .	96 12	Previously acknowledged . . . .	
WISCONSIN . . . . .	371 67	Total since October, 1910 . . . .	
MASSACHUSETTS . . . . .	387 65		
PENNSYLVANIA . . . . .	200 00		
TENNESSEE . . . . .	1 00		
MISCELLANEOUS . . . . .	100 00		
Receipts for the month . . . .	\$6,917 36	Receipts for the month . . . .	
Previously acknowledged . . . .	44,920 38	Previously acknowledged . . . .	
Total since October, 1910 . . . .	\$51,837 74	Total since October, 1910 . . . .	

MISS FLORA STARR, Asst.

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in the modern "Acts of the Apostles" now being lived by brave women as well as by brave men, as these "Acts" are recorded in the missionary magazines of to-day, and they will strive to enlist little companies of women in lonely places and inspire them to start a missionary reading circle, a mission study class, or a meeting for prayer which shall remember the needs of the foreign field. They will plead, too, with busy city churches where the women declare that "there are too many organizations now," and lead them to see that however many the interests which engross their attention and command their purse strings, their horizon is too narrow, their vision too limited unless they take the Far Look. They will point out the fields white unto the harvest and the pitiful paucity of laborers and means, but they will dwell longest upon the growing power of the Christian's message and its triumphant sufficiency for starving, suffering motherhood and childhood, if only the gospel good news may be taken to them by loving, willing feet.

What your share in this Simultaneous Campaign is to be, dear reader, you and your Lord will decide. There is a wide field and room for a diversity of gifts.

A circular letter from the Woman's Board has touched the electric button in all our Branches,—the bells are ringing in your homes.

When you are asked to serve by the local committees you will have your answer ready, and we are sure it will *not* be "I pray thee have me excused."

Sixteen years ago, 1895-1896, the honored home secretary of the Woman's Board of Missions, Miss Abbie B. Child, accompanied by her sister, made the tour of the world, visiting the missions of the American Board. Since that time no deputation work has been done by the officers of the Woman's Board, with the exception of a visit to the mission in Spain in 1907 by Miss Lamson and Miss Day.

It is therefore a great pleasure to announce that once again these friends and Board officers, Miss Lamson, the foreign secretary, and Miss Day, the treasurer, are about to visit some of the missions of the American Board. Sailing from Boston, on the *Franconia*, September 19th, *en route* for India, they plan to spend some weeks in the Ceylon, Madura and Marathi Missions. Early in 1912 they will reach Turkey where they will join the American Board deputation and give several months to a thorough study of the work of the missions of that country,

and will later attend the conference of missionaries to be held in Constantinople. The expenses of this trip are met from sources outside of the Board treasury.

During Miss Lamson's extended absence her work will be in charge of Miss Calder, associate secretary.

News by cable of the sudden death of Miss Nellie N. Russell, August 22d, brought sorrow to the hearts of all who know of her beautiful life and

**A WAVE OF SORROW.** remarkable work for the Chinese women and girls of Peking and vicinity. Miss Russell was born in Michigan, but resided for a few years in Ludlow, Vt., where her strong Christian character is remembered by many. She was educated at Northfield Seminary and was for five years engaged in city missionary work in connection with the Chicago Avenue Church, Chicago. In 1890 she went to teach in the Bridgman School, Peking, as a missionary of the Woman's Board of the Interior. For more than twenty years she has been a devoted, untiring worker, engaged during these later years in direct evangelistic work. A fuller account of Miss Russell's work will be given next month. Her last printed utterance, in the September number of *LIFE AND LIGHT*, page 429, "Wayside Gleanings," closed with these words which seem now fraught with comfort to her friends in Peking, where the happy missionary circle is so sadly broken by her going from them: "Weary and heavy laden, come. Ah, the Master knew the heart-need of all men; he can and does satisfy that need."

What young woman is ready to enter into Miss Russell's abundant labors and continue "Telling the Gospel Message," to the heavy laden woman hearts of China? Miss Reed's article, describing Miss Russell's work, in *LIFE AND LIGHT* for December, 1910, has a new interest in view of the sudden silencing of this voice.

Following close upon these tidings from China, came the death of Rev. Theodore S. Lee, which occurred August 24th in the Presbyterian Hospital, New York. Mr. Lee, the son of Rev. and Mrs. S. H. Lee of Springfield, Mass., married Hannah Hume, the daughter of Dr. R. A. Hume of Ahmednagar, and they went to India as missionaries of the American Board, sailing in 1903. Their work at Satara during this one brief term of service has been of a kind, that from our human standpoint, cannot be spared, and the shock occasioned by the earthly closing of this useful, vigorous life, has been felt keenly throughout a large circle of relatives and friends. Mr. and Mrs. Lee have been supported by the



church in White Plains, N. Y., and it is Mrs. Lee's wish to return to the Marathi Mission, where she was born, taking with her her two children, and to carry on her husband's work.

And still another blow fell in that same week when Roland Wright, son of Rev. and Mrs. A. C. Wright of Parral, Mexico, was drowned at Goshen, Mass., on August 22d. He was a young man of unusual promise, just ready to enter Harvard College, and the terrible suddenness of the news as it came to his parents and to an almost twin brother, saddened many who did not know him personally.

Well is it in the midst of these waves of distress if the stricken hearts can say, "*He knoweth the way that I take. When He has tried me I shall come forth as gold.*"

Miss Helen A. Meserve, who spent a few weeks with her family in Allston, Mass., this summer, has returned to the *Colegio Chihuahuense*, MISSIONARY Chihuahua, Mexico, where she will take up her duties as PERSONALS. *directora*. Miss Meserve went to Chihuahua in 1908 for a three years' term of service, but now returns under regular appointment as a missionary of the American Board. Miss Meserve is supported by the Suffolk Branch.

A party sailing from Boston, September 13th on the *Romanic*, included two welcome recruits for the work of the Woman's Board in Turkey.

Miss Nellie Alice Cole, daughter of Rev. and Mrs. R. L. Cole, for so many years missionaries of the American Board in Bitlis, has been under appointment for more than a year, but has been detained by illness. She goes now to Trebizond, Western Turkey, where she will superintend the kindergartens and assist Mrs. Lyndon S. Crawford in her

MISS COLE

many-sided work for women and children. Miss Cole has been assigned to the Hartford Branch.

Miss Helen A. Curtis, a graduate of Wellesley College and later secretary of the Y. W. C. A. there, is to assist in the Anatolia Girls' School at Marsovan. Miss Curtis is from Berkshire County, Mass., and a graduate of the North Adams High School. The Marsovan circle will be enriched by her coming.

Miss Annie M. Barker, returning to her loved work at Gedik Pasha, Constantinople, after long detention for health reasons in this country, and Miss Cora A. Welpton, W. B. M. I. of the Marash Girls' College faculty, were also of this number.

Rev. and Mrs. Ernest Pye, for Marsovan, and Rev. and Mrs. A. C. Ryan, new workers of the A. B. C. F. M., also sailed on the Romanic.

Letters from Sydney, Australia, contain the news of the arrival of Miss Jenny Olin of Kusaie, Micronesia, in that city, in a very critical condition. Miss Hoppin, who accompanied her, was obliged to return almost immediately to Kusaie, but all arrangements for Miss Olin's comfort and proper medical care were made at once and kind friends were found ready to assist Miss Hoppin in all possible ways. Miss Olin is in a private hospital and will not be able to continue her journey to the United States for some time.

Under these circumstances it is good to know that Miss Baldwin and her sister Miss Jane D. Baldwin, expect to sail from San Francisco, September 20th, MISS CURTIS *via* Sydney, for their new post on Kusaie. Their assistance in the girls' school at this time is a special providence to the little company there.

Other missionaries now *en route* are Miss Gwen Jones, going to her position as teacher in the Girls' Normal and High School, Madura, under the Woman's Board of Missions, in the company of her sister, Mrs. Frances Jones Lawson and her husband. Mr. and Mrs. Lawson will be stationed in Pasumalai. Miss Jones graduated from Coerlin College in June and is returning at once to the land of her birth. These two daughters of Dr. and Mrs. J. P. Jones of Pasumalai, will be especially welcome just now as their father is suffering from a painful accident occasioned by a fall from his horse.

MISS JONES

Among recent visitors at the Rooms, arriving for furlough, are Dr. and Mrs. Haskell, and their son's family, from the European Mission; also Mrs. T. W. Woodside and Dr. and Mrs. William H. Sanders from West Africa.

A very prompt beginning, of what will doubtless be a very wide-spread "Post-Jubilee" work this autumn, was made in Essex, Mass., August 31st.

In the spacious "Orchard Home" of Mrs. David O. Mears, the officers of the Essex South Branch, the wives of the ministers of the local A "POST-JUBILEE" Conference, and the ladies of the Essex Auxiliary, were

**RECEPTION.** present by personal invitation at a reception and afternoon tea, to hear a stimulating address on Jubilee Visions by Mrs. Henry W. Peabody. The talented daughter of the house, Miss Helen Grinnell Mears, artistically rendered well-chosen songs. Mrs. Charles H. Daniels, president of our Board, spoke of elaborate plans for the Simultaneous Campaign in October and the president of the Essex South Branch applied the suggestions of both ladies to immediate appointments for definite action in the local churches.

L. B. H.

We again call attention to the new Campaign leaflets, free for distribution within our own territory, also to a new membership card for use

**CAMPAIGN** in the Simultaneous Campaign. Prices and titles of **LITERATURE.** leaflets may always be found on the last page of cover of **LIFE AND LIGHT.** The bulletin, issued by the Central Committee on United Study, with suggestions and counsel regarding the Campaign, may be obtained from Miss Hartshorn, or from Miss May Leavis, West Medford, Mass. (Price twenty cents a dozen at Board Rooms; larger quantities at less price.)

A review of the work of the "Colegio Chihuahuense," prepared from material furnished by Miss Mary L. Hammond, for ten years the efficient

**OTHER** principal of this Girls' Boarding School in Chihuahua, Mexico, **LEAFLETS.** is now ready. As recent events in Mexico have called the attention of all Christian patriots to our sister Republic, this little illustrated leaflet is timely and should be circulated by all friends of this school, which at this time needs so urgently a new building and better equipment. An illustrated catalogue, sent by Miss Long of the "Colegio," showing the fine facilities and modern apparatus of the Chihuahua Public Schools, gives additional emphasis to the imperative need of thus improving our own plant in Chihuahua. (Price five cents.)

Two more of the folk-lore series are in press,—"In Gleam and Shadow of Chinese Folk Lore," by Mrs. Harlan P. Beach, and "Why African Mothers Fear," by Mrs. Amy Bridgman Cowles. Mrs. Cowles' "Flashlights into Zulu Homes" is also ready. This is a pamphlet, containing three true stories of life among the Zulus, portraying vividly the superstitions among which some of the poor, degraded children of the All Father still live. These stories give the life history of "Umtatane," still a

each in the Umzumbe Home; and describe the horrors of the witch doctor and the love charm, as still extant in Zululand. This is the leaflet advertised under the title of "Flashlights on Fetichism," in a previous number of LIFE AND LIGHT. (Price five cents each.)

"Our Medical Work in China," revised and expanded by Dr. Estella L. Perkins of Paoting-fu, and Dr. Henry D. Porter, formerly of China, will soon be on sale. New and attractive pictures increase the value of this useful little leaflet. (Price five cents.)

It is always helpful to see the literature of the other denominational boards, and we desire to mention here the ample supply of leaflets, dealing with the new study book, which are to be obtained from the headquarters of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, 36 Bromfield St., Boston. Among these is an attractive set of programs, with a picture of Christ, the Light of the World, on the cover, outlining the year's study in a very helpful way; also sets of questions and answers on Shintoism and Hinduism; stories of the "Samuel Series," and new and telling post cards especially adapted to this year's study. (Fifteen cents for set of eight.)

The first of the post-"World in Boston" exhibitions will be held in Providence, R. I., Sept. 21-Oct. 7, and an army of stewards are already "THE ORIENT IN in training for their duties. The exposition will be PROVIDENCE." held in Infantry Hall and the setting will be most realistic. Scenes from Japan, China and Korea will be given, fully furnished with articles from the country represented. Home missions will also be demonstrated by pictures of work on the Frontier, in Labrador and among the American Indians. A Drill Hall, Hall of Methods and Hall of Religions will be among the features of this well-planned exhibition. H. D. Cotton and Frank W. Harold are respectively organizing and publicity secretaries and may be addressed at the Butler Exchange, Providence.

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

### RECEIPTS FROM JULY 18 TO AUGUST 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$4,450.26	\$22.60	\$116.00	\$2,430.90	\$7,019.76
1911	2,984.25	1,014.27	150.70	4,514.96	8,664.18
Gain		991.67	34.70	2,084.06	1,644.42
Loss	1,466.01				

### FOR TEN MONTHS TO AUGUST 18, 1911

1910	83,123.64	11,893.30	2,471.50	40,920.80	138,409.24
1911	82,381.24	28,441.14	1,877.18	21,701.55	134,401.11
Gain		16,547.84			
Loss	742.40		594.32	19,219.25	4,009.13

## THE JUBILEE ANNIVERSARY IN SOUTH AFRICA

BY MARTHA E. PRICE

Frequent mention has been made in Congregational missionary circles of the seventy-fifth anniversary of the founding of the Zulu Mission, South Africa. This celebration which was observed from June 23-July 4, in various places, beginning at the capital of Natal, Pietermaritzburg and closing with a wonderful mass meeting, July 4th, in the Town Hall of Durban, marks an epoch in the history of Christian missions in the Dark Continent. The address of Viscount Gladstone, Governor General of Natal, is spoken of as a "classic," and the address of Rev. J. L. Dube, the representative of the Zulu race, on this occasion, created scarcely less of an impression. Dr. Patton was the guest of honor from America and had an active part in all the various gatherings, including the annual meeting of the mission at Malvern. His addresses were received with enthusiasm and his account of the whole occasion in the *Missionary Herald* for September is of great interest.

The accompanying photographs were taken by Dr. Patton, previous to the Jubilee, and illustrate some of the everyday scenes at Inanda and Amanzimtote, or Adams, as well as give a glimpse of his welcome to this, the first mission among the Zulus, established in 1835 and really in the seventy-sixth year of its life.

We give herewith Miss Price's valuable story of the meetings, supplemented by extracts from the admirable reports given in the *Natal Mercury*, a daily newspaper published in Durban. All this however affords but an inadequate glimpse of a truly great anniversary.—*The Editor*.

WE are all feeling very thankful for the success attending these meetings. As you know, perhaps, our mission invited all the other societies to join with us and so make it not only the American Mission Anniversary but the anniversary of the coming of the gospel to the Zulus. In this way an example was given of that spirit of unity and co-operation which we all long to see here in the work. Most of the societies joined heartily and we feel that a great forward step was taken. The other great end in view—the awakening of greater interest in mission work, by giving to the colonists generally a better knowledge of what we are doing and the results—was also attained in a very good degree. As we saw the crowds of people pouring into the exhibition building and heard their expressions of interest and of surprise as they saw these products of native workmanship and especially those that were the result of training we could not but be glad. One lady said, "Well, I see now that these natives can be taught anything, and it behooves us to see that they have teachers." You will see in some of the newspaper reports, especially that by "Onlooker," other comments of a similar kind. Much interest was shown in the native school in progress; the children, apparently, were in no way disconcerted by the crowds of spectators.

Then the climax of interest was reached in that great meeting Tuesday night in the Town Hall when thousands listened in delighted surprise to the native choir of three hundred and forty-five voices and to the eloquent and sensible speech of Mr. Dube. The impression made by these was deep and will doubtless be lasting.

One good lady whom I know said to me at the close of the singing—"It was heavenly. I've heard nothing like it since I was at the Crystal Palace many years ago." "Superb," "magnificent," were other adjectives I heard used. Most of the singers were from our schools—Inanda, Adams and Umzumbe, also Mr. Dube's school.

Miss Hitchcock, before she left, did good service in selecting this choir from possible candidates and in starting their training. Here at Inanda our head native teacher, Evelyn Goba, spent much time in training our

#### INANDA SEMINARY

part of the choir. Ngazana Lutuli, who led them so splendidly in the Town Hall, came several times to drill them. At the close of the Town Hall meeting Lord Gladstone turned and shook hands with Lutuli. They were able to practice all together only a few times, after they went to Durban. They were there from Saturday night to Wednesday. Misses Clarke and Cook were in charge of the girls—over two hundred—who slept in our Beatrice St. Chapel. The boys (young men I should say perhaps) stayed at the Norwegian Chapel. The choir was good to look upon that evening as well as to listen to. They filled every available spot on the great platform, the girls in white with pink or blue sailor collars—the boys with their dark suits.

The series of meetings really began in Pietermaritzburg with the meeting of the Natal Missionary Conference. It was much more largely attended than usual and the theme was "Co-operation." A good step toward such a goal was taken in agreeing to form an Advisory Council to which cases of "overlapping" may be referred.

Dr. Patton gave a very helpful talk at one of the sessions, telling what he had seen of union and co-operation in other lands. This address at the great public meeting in the Y. M. C. A. Hall Sunday evening was wonderfully eloquent, helpful and impressive, full of encouragement and inspiration for the missionaries and of suggestion to the churches. A missionary said next day, "Since hearing that address I am proud to be

a missionary, even in Natal." The "even in Natal" refers to the fact often referred to in the Conference that South Africa was held up in the Edinburgh Conference as specially remiss in overlapping and lack of co-operation. It will tell you no more than we told you that there and we also, a fine mission of great

After the Mail came those here those in Durban, a special meeting at been a great pleasure to have Dr. Patton at these meetings. His timely words to and teachers stand

MRS. EDWARDS

worthy of mention. The great

midday meetings in the beautiful park under the trees will long be remembered.

The presentation of the address to Mrs. Edwards with a purse of ten pounds from her former pupils was one of the most thrillingly interesting features of all. It was "Founder's Day" and so the veterans—Mr. Pixley, Mrs. Edwards, Mrs. Bridgman and Miss Lindley,—as also some of the native veterans were asked to sit on the platform. Then when the

address was to be given all the former pupils present were asked to come forward and they stood in a group before the platform, as Mrs. Dube read the address in English and Mrs. Miema translated it into Zulu. Both spoke in clear tones, distinctly heard by all. Some one said afterwards it was the best address he ever heard. It was a complete surprise.

Mrs. Edwards though the rest of us had known of it for a long time. But she replied in very fitting words, beginning with "My children." She said they must have bound the wings of all the birds as not one had come to tell her of this. She said among other things that she was glad for their own sakes they had done this—glad that all might see that they were *grateful*.

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### EXTRACTS FROM THE "NATAL MERCURY"

The first feature in the program in commemoration of the seventy-fifth anniversary of the coming of the gospel to the Zulus was the meeting of

#### "FATHER PIXLEY"

The Natal Missionary Conference in Maritzburg, on June 23d to 27th. Those proceedings have already been fully reported in the press. The conference was the largest ever assembled, not only in point of individual missionaries attending, but in the number of societies represented. The plans for co-operation agreed upon mark a new epoch in Natal missions.





spoke on behalf of the church, referring with much feeling to the honored men, both Americans and natives, who had held his post before him, and welcoming the native visitors to the homes and hearts of the station people. Responses were made by Madikane Cele, on behalf of the American churches—he being one of the oldest of the preachers, whose life exceeds by three years the years of the mission's history. Delegates from other churches then spoke, the prevailing note being the unity of the church, showing that the idea of co-operation and unity between the denominations, which is the fundamental purpose of this celebration, has taken deep root already in the native mind. The visiting delegate of the American Mission in Rhodesia, the Rev. Thomas King, brought greetings from that field.

The meetings at Inanda continued till July 2d. On the 1st and 2d, simultaneous native conventions are being held at various stations, and all are interdenominational gatherings. The whole celebration culminates in Durban with the public meeting on July 4th, when his Excellency the Governor General presides.

## SIDELIGHTS ON THE SCENES

BY "ONLOOKER"

[illegible]

gent effort. You have to teach the natives what they owe to themselves and what they owe to others. You have got to form their character, and to teach them what Christianity means, and how far it will carry a man in this world and the next." As his Excellency gave expression to sentiments such as these there were minds in the hall that wandered back to Hawarden, doubtless—to the days in which his Excellency's illustrious father, in the busiest times of his political life, would allow nothing to come between him and reading the lessons twice on Sunday in church. The son believes, as the father did, that the highest type of character is based on Christianity, and is best developed, in white man and black man

A CROWD OF CHRISTIANS AND HEATHEN AT ADAMS

alike, by the teachings of Christian men and women. If the missionaries, therefore, were not seeing as much as they would like to see of the supreme object of their labors, let them and every Christian man and woman with them rejoice that they were laying the solid foundations on which surely some day there would spring the fruit they desired. That was the argument.

The Lord Bishop described the coming of Gardiner, the first missionary who set foot in Durban, to bring the gospel message to the Zulu people, and argued that Durban was a most appropriate place from which an appeal should go forth to those in the outside world who were taking no part in uplifting the Zulu race. "Captain Gardiner's mission was a failure," the Bishop said, "but his name remained." The Bishop was

possibly too modest about the work of Gardiner. Dr. C. H. Patton, secretary of the American Board of Missions, who spoke after him, joined with Gardiner's name other names that are very much alive to-day—the names of Adams and Grout. When these men came, a little while later, they found the footprints of Gardiner on the sands of Natal, and the road made smoother to them because another had gone before. Does not the good Book say somewhere: "One man soweth and another man reapeth; ye have laboured and other men have entered into your labours?" The best known mission station to-day in Natal is Adams Mission Station at Amanzimtote, and I would not wonder a bit if we could draw aside the curtain for a moment, to find that it is registered above as "the Adams-Gardiner-Grout Mission."

I said to my young lady friend, as she expatiated on the grandeur of the meeting last night: "Which of all the things that took place contributed most to your conversion?" She said that they all helped, but if there had been nothing else done there, the speech and appearance alone of the Rev. J. L. Dube, principal of the Zulu Industrial School, would have been lever enough to have converted her. She could not believe that the day of miracles was past when a Zulu, born in a kraal and brought up among his own people, could be taken hold of by the missionaries and turned into an orator, a missionary, and a loyal subject of the British Crown, such as that man was. If the missionaries of Natal could bring to the front in a generation only a very few men of that calibre, it would be a boon to the native race and to Great Britain. She was impressed also with the statement of Dr. Patton in which he asserted that in the two months he had been traveling on missionary work in South Africa, and talking with men in all ranks of life, he had not met a single man who was in a position of responsibility who did not speak in the most favorable terms of the natives and of the good work the missionaries were doing among them.

And that native choir! What a sight it was to look on! Less than twenty years ago all those boys and girls, to the tune of three hundred, were herded around their huts like little animals; now clothed and in their right mind! Those two hundred girls, all dressed in white, with their smiling, intelligent faces! And the encore after encore for which the audience called was all the evidence necessary of the wonderful tone, expression, and time which they put into the pieces they rendered. The native leader was a marvel. You would expect that a choir of natives would need a good deal of loud talking to and directing to get them kept

in order—more especially if they were led by a man who was one of themselves. Instead, everything necessary for the leader to do was done in the lowest whispers, and in doing the leading he did it with a grace which would be creditable even to Mr. Harry Evans. The wonder of the whole musical part of the celebration is that the choir were trained in half a dozen pieces in distant parts of the Province, and had only two or three rehcarsals after they were got together in Durban.

Surely the promoters have reason to be thankful for the interest manifested in missionary work, which was shown in that huge audience in the

burg, the president of the Conference, presided at all the functions, and presided with dignity and wisdom.

One of the visitors to the exhibition was Mrs. Fynney, of Congella. Mrs. Fynney was ninety-seven years of age her last birthday, with all her faculties in excellent order, and as much interested in missionary work as she has ever been at any period of her life. She and her husband, in his day, did a great deal for missions in Natal, and she still keeps in touch with the missionaries, and often has them out at her house. When asked what she thought of the exhibition, she said: "It is wonderful to see the work that the natives can do, but that is not the most pleasing thing to me about it. The most delightful thing of it all is to see, at this seventy-fifth anniversary of mission work in Natal, all the best people in Durban interested in the work of the Lord, and showing their interest by coming out here." Mrs. Fynney and many others admired the fine decorations of the building in flags and bunting. There were many hours of hard work in that part of the exhibition, and no man deserves more thanks for it than the Rev. Mr. Heath, of Florida Road Church, who spent a couple of days, with his coat off, setting the place in order. Dr. Hertslet, one of the missionaries from the upper portion of Natal, has much to his credit in putting forth indefatigable labors all the time in general superintendence of the exhibition.

The Rev. F. B. Bridgman, however, is the man on whom devolved the largest responsibility. He was chairman of the Executive of the Missionary Association. Living in town as he does, and near headquarters, everybody came to him for the supply of all their wants. The handling of the tickets alone was a big enough job for one man. When thousands began to apply for tickets for the mass meeting, and only one thousand seats could be reserved, he was nearly driven wild to know what to do. He said jokingly one evening: "Certainly, I will be the most hated man in Durban for months to come over those tickets, for I have had to disappoint more people by my necessary action than I have done in all my life before." There is no fear of men hating Mr. Bridgman; the more men see of him, the more he is loved. He is to be congratulated on the magnificent success of the entire project, for, in every feature of it, there has been blessing brought to the natives, in whom he is so much interested, and joy has filled the heart of every right-thinking man in the good that has been done.—*Natal Mercury*.

## THE HINDU WOMAN AT HER PRAYERS

BY DR. JULIA BISSELL

"By hands uplifted to the gods that heard not,  
By gifts that found no favor in their sight."

—*Kipling.*

"**R**AM! Ram! Ram! Hasten, do hasten! Oh Ram! Oh God, hasten! This poor woman cries and Thou dost not hasten! It does us no good to suppose that Ram may hasten to our aid. Where and how is he to hasten to our aid? But have the name of God on our lips we must. We must remember and call on His name."

"Don't say Ram, then," said a Christian woman standing by, "say Lord, say Jesus. Did you never hear the name of Jesus?"

"Shall we say Lord then? Shall we say Jesus? Hasten Lord! Hasten Jesus!"

These women did not kneel, were not in church, were not at a woman's prayer meeting, had never heard anyone offer prayer formally—save perhaps sometimes an earnest Bible woman. No one closed her eyes, all were intent on the poor sufferer, all hearts full of the one question. "Will she live through this? When will she be better? Will she live if we say, 'Jesus'?"

Some prayers "fall by the wayside," "Ram, do send the rain!"—the woman returning to her home at noon often says this,—when heaven is shut up and there is no rain and her fervent words seem more like a prayer than our "God forbid!" None ever hesitate there as to the propriety or efficacy of prayer for rain. "We say, 'Oh God, send down rain!' but he does as he wishes;"—and the hand is raised instinctively upwards toward the sky as if sure of where the Maker of all stays.

"Oh God, I have broken the bangle on my wrist!" "What does anyone heed of the poor persons such as we are? Oh, God, the lot of the poor is hard. We see that, and God sees too. But what is He to do about that?" These are some of the fragments from daily conversation. Women talking to one another at the bazaar stalls, by the street corners, keep up this reference to God. No one need ever teach a Hindu child to pray, to use the name of God, that is. He hears that name from infancy more frequently perhaps than one in a Christian land, and repeats the name as his mother and aunt do, by instinct, from childhood to old age.

And some prayers are heard at the homes, and in many varied ways at the different homes. The Brahman *phader*, who had made money by his

profession, had a shrine for Ganpati in his home. Around the open court of his house was a stone porch to which one ascended by a few steps. At one side of this porch was a space enclosed by lattice work on three sides and that had a tiny door in front. The image of Ganpati inside this space was about two feet high, seated crosslegged on a low pedestal. The elephant's head was there, the arms were extended somewhat at the side, the hands resting palms downward on the hips. The image was of a creamy tint, some of the parts painted, for ornamentation, the hair was black—as every Hindu's is—there was no drapery about the figure. The features, save for the elephant's trunk, were human, so was the rest of the body. At one side near the foot of the pedestal was a tiny brass dish for oil, for a lighted wick, or for incense. On the pedestal some flowers had been placed, a wreath of marigolds, or jasmine, or of chrysanthemum;—some rice, too, spices, cloves, cardamom, saffron bark, saffron, part of a cocoanut or the entire cocoanut unbroken, or perhaps other foods—but not often—were put there as an offering.

The shrine and all inside and around were scrupulously clean. This was attended to every day by the *phader's* wife. After her bath and other washings are over, she plans the offerings for the day, attends to the shrine, then

#### GANPATI

bows low before the god, her folded palms to her forehead, and the forehead resting a moment on the pedestal. This corresponds to our kneeling at prayer. Every Brahman maiden is taught by her mother, or by some elder female relative, to attend to this duty at the shrine in her home, or at some other away from the home. After the offerings have been made other members of the household go to worship. No Hindu neglects his worship, and none show any frivolity at such a time.



In many hundreds of thousands of homes there is no shrine or image, or else a very humble one in some niche in a wall of the house. There is seen a spot of old paint, a small image—or none,—and a humble offering for a sweet savor, saffron, cloves, rice or part of a cocoanut, or flowers, marigolds most often in homes of the poor—often not even those save on festival days. The woman and her daughter worship there by touching the hand to the niche, then one or both hands to the forehead which may or may not be bowed to the image. Perhaps one hears repeated in a low tone, spoken “Dévá (day-wa)! Ram! Ram! Ram!”

In homes of the very poor there is no corner where one may worship. For such there are the wayside shrines, “for God is there and we meet him there.” In many homes one’s prayers are offered before the entire family—the light does so shine before men, even from this “smoking flax and burning wick, and bruised reed.”

And some pray “standing at the street corners,” truly! “How do you ever get fresh air? Do you ever walk outside?”

“Oh yes, we go to the god, we go to get water, or to our neighbors.”

Here at one side of the street of this town, there is a peepul tree, one of the *ficus* tribe, often seen growing out from the walls of old dwellings or temples built of stone. Around this trunk is a platform of stone and earth, one to two feet high. On this platform at one side is a small shrine and inside an image, perhaps of Hanuman or Vithoba. The shrine is of stone or earth or both, the image is painted red. More often these are for the first named idol. The second is a deified man, a hero, now worshiped. Often one sees one or more women walking around both tree and shrine. This form of worship is named *pradaklima*, and is a meritorious duty. The worshipers make this round a certain number of times, some offering is placed inside at the feet of the image, the head is bowed low and the folded palms put to the forehead as at other times, a few words are repeated and the worship is done as a rule. There is no levity shown, the worshipers do not speak to one another or to passers-by, nor are any words addressed to them. The tree selected is more often than not at some corner where two or more roads meet. The place and the time are for prayer and there is reverent silence. Who may say how often the Lord of all the earth,—or of the Three Worlds, as the Hindu says—is present to hear the prayers of “those who do thus ignorantly worship”?

At the gate of the towns, great or small, is found more often than not, a shrine of greater dimensions to Vithoba or the goddess Bhawain or to

some other deity. There anyone may stop as she passes to leave her offering, or to bow the head at the deity's feet, or merely to raise both hands to the forehead.

A river may be named sacred and so worshiped. And one does not wonder at this in a dry and thirsty tropical land, where the water cools the travel-sore feet and sunburned brow and dry tongue.

Again, every Hindu mother wants to go to the shrine or tree of Satwai, the patron goddess of the mother and her babe. On the twelfth day after the baby is born, the goddess is seen. The trip is not delayed beyond that point. The babe is presented for the favor and protection of the

#### TEMPLES AT WAI

deity to whom vows and offerings are paid. Those who may afford this have a new cap or dress or wrap for the baby to whom this is a baptism, or a "presentation at the temple."

The goddess of smallpox must be sought and prayed to to avert an epidemic of that disease. So when an epidemic of cholera threatens, a calf is driven or led from door to door through the town, presumably by some one appointed to do so, and offerings or alms are importuned to appease the goddess, Murree-ahce.

At the time of an eclipse of the sun or moon, "the criers go about the streets," crying, "Give an offering and the seizure is over!" For the

luminary is in the hands of some dragon who casts the shadow and whose grip must be loosened. The housewife attends to this almsgiving. Food, cooked or not, grain or bread or flour, are given. The recipient has over the shoulder a pouch that is divided in some way not investigated

even by the curious, into different pockets for the different foods. This *Dan-dhanna*, or "Alms-deity," is one that is not and may not be neglected even by the poorest.

Time fails one to speak of the great resorts where so many pilgrimages are made every year. One sees those in miniature in some minor towns. These are named *Ja-tras*, or *Yatras*. On this day the town is in gay holiday attire. Earthen images are molded and painted in bright colors. One sees these set out at the side of the street for sale for a few pennies. Hundreds of women, the rich the poor, the high the low, go on foot for the

#### THE CAR OF THE GODS

most part to the shrine and return. Many have new garments for the day, most have one of these images in hand. "We go there, fall at the god's feet, stay to rest, eat and drink, and return." More than one shrine is seen and entered, or silent worship offered at the door. "In all thy ways acknowledge" is intended. The duty of *Smarana*, to keep God in mind, is required. To this day many of the poorest may not enter

the temples and do not often even pause at the door of such as they may not enter.

The Brahman widow tells you how many times a year she fasts; so, too, the mother and wife,—many, one day of every week, and oftener when a special feast is observed. A feast of the soul, truly, and a fast of the larder. Late in life often, or when wearied by disease or pain or weakness, one hears the Hindu woman say, “I want to see Benares,” or Pandharpur, “meet God there and then die when he takes me away.”

Those who are in wheat or grain fields have their appointed plans for prayer. A banyan or peepul tree has some red painted stones of different sizes at the roots. The trunk may or may not be painted too. One or more stones of a stone wall may be painted, to serve for a temple—“every place a temple.” “If one’s trust is reposed there.” “Any place will do,” says the pious Hindu. By the side of walls where travelers stop to rest in the shade, some simple shrine is raised, and is not passed by or neglected, however humble.

The words of prayer are few and simple. “Grant me a son, and I will give you a goat or a rooster.” “Give me a child, and for the rest of my life I will fast so often.” “Let my boy live, and to the day of my death I will not eat this or that food but offer that to you.” “Let my son live, and his younger sister shall be consecrated to Bhawain.” These are some of the forms the vows take.

One finds the words of the Psalmist in India,—“Bring an offering,” “Worship at His feet.” An image is not always needed, nor a shrine. At one time a stone monument erected to the memory of an eminent European was regarded as a spot “where God was.” There were the same offerings as at the *phader’s* shrine to Ganpati. The monument was of plain stone, the form of a church spire, pointed. “So in all things we perceive our *Hindu sisters* are very religious.” “God has shown mercy,” or “The mercy of God has come to us,” they say, and rejoice in his goodness.

But the world is for the most part a sad one to the Hindu woman. “Father in heaven, oh hear when they call!” “and when Thou hearest forgive!”

When shall the Hindu woman learn of the One who has “cast all her sins behind her back,” who bore her sins in his own blessed broken body on the tree? When shall our news reach them of the tender mercy “whereby the dayspring from on high” hath looked upon them—even the Christ of Galilee, who desires that they pray the Father in his blessed name!

## A TRAVELER'S GLANCE AT PRAGUE

BY HENRY M. HILL

WE left Vienna "The Queen of the Danube" on a slow train for Prague, the equally famous capital of Bohemia, and reached the city in the twilight shadows, finding a fine shelter in the "Internationale Pension Finger," well situated at the head of *Wenzels-Platz*, just opposite the grand Bohemian Museum. On Sunday morning I started out to find Rev. Dr. Clark, *No. 280 Smichov*; but as this was "only the legal number," and *No. 64* the true street number, it took a mile of walking, and a pile of asking, to find the house, after the conductor had left me at *276 Smichov*, at the other end of the street. Fortunately, dear Mr. Clark was resting at home preparatory to the afternoon communion service; and I had the pleasure then of hearing from his own lips the wonderful story of the American Board's forty years' mission to the land of Huss. It was a thrilling story of ecclesiastical bigotry and tyranny, coming in contact with a Green Mountain boy's pluck and Christian persistency.

After hearing this recital of nearly forty years' continuous struggle with an age-long religio-political power, and the triumphs of Christian faith, courage and diplomacy, I could only say, "Not by might nor power but by Thy Spirit." The old land of Huss now seems to be again awakening to the triumph of Truth; the old home of Huss, blest with a Protestant Church and thirty churches and seventy-five mission stations of the apostolic gospel radiates again the light of a more than Hussite illumination. Fifteen of the young men of this Bohemian revival are now among the three hundred thousand Bohemians in the United States, preaching the "doctrine of grace," and evidencing to the Protestant world, the value of these hard-earned victories of the American Board in Bohemia. The afternoon services at the very commodious pretty "church in the house" at *Smichov*, were most interesting. Something over one hundred and fifty persons, of both sexes, were present, and I felt as if I were at a home church when I saw their earnest faces and heard our old familiar tunes sung in the *Czechish* tongue. With hymn book in hand, I could follow fairly well this to me unpronounceable language.

Dr. Albert W. Clark, and his early fellow-workers, pioneers in this tragic land of ancient Protestantism, are as truly heroes, as any upon the roll of missionary fame. Nothing but true Christian heroism, true apostolic grace, could have overcome the hierarchical hosts that opposed

toleration and Christian freedom. Did I not fully believe in the heredity of Puritanism, these triumphs of this noble band of Yankee Bohemian warriors would have seemed impossible. Now that this door into the land of Huss is opened, all that is needed, are more like-spirited soldiers of the Cross, and money, the Lord's money, as "sinews of war" to carry on his glorious warfare and again liberate the bright people of Bohemia from the prison of darkness and superstition, in which most of them are still incarcerated.

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### MISSIONARY ITEMS

A JAPANESE Christian tells how he was won to Jesus: "A missionary lady got twenty-five Japanese boys into a class to tell us of Jesus. We had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language. When we read the story of the Cross, she got down on her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she begin to cry. Then she fall on her face, weeping bitterly. Then twenty-five Japanese boys cry too. Then inside of three weeks, all us twenty-five boys give our hearts to Jesus."—*Exchange*.

I DESIRED also to tell you that from the day of my birth unto this day I have seen no other thing that is able to save people except the Word of God alone, which is able to save all people of this world. Even though some refuse their refusal is only of themselves and not of God.—*A native Christian in Africa*.

IN this view it is well to spread the appeal of the Moslem Conference held in Lucknow this year, "While profoundly conscious of the formidable nature of the task of evangelizing the Moslem world, we are confident that our work, undertaken at the command and with the presence of Christ, can have but one issue. The large number of converts won from Islam, the churches that have been gathered from its adherents, and the many able preachers of the gospel who were once Moslems, are a pledge that the evangelization of the Mohammedan world is within the power of the Christian Church."—*The Missionary Link*.

## THE GLEAM IN INDIA

## A SUGGESTED PROGRAM

BY MARY PRESTON

We are very fortunate indeed this year in having so attractive a text-book as that prepared for us by Mr. Hull, under the title of *Touring in the Gleam*. The magic car Gleam with its alluring possibilities must appeal to every child, and the chance which it offers of really seeing what things are like in foreign countries instead of merely hearing about them will be greatly prized by the leader and should be used to its fullest extent.

Let the meeting resolve itself into a second trip to India in the Gleam, with all the children present as passengers; or—and perhaps this would be simpler for the first lesson—pick out four of the natural leaders among the boys and girls to represent Dick, David, Nelly and Grace, letting them in some way be marked with their new names that there may be no mistake, and then have them tell the others what they saw on their recent trip among the Hindus. For instance Dick might tell what the temple looked like with its monkeys and dirt and idols. Be sure that he has models of at least a few idols and plenty of pictures even if some of them are nothing more than crayon charts taken from small illustrations in books. He might also give some of the information furnished by the priest about the many gods of India. Let Nelly describe how she saw them worship—the unmeaning rites of the priest all day long and the attempt of the mother to teach her little son to honor the elephant god. If possible have one of the smaller boys present dressed to represent this “little brown toddler.” She might also explain about the feast of Juggernaut, or that may be left for David, while Grace tells how the priests treat unhappy and sorrowing mothers in heathen India. In case you have chosen to give Nelly the story of the Juggernaut festival, let David tell what he saw at the mission compound; or, if he has already done his part, let all the children guess what could be seen there from their knowledge of Christian churches and homes in America. In any event bring out the contrast clearly between Christian and Hindu living.

To make this method effective the teacher herself must take the part of Miss Starr and begin the story by describing the trip over the ocean in the Gleam, what could be seen before the car alighted and in what ways India looked different from the United States. If many of the children have studied geography let her use a map to make the journey seem more real. She must be ready at all times to help out the four reporters with questions or reminders and at the end to answer the various further inquiries which will be forthcoming from the audience at large if the tales have been given in a spirited way. Much will depend on the enthusiasm with which the teacher enters into this "way of the imagination," and much also on the care with which she picks and drills her four helpers. They should not so much be taught to recite their story word for word as to be made so interested in the subject that they can tell about it naturally. Above all things else it must seem real to them.

Just one caution in closing. Whatever illustrative material in the way of pictures, models, costumes, etc., is introduced,—and the more the better—be absolutely sure that this feature does not leave a muddle of unattached ideas in the children's minds, but that it all contributes toward leaving clearly two fundamental impressions from the lesson, *i. e.*, the contrast between Christian ways and Hindu ways, our Christ and their thirty-three million gods, and the need of our taking or sending this Christ of ours across into India.



## AUTUMN LEAVES

HOW THEY WON MRS. CARSON

BY MRS. P. O. RHODES

"Oh, mother, do look! Such beauties, aren't they?" and Elizabeth Brenwood held before her mother's eyes a handful of beautiful autumn leaves. "Such gorgeous colors, too; how I wish I could paint them and catch their exquisite tints! Just look—scarlet, crimson, tan, russet brown, and that bright yellow, then this variegated one that seems to combine all colors, and these with dashes of green!" "Yes, my dear, they are certainly lovely, and now I want you to go down and give these extra missionary magazines to old Grandma Lane—she enjoys reading them so much."



As Elizabeth sped away, the mother's fond gaze followed her and thought her little daughter of dark hair, dancing eyes, and crimson cheeks, in her tan dress, with dark green coat and scarlet cap, looked herself like a veritable animated autumn leaf fluttering over the ground as if driven by a gale of wind. As she arranged the leaves in the parlor, she grew thoughtful, then all at once she started, a glad look crept into her face, as a new thought came to her, and a slow smile curved her lips as she pondered. Then "I'll do it," she said, "what a wonder I never thought of it before." She went swiftly to the telephone, held a hurried conversation with one of the workers in the missionary society to which she belonged, who gladly promised her co-operation in her new plan. She soon had lunch ready, and after the dishes were put away she said to Elizabeth, "How would you like to take me out to see your 'gorgeous' autumn leaves this afternoon and gather a few?"

"Oh, mamma, truly do you mean it? That's too good to be true! I'll run and hitch up Dick right away before you even have time to change your mind."

Soon they were riding along enjoying the exhilarating air and beautiful landscape spread before them. Such a bewildering array of colors! Along the roadside and in the fence-corners were clumps of golden-rod and clusters of purple asters; the dark green of the meadows, the straw color of the fields of stubble which had long ago yielded up its rich harvest of golden grain, and now lay basking in the bright autumn sunshine; farther away stretched the woods, the trees having recognized their conqueror, the frost, had blushed crimson and donned their brightest gowns to do him honor and now stood arrayed in all the brilliancy of autumn glory. Over all was the deep blue sky and settling around the horizon was a hazy veil of purple. "Mother, wouldn't one be really famous who could paint all these colors true to life?" "Perhaps, yet often such fidelity to nature is rewarded by the criticism that it is all too glaring and unnatural. None but the great Master Painter can give that indescribable touch to the whole which makes it truly beautiful. The poet calls these days 'the melancholy days, the saddest of the year,' I suppose because of the thought that soon all this beauty will be destroyed and all will become bare and brown, soon to be covered with the cold white mantle of the snow.

"To me they seem like a glorious sunset, with all the colors of the rainbow blended in perfect harmony.

"The colors were all there in the bright, everyday sunshine, but were not noticeable before until this particular circumstance and position revealed them. I suppose that's like a good life, too, when made beautiful by the

frosts of adversity, sorrow, and old age." She went on musingly and was only awakened from her reverie by the exclamation.

"Here we are, mother mine, at the woods! Now we can fill all those baskets, though I can't think what you can want with so many of them. There will be enough to decorate all the houses in town." They rambled on, happy to hear the rustle of the leaves beneath their feet, the sight of squirrels scurrying to their trees with nuts for their winter's store, or scolding saucily at them, accompanied by the shrill cry of the bluejay in the tree tops overhead.

The baskets were soon filled with the choicest specimens of bright leaves, and in a short time they were home again.

"Now, Bethie," said her mother, "I'll show you how to preserve these beauties, that they may beautify some homes many months to come." Shears, scissors, needles and thread were brought into service, and strong pasteboard was cut into wreaths and fanciful designs. The leaves, when sewed on, entirely covered them, then they were pressed until flat and treated to a light coat of varnish, and they were considered finished. Thus closed a busy afternoon.

Some days later, in another part of the town, a young girl received from the mail man a delicate cream-colored envelope. "This is for you, mamma; some party invitation, I suppose." Mrs. Carson took it and carelessly opened it.

"Why, Ruth, dear, look here! Well, did you ever! From a missionary society, too! Whoever heard of such a thing! Look at that, quite unique, isn't it? The affair must be worth attending if their invitations are so artistic." "That" was a leaf-shaped cream cardboard invitation with a delicately-painted border of green, inviting the recipient to the Literature Day Meeting at the home of Mrs. Monross, whose beautiful home with its spacious rooms and generous hospitality were widely known."

"Are you going, mamma?"

"Well, I almost believe I shall, just to see what they will do, but I don't care for missionary meetings as a rule, for they are usually dull times at best. But what puzzles me is why they made this in leaf shape. What has a leaf to do with missions to the heathen?"

"I'm sure I couldn't tell, mamma, but I wish they had invited me, too."

"Why, they have on this inner envelope,—I forgot to show you,—so you may accompany me if you wish."

The weather on the afternoon of the meeting was fine. Many were seen wending their way to the Monross home. Partly to please those friends who

sent the invitations, partly through curiosity, and some actuated by an earnest desire to know more of the things of the kingdom and to see more clearly their own duty.

Among the former were Mrs. Carson and her daughter. She was a woman of marked ability, and usually carried to a successful issue any project in which she was fully interested; and, although busy with social duties, she was as yet rather indifferent to the claims of her church, and

#### AUTUMN LEAVES

was quite prejudiced against missionary work. But those who knew her capabilities were anxious to enlist her sympathy in the work and capture her as a prize for their King.

As the guests stepped inside the doors, they were met by bright-faced girls who smilingly pinned an autumn leaf on each one. Thus they felt at home at once amid their surroundings, for the house was almost like a forest. Rows of leaves crowned the archways while wreaths of them hung just beneath. Branches decorated the chandeliers. Attractive copies of

LIFE AND LIGHT, *Mission Day Spring* and other missionary magazines, also the new leaflets pertaining to the United Study of Missions decorated the walls. Pictures of missionaries were placed here and there, while missionary books and the new Prayer Calendar for 1912 were to be found on center tables and mantels. In the library was found quite a collection of missionary literature, and in another room was a table of pictures of missionaries, and mission lands and peoples, and several very queer curios. A large map was hung in the front of the room in which they were seated and a small blackboard beside it.

The meeting opened with appropriate songs sung with spirit and understanding. The Scripture lesson proved less interesting to Mrs. Carson as she listened rather indifferently, but she caught the words, "wisdom," "learning," "knowledge," and at the last, "the leaves of the tree were for the healing of the nations." "Leaves again," she thought. "Ah, yes, I see the play on the word; how stupid of me not to have noticed before." The leader briefly and earnestly showed the folly of all wordly wisdom, but emphasized that wisdom whose beginning is the fear of the Lord, and showed the Bible to be the greatest missionary book in the world, and that from the truths contained on its leaves comes the healing for all nations—the remedy for the disease of sin. She touched on the value and influence of missionary literature, and mentioned the many ways in which it helps forward the cause of righteousness. Then followed an earnest, heart-felt prayer.

All through the program was emphasized in various forms the central idea of the value and uses of missionary literature. It was one harmonious whole.

Mrs. Carson was at first attracted by its novelty, then was led on to interested attention and at last her eyes and countenance glowed with feeling and showed that the Spirit had awakened her heart and stirred its depths. After the program came a short business session, made interesting by being conducted with dispatch and with perfect parliamentary procedure. At its close the president gave all visitors a general invitation to join the society, stating that personal invitations would follow before the close of the meeting.

Many new members were gained that day, and Mrs. Brenwood, the literature secretary promptly secured their subscriptions to their missionary monthly magazine, as the best aid they could have in their new work.

Among this number was Mrs. Carson, who, after thoughtful consideration, said, "Yes, put my name down, please. I've waited too long already; I see I have neglected my duty."

Guests were shown the pictures and curios and given the most attractive free literature, and scarcely a woman left without taking with her a little bunch of leaflets purchased from the secretary of literature.

The refreshments were very dainty indeed with the autumn leaf bordered napkins, the crisp leaf sandwiches, leaf-shaped small cakes, and fragrant beverage made from tea leaves.

After all had partaken, the president called them to order, and with bowed heads all repeated a closing prayer.

Mrs. Carson was among the last to leave, and as she thanked the hostess and president for the pleasure of the unique afternoon, she added earnestly: "I was attracted first by the beauty of your invitations, next by the beauty of your decorations, and the novelty and variety of your interesting program, then by the wondrous beauty of the lives of your—no, I mean our,—missionaries and of a life of service in Christian work. So I want to thank you for helping me to see myself and my duty."

As she left, Mrs. Brenwood and her friend watched her depart with hearts full of thankfulness for the rich results of the afternoon and the workers gained for the Master; for they had prayed earnestly that through all these things some heart might be touched to respond to the Spirit's call to service.

"It was worth all the effort, wasn't it?" said Mrs. Brenwood softly. "Surely there's no success without labor, and I believe there are many like Mrs. Carson who might be won if we would only plan the effort with care. Anyway, I am so glad we had this Literature Day with its autumn leaves." —*Adapted from Woman's Evangel.*

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## ANNUAL MEETING PLANS

The coming annual meeting of the Board at Norwich (November 8-9) will be distinguished by several new features. It is hoped and expected that a chorus choir of young voices will lead the singing. A special hymn-pamphlet has been prepared through the courtesy of the Century Co. On Wednesday a luncheon with addresses and social elements will take the place of an afternoon session, while the young woman's session formerly held at that time will be merged into a Young People's Service in the evening at the Broadway church.

The general topic for all sessions will be in line with the new text-book, *A Contrast of Christianity and the Non-Christian Religions*.

Discussion on Tuesday at the preliminary sessions will gather about the October Advance Campaign and its Aftermath.

Dr. C. H. Patton, of the American Board, fresh from a tour of the mission fields, is expected to give an address. There will be missionaries from many fields and other interesting speakers.

## WAYS OF WORKING

THERE is many a woman regretting her failing health, her physical limitations, the circumstances of her life that keep her confined at home so that she can do nothing for the great cause of missions. Her small gifts of money seem to her so inadequate to express her heart's interest. She longs to throw herself once more into active work for the kingdom.

Possibly she has never considered one form of service open to her, second only to personal testimony in its power to increase missionary interest and missionary giving—the circulation of missionary literature. There are many women who might give each year a missionary book to their pastor, a missionary story to the Sunday school. If this were backed by faithful prayer, only God knows the harvest of such sowing. Books are the seed corn of revivals, reforms, revolutions. Therefore sow the world's harvest fields thick with good books.—*The Helping Hand*.

A FEW gleanings from recent missionary convention conferences may be helpful: To brighten your Junior meetings, "Put to work your own 'gray matter,' and adapt programs, etc., to suit your own local conditions." Change the seating. Have programs with two sides, and divide the room accordingly. Group under flags, or seat at tables with the participants at an inner table. Use costumes for participants. For the Scripture have one to read each verse—all on the platform or near the front. Try the "Questionnaire" or meeting on "Facts." Debates are attractive and educational. Have one meeting for which all the missionary material shall be from secular magazines and papers. An intermediate department of a Sunday school brought out a missionary magazine by the boys, and the girls issued a "newspaper." The spirit of rivalry was of benefit to the whole school. Have an "every member canvass" to assure attendance. Some one said, "The five things the missionary meetings need are perspiration, agitation, education, inspiration, aspiration."—*The Assembly Herald*.

MRS. PAUL RAYMOND asks, "Are you helping your missionary periodical? Do you see that every member of your Mission Study Class keeps fresh the enthusiasm kindled by means of this chronicle of current events in the country that has been the recent object of her interest? Do you make sure that at least once each year every woman who bears the slightest connection with your church is given a tactful, cordial, impelling invitation to add her name to your subscription list? Do you give your Secretary of Literature, during the best month in the year for the purpose, a sufficient number of your most magnetic women as assistants to make possible a systematic, concerted effort toward this end? Do you hold at your meeting just preceding this canvass a rousing magazine rally that shall prepare the way for its

successful issue? Do your officers plan each year for a definite subscription increase as they do for an enlargement of your gifts in money? Do you secure as sponsor for your children's magazine the loveliest young woman in your church, asking her to make friends with every mother, win the confidence of every child, and use all her gifts to hold them for this world-wide service of Christ?"—*Mission Studies*.

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### SUGGESTED PROGRAMS FOR THE SEASON 1911-12

The general program-scheme, providing for eight meetings, based upon the text-book, *The Light of the World*, appeared in our August issue, with the first program in detail, the second following in the September issue.

#### PROGRAM III

**BUDDHISM:** Buddha's Story. Essential Features.

**Material:** Text-book pp. 68-101. *India, its Life and Thought*, by Dr. J. P. Jones, ch. xii. *Contrasts in Social Progress*, by Dr. E. P. Tenney, pp. 87-95. Reports of the World Missionary Conference. *Life and Light* articles. *Prince Siddartha*, by John L. Atkinson, useful in preparing Buddha's life sketch, as also the leaflet by Mrs. Hawkins, "How Siddartha Came to Japan." Price five cents.

**Aim:** To clear as much as possible a subject necessarily somewhat vague and hazy, by selecting for talks and papers the *leading ideas* of Buddhism and by giving especial attention to its status *to-day* in India.

**Preparation:** This meeting will be held very near to the Advance Campaign Week. If it follows, it can well be made an opportunity for the entertainment of *new members secured during that week*. Invitation cards may be issued. Special music and a social hour might well follow the

#### PROGRAM HOUR \*

One quarter of the time will doubtless be needed, at the opening, for the devotional service which will gather about the campaign plans, especially in the way of prayer. Ask for several voices to lead.

It is also the time for announcing the Board's annual meeting at Norwich, Conn., November 8-9.

**LEADERS' BRIEF INTRODUCTION TO BUDDHISM:** A religious cult popular in some quarters of the Western world: a timely study to help us see its merits and judge for ourselves as to its ethical teachings and claims.

A Life Sketch of Buddha, paper, fifteen minutes.

Six Questions and Answers, previously prepared, the answers not to exceed one hundred words each, and to be as clear as possible in response to questions given out upon: The Sacred Books; the Jains; the Four Noble Truths; the Noble Eightfold Path; Nirvana; the Ten Commandments. Reading of these ten minutes.



The Status of Buddhism to-day in India. Paper, fifteen minutes.

(This should avoid repeating details given of Buddha previous to this, but should trace changes and give present belief and following simply in India.)

Announce topic for next month, viz :—

BUDDHISM IN CHINA AND JAPAN: Comparison with Christianity.

M. L. D.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fourth annual meeting of the Woman's Board of Missions will be held, by invitation of the Eastern Connecticut Branch, in Norwich, Conn., Wednesday and Thursday, November 8th and 9th, with a delegates' meeting on Tuesday, November 7th. The sessions will be held in the Park Congregational Church, except the Wednesday evening session in the Broadway Congregational Church.

The ladies of Norwich will be happy to entertain *delegates appointed by the Branches*, and women who have ever been under appointment as missionaries of the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to the chairman of the hospitality committee, Mrs. Leonard Woolsey Bacon, 35 Lincoln Avenue, Norwich, Conn., before October first. Owing to new railroad restrictions which go into effect November 1st, there will be no reduced rates.

WOMAN'S BOARD OF MISSIONS

Receipts from July 18 to August 18, 1911.

Miss SARAH LOUISE DAY, Treasurer.

MAINE.		VERMONT.	
Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Jubilee, Brewer, Mrs. Warren Morse,		Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Barre, Aux., 35, Prim. S. S., 10; Harton, Aux., 10; Bellows Falls, Aux. (Th. Off., 56.60), 136.91; Benson, C. E. Soc., 7; Berkshire, East, Jr. C. E. Soc., 1.50; Brattleboro, S. S., Children's Fair, 50; Burlington, College St. Ch., Aux., 35, First Ch., Aux., 40; Cabot, Aux., 10; Castleton, Aux., 5 50, C. E. Soc., 2; Hartford, Aux., 9; Middlebury, Aux., 54.30; Milton, Aux., 12; Peacham, Aux., 26; Peru, Aux., 10; Poultney, East, Aux., 4.64; St. Albans, Aux., 39.45; St. Johnsbury, South Ch., Aux., 15, Searchlight Club, 41.45; Saxtons River, Merry Rills, 2; Westminster West, Aux., 7; Williston, Aux., 11. Jubilee, Burlington, First Ch., Aux., 20; Woodstock, Mrs. John French, 25. Less expenses, 15,	
Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Jubilee, Biddeford, Miss Fannie M. Hackett, 25; Denmark, Miss Carolyn Sewall, 5,			
Total,		604 75	
NEW HAMPSHIRE.		MASSACHUSETTS.	
New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Atkinson, Aux., 20; Laconia, Aux., 60; Manchester, South Main St. Ch., Aux., 61.57; Milford, Aux., 34.33; North Hampton, Aux., 36 90; Salmon Falls, Aux. (to const. L. M. Mrs. Bertha J. Nutter), 25, Miss Sarah H. Norcross' S. S. Cl., 1.50; Tilton, Aux., 18.11, Outlook Club, 8; Troy, Aux. (25 of wh. to const. L. M. Miss Lona A. Dexter), 30; Wilmot, S. S., 5,		Friend, Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Law-	
800 41		25 00	



rence. Melrose Highlands, Woman's League, 20; Methuen, C. R., 6.08, Wide Awake M. B., 6.08. <i>Jubilee</i> , Lexington, Hancock Ch., Woman's Assoc., 24.88,	57 04
<i>Essex South Branch</i> .—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Danvers, Maple St. Ch., Aux., 84; Essex, Dan. of Cov., 8; Salem, Crombie St. Ch., Jr. Aux., 10,	102 00
<i>Franklin County Branch</i> .—Miss J. Kate Oakman, Treas., 163 Main St., Greenfield. Greenfield, Aux.,	5 00
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, North, Aux., 5; Northampton, Edwards Ch., Aux., 11. <i>Jubilee</i> , Easthampton, Miss Eleanor Mayhew, 10; Northampton, Edwards Ch., Aux., Mrs. F. N. Kneeland, 5, Miss Frances Look, 5; South Hadley, Mrs. Clara Gaylord, 25, Mrs. Jesse Nichols, 5,	66 00
<i>Middlesex Branch</i> .—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Hopkinton, C. R., 2.75; So. Framingham, Aux., 90,	92 75
<i>Norfolk and Pilgrim Branch</i> .—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Easton, Aux., 24; Plymouth, Aux., 30, Prim. Cl. and C. R., 12.50; Sharon, Aux., 10; Weymouth and Braintree, Aux., Add'l Len. Off., 1.50,	78 00
<i>North Middlesex Branch</i> .—Miss Julia S. Conant, Treas., Littleton Common. Roxborough, Teachers, 6; Fitchburg, Rollstone Ch., Aux., 34; Pepperell, Aux., 40,	80 00
<i>Old Colony Branch</i> .—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Assonet, Aux., 3; Attleboro, Aux., 100, Second Ch., Ferguson M. B., 6.25, Miss. Cir., 72; Fall River, Aux., 10; Marion, S. S., 3; Mattapoisett, S. S., 1; Middleboro, First Ch., C. E. Soc., 3; New Bedford, North Ch., S. S., 5.28, Trinitarian Ch., S. S. C. R., 40.84, Little Light Bearers, M. C., 10; Somerset, Aux., 12; Taunton, Aux., 155; West Wareham, Friend, 30. <i>Jubilee</i> , Fall River, Off. at <i>Jubilee</i> Rally, 586,	1,037 37
<i>Springfield</i> .—South Ch.,	78 35
<i>Suffolk Branch</i> .—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 100; Boston, South, Phillips Ch., Y. L. M. S., 15; Brighton, Pro Christo Club, 10; Cambridge, Prospect St. Ch., C. R., 14.60, Shepard Mem. Ch., Aux., in mem. of Mrs. George E. Mackintire, 60; Dorchester, Second Ch., Aux. (Add'l Len. Off., 1.50), 50.39, Village Ch., Aux., 3; Foxboro, Bethany Ch., Aux., 33; Franklin Mary Warfield Miss. Soc., 14; Jamaica Plain, Central Ch., Aux., 75, S. S., 10; Medfield, W. M. A., 15; Somerville, Broadway Ch., Aux., Friend, 60; Wellesley Hills, Aux., 5. <i>Jubilee</i> , Everett, First Ch., Happy Dozen, S. S. Cl., 3; Newton, Mrs. Abby G. Speare, 5, Miss Mary L. Speare, 5,	477 99
<i>Wellesley</i> .—Wellesley College, Class of '97,	37 60
Total,	2,137 10

## LEGACIES.

<i>Boston</i> .—Miss Amelia de F. Lockwood, by Amos Lockwood Danielson, Extr.,	500 00
<i>Hyde Park</i> .—Mrs. Sara Walton Leverett, by George V. Leverett, Extr.,	100 00

<i>Northampton</i> .—Martha A. Weller, by J. A. Sullivan, Extr.,	1,000 00
<i>Springfield</i> .—Mrs. Lucy A. Fuller, by Edward H. Lathrop, Trustee,	2,742 45
<i>Springfield</i> .—Miss Helen Spring, by Fred-eric Atherton, H. Curtis Rowley, Extra.	75 00
Total,	4,417 45

## RHODE ISLAND.

<i>Providence</i> .—Friend,	10 00
<i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Providence, Free Evangelical Ch., Jr. Dept. S. S., 6, Pilgrim Ch., 39.02. <i>Jubilee</i> , Newport, United Ch., Aux., 42,	87 02
<i>Weskapaw</i> .—Friends, through Miss Harriet L. Osborne,	50 00
Total,	147 02

## CONNECTICUT.

<i>Eastern Connecticut Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Hampton, Aux., 15; Pomfret, Searchlight Club, 10,	25 00
<i>Hartford Branch</i> .—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. <i>Jubilee</i> , Mrs. Albert Pinney,	1 00
<i>New Haven Branch</i> .—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 150; Friend, 100; Friend, 167; Talbot Memorial, 100; New Haven, Centre Ch., Aux., 253.25,	770 25
Total,	796 25

## LEGACY.

<i>Farmington</i> .—Sarah J. Thompson, by William A. Kimball, Extr., add'l,	97 00
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## FLORIDA.

<i>W. H. M. U.</i> .—Miss Alice E. Guild, Treas., Winter Park. Avon Park, Aux.,	30 00
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## WISCONSIN.

<i>Ashland</i> .—Friends, through Miss Agnes Fenenga: So. Dak., Scenic, Miss Ana Truax, 5; Yaukton, Mrs. L. R. Harvey, 10, Coll. at Y. W. C. A., 15; Wis., Ashland, Mrs. Thomas Edwards, 10, Presbyterian Ladies' Miss. Soc., 11.30,	51 30
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## CALIFORNIA.

<i>Jubilee</i> , Friend,	40 00
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## TURKEY.

<i>Talas</i> .—Girls' School, C. E. Soc.,	11 30
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Donations,	\$2,984 25
Buildings,	1,014 77
Specials,	150 70
Legacies,	4,514 95
Total,	\$8,664 17

## TOTAL FROM OCT. 18, 1910 TO AUG. 18, 1911.

Donations,	\$82,351 24
Buildings,	28,441 14
Specials,	1,877 18
Legacies,	21,701 55
Total,	\$134,401 11

# Board of the Pacific

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**Editor Pacific Department in Life and Light.**

**MRS. J. K. McLEAN.**

## GLIMPSES INTO STATION CLASS LIFE

BY GRACE WYCKOFF

One question which constantly faces the evangelistic worker is, how are we to teach and instruct the women of our church membership, and lead them and others to the Saviour. In visiting places where the work has been started but recently, we find on inquiry large numbers of men who have identified themselves with the church. When we ask about their women folks we find they know nothing or very little of the Truth. They cannot go and come freely, so there seems no way but for us to go to them.

Station classes and the method of carrying them on is more or less familiar to all, for this reason I need not go into details, but will give you a few glimpses into my life, and the life of others, as I am engaged in this work at this time of writing.

I am in the western district of the Lintsing field, and am to have from fifteen to eighteen day classes in five centers. Last year some one hundred and eighty women and girls availed themselves of such an opportunity,—the first they had ever had. That was a time of seed-sowing. This is not only a time of seed-sowing, but a time to weed and water and cultivate. My sister is doing the same kind of work in the Pangkia-chwang field. I am giving two months in this field, because there is no one else to do it. A picture of work in one field serves equally well for this form of work in any other field. The need for women to carry on such work is a crying one. In the effort to meet the needs for educational work, as we face conditions in the New China, let us not be forgetful of the needs of the women in the homes of China.

It was very cold the day I arrived at Pai Yüeh. The day before was warm, and thinking that warm weather had come, I was not as warmly clothed as I ought to have been. The northeast April wind went through

us, and we were glad when the twelve hours' ride, covering thirty miles, was over. Three occupying a Chinese cart crowds it, the best you can do. Do you ask, why do you not have an extra cart and go by yourself? Well, this time I was trying to take some women to another place, in order to get as much as possible done before the wheat harvest. Then it costs so much to hire a cart (\$2.50 for such a trip), and the church only owns two carts. The church members met us most cordially, and lighted cornstalks for us to warm ourselves by. The next day the class was started. Here at Pai Yüeh they have a nice chapel, and it is quite convenient. Last year the brick floor was not laid, and we were in dust two inches deep. My room is about twenty-five feet square. A curtain gives me less than half the room for my own use, and the rest is occupied by the two women who are in charge of the class, and two others who have come from outside villages to read. An army cot, my food box, a bench for my telescope grip to rest on and a chair are the furnishings for my room. Some carrots for the class are in one corner, and some charcoal in the other. I am very comfortable. This morning I had a cup of millet porridge, some warmed-over meat and potatoes, and toast. When I start out I take as much prepared food as I think will keep, and work it over in a variety of ways. If the food I have is not good, I have only myself to blame. I think I am a fairly good cook, and I enjoy my two meals very much, if the time is not too long. A month or six weeks is long enough for one time. During that length of time I get some fresh supplies from home. The markets afford meat and eggs, and one could live with a good deal of variety.

According to our daily program, at seven o'clock, before breakfast, we study Scripture verses together, and the members of the class are expected to commit them to memory. They are written in large characters and tacked on the wall. Among the verses for this class are, "God so loved the world." "I will arise and go to my Father." "How long halt ye between two opinions." "As for me and my house we will serve the Lord." "Be not conformed to this world." "I will give them a new heart." I think the mention of these verses will make you feel that any effort to teach them to those who have never heard them before must be worth while.

On the front bench are four old women, who are very dull about learning. Mrs. Yü the Bible woman, who is very tall, stands before them and patiently goes over and over the words. I am helping four women, to whom the words and thoughts are entirely new, and back of us are

dozen women and girls who are being taught by two other women. Most of them can read many of the characters. It reminds me of a beehive, and I feel sure that those who are busy are going to get some of the sweets out of the Word. I say to myself, "Don't hurry about breakfast, this is not wasted time." After a song and prayer the meal of millet porridge is brought in. The order this year is much better than last year, for both we and the women have learned some things. (I am on my way to Tu Chia Chuang, where a class has been started, and I am writing a draft of this letter to you in the cart. We are passing through apricot orchards; the trees are in full blossom, and so beautiful, and the air fragrant with their perfume.)

Last evening I had a prayer with the two new women, who have never been in a station class before, leading them in a sentence prayer, and they following. One has heard a little more than the other, and after I went to my room, I heard her trying to lead the other. Good it is that the loving Father does not require eloquent words, nor any set form from his children.

One noon we were waiting for the cakes to get steamed through so I said to the children, "Form a circle, and we will have a game." The yard is very small, but we managed "drown the duck," and "drop the handkerchief," for a short time, much to the amusement and profit of all.

Mrs. Yü, the Bible woman, was careless and left her fine comb on the window sill, and a small girl picked it up. Fortunately I saw it in a child's hand, but supposing it was hers, said nothing. The next morning when Mrs. Yü was hunting for it, and fretting about it, I told her where I had seen it. When the little girls came, I called them into my room, and told them about the missing comb, telling them I wanted it at once, and off they went, returning soon with the comb. Had I not seen it as I did we might have ever so much trouble to get hold of it. I gave the children a short sermon on keeping what does not belong to you before trying to find the owner. One of these little girls is eleven years old. She was betrothed when five or six years old. We trust the seeds of truth now sown in her heart may bring forth thirty or sixty, yes, a hundredfold in the years to come. Seven-year-old San Ying is a dear little girl, always neat and clean, and reads nicely. She will be a suitable candidate for school some day. Four girls who read in one of the classes last year, entered the Lintsing school this spring. When I visited their village a few days ago, I found their mothers had begun to attend Sunday services.

One day a dull woman was trying to learn a little prayer, and was struggling over the two characters for "now," "at the present time" (Chinese *hsien chin*, pronounced *hsi-an chin*). I say "hsi-an chin," and

she says "hsin (sin) chin." Again I say "hsi-an chin" and again she says "hsin chin." Then I make another effort, and she says "Oh hsi-an chin, I'll remember it," and she does until the next time, when it still is "hsin chin." If I told her once, I told her a dozen times. However she will get it some day, and many a stupid woman has learned to pray in this way. It requires a great deal of loving patience to do such teaching. I do not wonder the teachers are glad when a class is over. There are many bright women and girls who compensate for the comparatively few very dull ones.

A woman who does not make an effort to read a little, will simply nod her head with a half-intelligence all her life—at least so it seems to me. We cannot afford to have a second generation of ignorant women in the church. For this reason we must teach the younger and older women in their homes in some way.

I trust these pictures may make this form of work more interesting to you, and that you will continue your help toward it, by your prayers as well as by your money.

**MISSIONARY ACCELERATION.** One hundred years, 1796-1896, to win the first million converts. Twelve years, 1896-1908, to win the second million. Three years, 1908-1911, to win half of the third million. A million a year is a possibility if the church lives up to the present opportunity.—*The Helping Hand.*

## WOMAN'S BOARD OF THE PACIFIC

*Receipts for July, 1911.*

MISS MARY C. MCCLEES, Treasurer, 57 Monte Vista Ave., Oakland, Cal.

Earned on Bank Account, 24 45

### CALIFORNIA.

#### *Receipts for Regular Work.*

**Northern California Branch.**—Mrs. E. V. Krick, Treas., 3073 Bateman St., Berkeley. Benecia, 8; Berkeley, North, 27.32; Mills College, 25; Oakland, First (Jubilee Gift of Mrs. Margaret Fowler, 1,000), (Gift of Mrs. M. A. Brewer, making Mrs. Geo. W. Hinman a Life Member W. B. M. P., 25), 1,085. Pilgrim, C. E., 15; San Francisco, First, 15; San José, First, 125; San Mateo (to expenses of Field Sec.), 50 cts.; Stockton, 66.91; Yreka, 2.50, 1,365 23  
Less expenses, 17 73  
Total, 1,347 50

#### *Receipts for Special Work.*

For Doshisha Bd. Fund. From Oakland, First, Gift of Mrs. M. Fowler, 500, Gift of Mrs. M. A. Brewer, 100, 600 00  
Total Rec'pts for Reg. and Spec. Work, 1,947 50

**Southern California Branch.**—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Highland, Aux., 35; Los Angeles, Plymouth, Aux., 40; Pasadena, First, Aux., 21; Riverside, Aux., 44; San Diego, First, Aux., 13.50; San Luis Obispo, World Study Club, 10.50, 164 00  
Less Extra paid Miss Nina Rice, 90 00  
Less Expenses, 40 00  
Total, 33 20

### IDAHO.

**Idaho Branch.**—Mrs. W. S. Phelps, Treas., 111 West Jefferson St., Boise. Weiser, Aux., 30 00

### OREGON.

**Oregon Branch.**—Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Eugene, Aux., 2.10; Hillside, Aux., 25; Hubbard, Aux., 5; Wilsonville, Mrs. Brobst, 5; University Park, Aux., 5; Gaston, Aux., 15; Portland, First, 79.80, 136 90

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**Editor of "Mission Studies."**

**Chairman of Committee on "Life and Light."**  
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## THE CHURCH IN SMYRNA

BY MRS. R. G. MCNAUGHTON

It is a bright Sunday morning in the busy city of Smyrna. The streets are full of people, Turks, Greeks, Armenians and Jews, some on their way to work, others sitting in their open shops. Men are bringing in loads of produce from the country and the street venders are calling out their wares. We are in the heart of a busy Eastern city.

In many of the large Greek and Armenian churches the priests are chanting the services to their congregations. Turks and Jews have had their days of rest, on Friday and Saturday just passed.

It is nine o'clock and a bell from the Protestant chapel is giving the first call for morning worship, a half hour before the service begins.

Within the church, the front seats are already filled by a number of young boys and girls, and the missionary's wife is singing with them the new hymn with which they are to open the Armenian service. At half past nine the Armenian pastor, Mr. Adanalian, comes into the pulpit and the first service of the day is conducted in the Armenian language, with a congregation completely filling the church. The service is continued for an hour.

Just before its close, a group of young men come in and take a front seat in the church. They are Greeks, and the leader, an earnest young man, is testifying to his love for Christ among his associates, in a way that is most encouraging, but he is awakening opposition among those who are the enemies of the cross of Christ, and we fear that persecution awaits him.

He has come early to church to-day and brought three companions with him. The Greek service follows immediately after the Armenian, and is held in the same audience room. Before the close of the first service, the church door is crowded with the members of the Greek congregation waiting to come in, and as the Armenians pass out, the Greeks take their places. The young man is warmly greeted by those of us who know his story and encouraged to hold on and remain firm to the Truth.

As the Armenian Protestants go through the streets to their homes in the neighborhood of the church, they meet their Greek friends and neighbors, coming from their homes to the chapel. There is a spirit of love and good-fellowship among them strangely foreign to many of the people of different nationalities who live in this country. While the Greek service is going on, the missionary gathers her Armenian choir in another building and for an hour practices hymns with them. In all of the services at the church, the boys and girls from the college and Collegiate Institute are in good attendance.

The early afternoon hours are given up to Sunday-school work. These Sunday schools are four in number, two for Armenian children, led by Mr. Tracy and Miss Pohl, and two for Greek children, in one of which the children are nearly all Protestant children. The other school is carried on against great opposition, for children who know little of the Truth.

At two o'clock a service in English is held at the college and is attended by boys and girls from the schools who know that language. Friends from outside also attend this service. A break of half an hour, between the English service and the next, which is held in the church, gives time for a little rest, and at half past three the Armenian congregation again assembles in the church to listen to a sermon in Turkish, which language is understood by most of the people coming from interior cities. Many strangers are seen at this hour. After this service closes, the bell rings once more and again the Greeks assemble for their vesper service. The Greek pastor is Dr. Moschos, who has labored earnestly for nineteen years in Smyrna. At half past six we enter the doors of the girls' school where two Christian Endeavor meetings are being carried on, largely attended and very earnest in their tone.

Over at the college at half past seven, the boys have a service of song and an earnest talk by the missionary in charge. It is good to see boys of all nationalities joining heartily in the hymns, and quickly learning many new ones. At the church at the same hour, the young men of the Armenian congregation are gathering for their Y. M. C. A. meeting, while at



the house of the Greek pastor, the young Greek Protestants and their friends gather for song and a meeting which is of great help to all present. And so each busy Sunday comes and goes and much precious seed is sown.

Pray for the work and the workers of the church in Smyrna and for the multitudes without, who have not heard the Word of Truth, that they too may find Him who alone gives eternal life.

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## JAPANESE CUSTOMS

BY ROSAMOND BATES

*A Japanese Visit.*—Upon entering the house, we wait in the entry and call to attract attention until we are admitted. Following the Japanese custom of removing the *geta*, we leave our shoes at the entry, so as not to desecrate the clean soft straw mats with street soil. On the farther side of the reception room you notice a niche with a raised floor, and in it a stand holding a handsome vase, or an arrangement of flowers. This is the best place, and near it the guest of honor will be invited to sit, but first we take seats near the door, as it is a careless breach to cross to this place uninvited. Seats are on the floor, of course, but cushions are provided, which one must not be overeager to accept. Japanese do not rise to “make their manners,” but slip off from their cushions and bow very low, with palms spread on the floor.

*A Meal.*—A dinner is not served in courses, but on a square tray, with the conventional arrangement of chopsticks in front, rice-bowl on the left, soup-bowl on the right, fish usually behind the soup-bowl, pickles in the center, and other things arranged arbitrarily. We first remove the covers from our rice-bowls, and offer the bowls to our hostess, who fills them; the dinner does not begin until rice is served; then, holding the chopsticks in the right hand, and moistening them in the soup, we begin with rice and soup. The soup may be drunk, and any of the dishes may be raised in the hand. This is convenient, as it shortens the length of the precarious journey by chopsticks. There is not a fixed order, but it is customary not to go from one dish to another without taking rice between. While the rice-bowl is being replenished, we do not eat, but wait, with chopsticks down, the handles resting on the edge of the tray. When dinner is finished and the rice-bowls eaten clean, we take tea in our bowls, and wash the chopsticks, wipe them with paper, place them flat inside the tray, and bow to the host. The low bow of farewell is made in the hallway before



putting on our wraps and shoes; these we find straightened and turned outward, in the fashion of the *geta* of a Japanese guest.

*Presents* are given on all important occasions, and are wrapped in white paper in an established style, tied with a red and gold string, and presented with a small paper gift-mark (*noshi*) attached. The Japanese are punctilious about acknowledging presents or favors; sometimes this acknowledgment takes the form of a present in return. The nature of Japanese gifts varies, but useful presents, *i. e.*, clothes and food, are very common in all walks of life. When a child is born, a suitable present is goods for clothing, flannel, etc. It is customary for such presents to be acknowledged by a return gift on the thirtieth day. This present frequently takes the form of a prepared dish of red beans.

Appropriate wedding gifts are such staples of food as dried fish or seaweed, or silk wadding for winter clothes. In the case where the young couple is establishing a new household, presents for the home are in keeping.

At a time of death, cakes or money are appropriate gifts. These are acknowledged the forty-ninth day afterward by a return gift of cakes.

In connection with presents, something ought to be said about the universal use of the *furoshiki*, the Japanese substitute for wrapping paper or for a bag. Its nearest American equivalent is the bandanna, but the use of the *furoshiki* is far more extensive. If one goes shopping and carries a parcel, it is wrapped in a *furoshiki*, and each purchase is successively included in the bundle. If one carries a Bible to church (and everyone does—and a hymnal too—and some of us a dictionary and an English Bible) it is quite unsuitable not to wrap it in a *furoshiki*. If a tradesman is delivering his goods, they are wrapped in a *furoshiki*, which of course he takes with him on his return. And if one is delivering or sending a gift, what *could* take the place of a *furoshiki*? The parcel in its *furoshiki* is most often delivered upon a tray, which must be returned afterward, with the *furoshiki*, and inside it a couple of sheets of paper of an established size, with the significance that it is hoped the relations will continue such that presents will be exchanged again. But in giving a wedding present, the string is tied in a hard knot, symbolic of the hoped-for permanence of the marriage; and with the same significance, no paper is returned in the *furoshiki*.

*Furoshikis* are of every kind and size, from huge calico or canvas squares which the coolies tie around large boxes or baskets and over their shoulders, to delicate fifteen-inch squares of crepe, which fine ladies carry on dress

occasions. The most general fashion is a thirty-inch square of cashmere. They have usually the crest of the owner, or his trade-mark, and are often further decorated by patterns, which are quaint and interesting in the extreme. Fashions change, and many ladies are particular about carrying this year's color.

*New Year.*—As in China, the opening of the New Year is a most felicitous time, and busy are the preparations for it. All business affairs must be settled, houses must be cleaned and decorated, presents are exchanged with all one's friends, and post cards with almost everyone you ever dealt with. For three days no one goes to work, and everyone devotes himself to feasting, and to receiving and making calls. The women are seldom able to be away from home being in demand to dispense hospitality to their husband's callers. Since, by the old custom, wine was served to every caller, and never declined, he who wished to keep his head until the last call was wise enough in most cases only to leave his card without stopping—an entirely regular proceeding. Everyone exchanges congratulations with everyone else, and expresses the wish that the present happy relations (and at that time all relations seem to be happy) may remain unchanged.

Formal calls are exchanged on many other occasions—when a person or family has met with special good fortune, or with adversity; specifically, at such times as the birth of a child, graduation, upon hearing of an illness or death, or that the friend has encountered fire, flood or theft. When moving into a new neighborhood, it is customary for the newcomer to make the advance of calling upon his immediate neighbors, and upon the landlord, if he live near by. Customs differ in different regions, but in Tokyo the custom prevails of sending a present of *soba*, or vermicelli to the immediate neighbors.

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## MISSIONARY LETTERS

Miss Rachel E. Coan writes from Satara, India :—

I am so glad that we can tell these people of India that ours is a gospel of comfort. Just this morning when I went with Miss Nugent to visit in one of the Hindu schools in the city, a poor old woman came in to tell her that her little boy had died. He had formerly been a pupil in this school, and weeping, she pointed to the place where he used to sit, and told Miss Nugent that it was because God was angry with her that this great grief had come to her. Of course she meant her heathen god, and not God. Miss Nugent tried to comfort her, but right in the middle of a lesson was not the time or place to have much of a talk with her. We are going to visit her

home soon and the homes of the children in that school, and talk with them.

I do enjoy going into these little schools for Hindu children. We went into the girls' school also, and saw a whole row of little tots, anywhere from five to ten years old, sitting on the mud floor in a row against the wall, their slates in front of them.

They are such dear little things even though ragged and dirty. Most of the little faces were bright and intelligent, and their eyes are so big and dark and their teeth so white, and they are so friendly, though very shy, that one could not help loving the mites. Oh, the pity of it, that most of them had on their foreheads the mark that means either betrothal or marriage.

Two of the larger ones, Miss Nugent said, are just being married, and had on each arm a dozen or so of green bangles. You know the marriage ceremonies last for weeks, and these are put on at a certain stage of the proceedings, then later are broken off and others put on.

Miss Nugent and I left Mahableshwar three weeks ago, driving down the mountains to Satara in a *tonga*, a drive of some thirty-five miles. The heat down here was a decided contrast to the cool fresh air of the hills, but very soon after we arrived there was a drenching rain which cooled the atmosphere nicely, and it has not been very hot since. After a week or so, the monsoon broke, and since then it has been raining most of the time, some days being only misty, and others very wet indeed. Just now we are having an interval of sunshine, though even now we do not dare to venture out without rain clothes.

This is a beautiful place, and I am very fortunate to be here during the rains instead of in Bombay. It is very quiet and there is nothing to interfere with my studying. There are many days when I speak to no one all day except my two *pandits*, the woman who comes to me for conversation lessons, and Miss Nugent. I do not see Miss Nugent much except at meals until after dinner, when we either sit down and read or make little garments for some of these poor babies.

Friends of Mrs. Webster of Bailundu, West Central Africa, hearing of the efforts the native Christian people were making to secure a bell for their church, sent a gift toward the fund, and have received in reply the following letter of appreciation from Abraham Nglulu:—

My greetings I send to you, so that you may know better the things we have here in this country. Concerning us of Cimbili, I have thought, my friend, what shall we do? We are a large crowd now, the families that have

It in my village are thirteen—a family in this country means the whole township. So, of families there are many. Because we saw that they—among the people in surrounding villages—no longer heard the ox horn, men have given money, and all the women gave corn. With the corn bought a cow; that was the gift of the women of our village toward the Lord. And I rejoice greatly at the gift of our women, for we know that though a person has nothing if he desires to give to God—though he has nothing, he can still give his life. Each will receive his reward in heaven. I came to Cilume—the home station—to partake of the communion of our Lord Jesus. Mrs. Webster told me, her brother and sisters and their little daughter had given money to help with our bell. Therefore I send you many thanks, we rejoice greatly at the kindness you have done us, and we will persevere. Although we cannot see you with our eyes, still our prayers are heard and when our work is finished here on earth, we will meet with our Lord Jesus in the glory that has no end. Pray for us and we will pray for the faith that binds us closer than anything else. At our place Cimbili the people have much zeal to learn the Word of God. We long for more teachers so that they could go oftener to all the villages. But they cannot now because they find plenty of work in this place. We pray for strength to help our teachers. This is my message to you and yours. We rejoice because of the gift you have given us; it is very great. We thank you very much. The peace of God rest with you and your house, and with us until we meet above.”

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## MESSAGE FROM BAILUNDU, WEST CENTRAL AFRICA

BY MRS. MARION M. WEBSTER

We are full in kindergarten, over an hundred enrolled. We could have more if we had room for them. But every one of the fourteen benches is full and all the available space is occupied. We shall be obliged to have a new building before long. The old one, which is the oldest building on the station, is not only too small, but will not stand much longer. Last year, during the very heavy rain, it settled badly at one end, and has been propped from the outside to keep from going to pieces. The other schools are well attended and the work is going smoothly and pleasantly. Miss Helen Stover, though she has been here only a little over a year, is doing quite a bit of school work which is a great help.

During vacation I spent nearly three weeks at Ciyaka and enjoyed very much my visit with Mr. and Mrs. Ennis. I was glad to see the station,

They are only about ten miles from the railroad. Work on the road is stopped now, the contract being completed, but it is expected that another contract will be given out, and work resumed early next year. Trains run regularly from Lobito, the seaport to *kuma*—rail head—twice a week. When the road is extended our nearest point will be about twenty-five miles from here, we think, but we cannot tell definitely as yet.

### RECEIPTS FROM JULY 10, TO AUGUST 10, 1911.

**MISS FLORA STARR, Asst. Treas.**

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[REDACTED]

1. The first part of the report is a general statement of the purpose of the study.

2. The second part of the report is a description of the methods used in the study.

3. The third part of the report is a discussion of the results of the study.

As the Thanksgiving festival approaches, a little pause in the busy round of activities enables us to turn our thoughts more definitely to our causes for **THANKSGIVING** gratitude,—“to count up our mercies,” both in our individual **THOUGHTS** lives and in the great work of the kingdom. Some of us will give thanks from full hearts for restored health, for dear ones spared to us, brought back, it may be, from “the valley of the shadow.” Others will find a special thanksgiving singing in their hearts for beautiful summer days, safety in strange travel experience, glad return to unbroken family circles.

In our missionary societies there may be rejoicing over new recruits, or a quickening of heart among old members. Perhaps our “very own missionary” has had a happy furlough, and we have looked into her bright face and heard her stirring words. Some are giving thanks for the gift of a strong young life to be devoted henceforth to the “daughters of sorrow in heathen lands.” For several such lives the Woman’s Boards are profoundly grateful at this time.

We must all give “grateful and hearty thanks” for spared lives in the time of plague in China, and in the dread pestilence of cholera in European and Asiatic Turkey.

But how about the shadowy side of the Thanksgiving season? As we recall accident and loss to our dear ones, disappointment and grief which have not passed away, broken circles, useful workers taken suddenly from our side, or lingering in weary days of invalidism or slow convalescence, called aside from the work they are so eager to do,—can we still give thanks in these inscrutable experiences? When the war cloud lowers and the pestilence is not stayed, and the days are long to live, can we still remember that “close to our need His helping is” and that, strange as it seems, these days are also a “bit of His bright eternities”? Ask some who have waited in His shadow until their calamities were overpast and they will tell you that tear-blinded eyes see visions of God’s goodness and faithfulness, hidden from bright and happy lookers-on at life. So we may all keep Thanksgiving Day, looking up to “Him who gives us all things richly to enjoy”; and



in the shadows, praying Him that we also may attain to this,  
 "To thank Him for the things we miss."

With the coming of the autumn days, several of our missionary workers have bidden us good-by and turned their faces to the mission fields with MISSIONARY gladness unfeigned, even though it has involved the leaving of PERSONALS. dear family friends here. Nor must we overlook the cheerful self-sacrifice of these fathers and mothers, these brothers and sisters who "give of their best for the Master."

Among those who have returned or are on the point of leaving this country is Miss Alice C. Bewer who with restored health goes back to her work in the Aintab Hospital, sailing from New York, September 15th. On the same date Dr. and Mrs. W. L. Thompson of the South African Mission started on their long journey to Mt. Silinda.

Miss Agnes D. Fenenga sailed October 3d, returning to the girls' school in Mardin, Turkey. Miss Dora J. Mattoon of New York City accompanied Miss Fenenga. After Miss Maria B. Poole's death last February the Broadway Tabernacle Church in New York desired very much to find one of its own membership who would go to Harpoot, to take up the work of Miss Poole, who went out from this church. Almost immediately Miss Mattoon offered to go and will be most warmly welcomed by the missionary circle there. Miss Mattoon had filled most acceptably a responsible business position in New York, and was also active in Christian work in the various societies of young people in the church. She was commissioned, October 1st, at Broadway Tabernacle.

Mrs. Edward Fairbank of Vadala, India, expects to sail from New York, October 19th, to rejoin her husband who returned to the field a year ago.

Miss M. Louise Wheeler, who has been a successful kindergarten teacher in Montclair, N. J., intends to accompany Mrs. Fairbank. Miss Wheeler will be stationed in Sholapur, where she will assist Miss Mary B. Harding, since a kindergarten training class as well as the kindergartens make such skilled help as Miss Wheeler's most necessary and acceptable. Miss Wheeler's support has been pledged by the ladies of Montclair, where she has many warm friends.

MISS WHEELER

Miss Harriet C. Norton of the Aintab Seminary for Girls is enjoying her furlough with her family in Worcester, Mass.

Mrs. John S. Porter whose presence at meetings has been so helpful during the past year will remain in this country for the present, as her husband has been authorized by the American Board to secure funds for the better housing of the churches of that heroic mission. Many friends will pray that the efforts of Mr. Porter, in commemoration of the fortieth anniversary of the founding of the Austrian Mission of the American Board, may be crowned with success.

Just as we go to press, word is received of the serious illness of Miss Page, so long connected with the school of the Woman's Board in Spain. Miss Page is now in Barcelona, but it is probable that she will soon come to this country.

With the opening of the fall work, several inquiries have been received as to the sum now available for the building at Gedik Pasha, Constantinople, **GEDIK PASHA** for which a Jubilee offering was asked from the Congregational **FUND.** women of the Eastern States. The total amount of our Jubilee Fund in pledges and contributions, is \$24,252.43, of which \$22,867.43 is designated for Gedik Pasha. Negotiations are pending for the purchase of the property, but it is evident that a larger sum than is available from this fund will be necessary to complete the purchase and to make the alterations and enlargement desired. Those who have not yet paid their pledges, as well as others who may wish to increase this amount, are assured that every gift for this purpose will be most acceptable. Make checks payable to S. Emma Keith, acting treasurer.

Already the October Campaign is well under way and before this is in print the harvest will have been gathered in many places. Judging from **CAMPAIGN** the earnest efforts put forth and the large quantities of leaflets **ECHOES.** and sample magazines supplied, there should be a goodly crop of new societies, new members, and new subscribers. Many special meetings have been held to pray for God's blessing and to appoint the "visitors." The Card Case Campaign is now going forward briskly. What is the result in *your* church?

The Friday meetings in Pilgrim Hall were resumed October 6th with Mrs. S. B. Capron as leader. The last half hour was devoted to a study of the **FRIDAY MEETINGS AND** first chapter of the text-book,—“Hinduism,” conducted by Mrs. Daniels. It is the plan to have this study hour the last Friday of each month, after this, and it is expected that the second chapter, “Buddhism,” will be considered October 27th.

Several Branches have held meetings during the past few weeks with good attendance and some special features. The annual meeting of the Vermont Branch was held at Montpelier, September 26-27. The pageant, *Western Women in Eastern Lands*, given at Northfield in 1910, was partially reproduced with great success. At this meeting a thank-offering service, prepared by Mrs. L. H. Elliot, was used. By her kind permission the Woman's Board has been able to reprint this service and it may be obtained from Miss Hartshorn.

The Barnstable Branch, at its meeting, September 12th, voted to become the Barnstable Association of the Woman's Board of Missions, as it no longer has the twenty auxiliaries requisite to maintain a Branch. All honor to the devoted, efficient leaders of these missionary societies on Cape Cod, who amid the difficult circumstances in which they are placed, loyally stand by the work of the Woman's Board according to the measure of their ability.

At a recent meeting of the auxiliaries of Rockingham Conference, N. H., a miniature "Card Case Campaign," in the form of a dialogue, was capitally carried on by the ladies of the Hampton auxiliary. Mrs. William Ross who arranged this dialogue, has loaned it for use in other meetings and a few copies are to be obtained from Miss Hartshorn.

North Middlesex Branch welcomed Miss Stanwood at its meeting in Ayer, September 19th. Essex North received Miss Preston, our new secretary, and Mrs. Case, formerly of Guam, most cordially at its semi-annual in West Newbury. Old Colony Branch had a good annual meeting October 4th, at East Taunton, with Miss Stanwood and Mrs. Fairbank as speakers, and an interesting paper "A Sheaf of Testimonies" on "How I Became Interested in Missions," culled from various experiences by Mrs. E. E. Richards.

For the next few weeks secretaries and missionaries will be very busy attending various Branch and county meetings. We ask for them all a cordial welcome to the homes where they are to stay and a ready and generous provision for their personal comfort.

It is fitting in this connection to express the appreciation of Board and Branch officers, as well as that of many silent listeners, to some of our re-

OUR turning missionaries for their helpfulness at meetings during "SPEAKERS." recent furloughs. Among these are Miss Reed of Peking, the Misses Baldwin of Micronesia, Mrs. Edward Fairbank and Mrs. D. C. Churchill of the Marathi Mission, Miss Blakeley of Marash, and Mrs. Marden, whose "labors abundant" for Gedik Pasha we do not forget, and

hers on both sides of the sea. As for those who still tarry in the home land, like Mrs. Gammon of China, Mrs. Knapp of Turkey, Mrs. Bunker Africa, Mrs. Herrick of India, and that dear veteran, Mrs. Smith of Ceylon, what would the secretary who makes appointments for "speakers" do without "the old guard" who never say "no" without the best of reasons?

People sometimes express surprise when they learn that it is not possible to send a missionary once a year to every auxiliary asking for one. They forget that the foreign missionaries with few exceptions have a furlough only once in seven years, and that they are often too weary or too ill to endure the fatigue of traveling and addressing meetings. To the limit of her strength and ability every missionary desires to win the interest and support of as many people as possible for the great work to which her life is devoted. So let us be grateful for the generous gift of her time and strength in granting us so many opportunities to "hear about the work" and let us give her in return the best hearing possible when she visits us, and save her all needless fatigue.

It will be a pleasure to many, in these October days, to know something of the whereabouts of the splendid women who did such effective service at the JUBILEE during the Jubilee meetings last spring. Mrs. Peabody is one of the leading speakers in a series of Jubilee meetings now in progress in the South. The initial meeting was held in Norfolk, Va., October 11-12. Miss Florence Miller is expected to assist in these meetings. Mrs. Montgomery has recovered sufficiently from her recent surgical operation to prepare an exceedingly helpful *How to Use*; a hand-book for students of *The Light of the World*. Mrs. Montgomery also edits *The Helping Hand*, and to her we owe the name of our new department "Ways of Working,"—for which we desire brief, crisp paragraphs on new, successful methods, for use in the December number.

Mrs. Marden, after a summer in Owosso, Mich., is preparing to sail in November for Constantinople to resume her work at Gedik Pasha. The frontispiece shows the girl graduates of the school there,—class of 1911. Dr. Mary Riggs Noble returned to her teaching and hospital work in Cuddiana, India, last spring, and is no doubt making some of India's women glad that she was born." From our neighbor, *The Missionary Friend*, we quote a few words in regard to Dr. Carleton and Miss Hughes.

The following cheery letter was received from Honolulu, dated August 28, 1911:—

"Drs. Carleton and Hall are glad to send from Honolulu to their friends

in America, greetings. They would like, through the columns of the *Friend*, to acknowledge the many steamer letters, packages, telegrams, flowers and fruit that were awaiting them as they went on board the steamer Mongolia August 22d. With gratitude to God for a quiet sea, cloudless sky and hearts full of hope, they continue their journey."

"Miss Jennie V. Hughes is completing the itinerary in the Black Hills which was interrupted in the early spring by illness."

A series of Jubilee meetings is now in progress in ten Southern states. Mrs. Henry W. Peabody represents the Central Committee on the United SOUTHERN Study of Missions in this campaign and is assisted by JUBILEE WORK. workers from the different denominations. We are very glad that Mrs. Theodora Crosby Bliss of Washington, D. C., has been secured as the representative of the Woman's Board of Missions at the meetings in the Southeast. Mrs. Bliss expects to be at Charleston, S. C., October 17-18; Jacksonville, Fla., October 20-21; Atlanta, Ga., October 24-25; and will also visit some of the Congregational churches in Florida.

"I have drunk deep at the fount of Thy grace this vacation season. I have felt the delicious clinging of a little child's arms around my neck. I have listened to sage and seer, and opened with fresh zest the VACATION JOYS. pages of a Wonderful Book. I have renewed old friendships, and walked in Thy sun-kissed fields. I have sat at the feet of the Lord of men and of meadow, and have been absolved from the sins of doubt and fret and faithlessness.

"Shame upon me if I be only a partaker, not a storehouse of such blessing.

"Shame upon me if I be only a storehouse, not a dispensary of His bounty.

"Well I know what I must do to keep these memories fresh and sweet. They must all be strung on a golden thread of service!"

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$9,324.57	\$776.00	\$578.60	\$2,068.25	\$12,747.42
1911	8,065.94	1,439.50	142.00	5,500.00	15,147.44
Gain		663.50		3,431.75	2,400.02
Loss	1,258.63		436.60		

FOR ELEVEN MONTHS TO SEPTEMBER 18, 1911

1910	92,448.21	12,669.30	3,050.10	42,989.05	151,156.66
1911	90,447.18	29,880.64	2,019.18	27,201.55	149,548.55
Gain		17,211.34		15,787.50	1,606.11
Loss	2,001.03		1,030.92		

## BUDDHISM AND CHRISTIANITY

BY DR. ROBERT A. HUME

I HAVE been asked to write a short review of the chapter on Buddhism in Dr. Robert Speer's book, *The Light of the World*. For such a review I have one disqualification. I cannot speak from personal contact with Buddhism, because, though I have been a missionary in India for thirty-seven years, I have never come across a Buddhist there. About fifteen hundred years ago Buddhism practically died in the land of its birth, though it is still the prevailing faith in Burma, which is a recent annex to the Indian Empire, and in Ceylon. Recently, when very important Buddhist relics were discovered in India, there were no influential Buddhists in the whole country in whose care those relics could be placed. So the government had to call a deputation from Burma to receive that valuable discovery. However, the fact that Buddhism died in India fifteen hundred years ago makes it possible for an Indian missionary to give one striking testimony to the ineffectiveness of that faith.

After carefully going through Dr. Speer's account of Buddhism, one will still find it difficult to say just what that religion now is. This is a common impression after people read most books about such religions as Buddhism and Hinduism. Yet it is very difficult for any author who gives even a moderately full and correct description of such religions to avoid leaving a confused impression, because those religions have gradually become very different from their origins and have split into differing and even warring sects. Therefore if a writer is exact, it is impossible for anyone to say what Buddhism as a whole is. He must describe first what Buddhism was, how it has changed, and changed, and changed, and must give some account of what its conflicting sections now are.

Dr. Speer gives such an account in the brief compass of twenty-seven pages. A review will not attempt to condense that compact account. I refer mainly to one interesting point about which scholars differ, viz.: Did the founder of Buddhism deny the existence of God, or only ignore him? Some hold one view and some the other. What is certain is that Gautama seriously and wholly broke away from the Hinduism of his time and proclaimed a new religion which he called "the middle way." In doing so he denied that religion is ceremonialism, on the one hand, and speculation on the other hand: he said that religion is living in a simple, good way. Now if he had also denied another fundamental position of the Hinduism which he was giving up, viz. its belief in God and gods, would he not have

made such denial clear? But because he made no allusion to God, it seems to me probable that he was non-theistic or agnostic, rather than atheistic. One thing is certain, that he had hardly died before his disciples began to teach and to do some things which were the very opposite of what he taught, and since that hour till now, many changes have come about in that religion which he founded. Some Buddhists nowadays are atheistic, others non-theistic, and some are even illogically theistic.

What made Buddhism at first? It was the poor religion which Gautama saw all about him, and his sincere desire to help men to live better. The main power which made Buddhism spread was, first, some of his lofty teaching, second, the influence of his noble character, and third, the missionary inspiration and effort of a good many of his disciples. What made Buddhism degenerate and ultimately die out in India? It was the formalism which came into the thought and practice of his followers. They began to think that the way to live was not to be inspired by a noble ideal, but to do things, and in order to do things, the best Buddhists retired from the world into monasteries and nunneries. That is the main lesson which the study of Buddhism ought to teach the followers of the Christ. The danger to those who call themselves Christians is that they may misunderstand the teachings of their great Master and Lord and may imagine that going through forms which are supposed to be in accordance with the teachings of the Christ makes one a Christian. Also they need to be reminded that when the missionary zeal of the Buddhists declined, then that religion began to die.

Another lesson which the study of Buddhism should clearly teach is that the state of the Buddhist world to-day is very, very sad. People in the West may imagine that because the Buddha taught some noble ethics and was himself a noble person, therefore Buddhism is a religion good enough for those who now profess that faith. But in most of the countries where Buddhism still is professed, it has little power to give either light or life to those who still cling to that religion.

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“If there is one thing more than another on which missionary interest depends, and for which missionary activity must wait, it is missionary intelligence. Missionary reading means missions succeeding. Turn a man's mind to Paton's life, and you turn the man's life to Paton's work. Every bright missionary book has sequels,—as many of them as it has readers. They should never print “The End” on the last page of such a book; it is always to be continued.”—*Exchange*.



## THE JAPANESE WOMAN UNDER BUDDHISM

BY ADELAIDE DAUGHADAY, SAPPORO, JAPAN



DAUGHADAY

WHEN the Pundita Ramabai was lecturing in one of the large cities of America a young lady, with more sentiment than information, enthusiastically exclaimed, "Oh, how beautiful it must be to be a Brahman woman!" The Pundita regarded her coldly for a moment then remarked, "Perhaps you could bear it for an hour—no longer." Under all ethnic religions, even the best of them—Buddhism—and in all lands where they prevail, even the best of them—Japan—woman is oppressed, held down by a tyrannical religion and by the social customs that grow out of it. Griffis, in *The Mikado's Empire*, writes, "It is the heathen religion itself that we are to arraign for the low state of woman in Japan as com-

with that in Christian lands." What has Buddhism done for woman? Doubt the teachings of the gentle sage of India have somewhat ameliorated her condition by bringing more conveniences into the home, and art and architecture into the country, thus softening the harshness of the early

Whatever elevates or refines man works indirectly toward the betterment of woman, as the hand which wields the sword has always been the master of her fortunes. Thus now, in Japan, where many men are advancing intellectually and spiritually, they are the ones that are realizing many forms of injustice which depress woman, and they are demanding change in her social status. Many young men of culture are refusing to associate with women of the old social order with their low ideals of self and duty. *Onna Dai Gaku* (Great Learning for Woman) that has been the standard for her education for centuries, is now being superseded by the *Onna Dai Gaku* (New Great Learning for Women) written by Tokutomi, the famous educator.

What has Buddhism not done for woman? In the homes of Japan, boys are much desired, the baby girl is not unwelcome, for the parents are true child-lovers. The childhood of the little Japanese maiden, happily if she be born into a well-to-do family of some culture, is a happy one or she is kindly treated, and is sometimes the household pet. There are many social pleasures for her during the year such as the flower-viewing picnics, and one festival of her very own—the Feast of Dolls on the third day of the third month. Then all the fine dolls that have been



accumulating in the family for generations are brought out from their boxes, placed on red-covered shelves, often in a way to form historical tableaux, and dainty food is set before them. As she grows older the cords of custom tighten about her, and she is carefully drilled in the *Owas Dai Gaku*, which is often playfully called the Woman's Bible. This makes obedience her great duty in life, first to her father, later to her husband, and if she becomes a widow, to her oldest son. Her whole education is planned on the lines of making her the devoted servant of her husband who, if not a Christian, or if as yet untouched by the spirit of progress abroad in the world, may regard her as

band, and if she becomes a widow, to her oldest son. Her whole education is planned on the lines of making her the devoted servant of her husband who, if not a Christian, or if as yet untouched by the spirit of progress abroad in the world, may regard her as

"Something better than his dog,  
A little dearer than his horse."

Recently, while on a train watching a wife making her husband comfortable for the night, I wondered where in the crowded car she would bestow herself. They had two rugs, one of which she spread beneath him and the other she tucked carefully around him as he lay occupying the entire seat. As there

#### THE FESTIVAL OF DOLLS

was no room for her she stood for a moment trying to decide what to do. She settled the question by sitting in the end of the seat and taking his feet on her lap. Thus without a wrap and in a sitting position she passed the night.

If the young woman learns her lesson of self-effacement and cheerful obedience her life may not be an unhappy one, especially if she becomes the mother of sons; but there is the arrest of mental and moral development, the death of all aspiration, and much confusion of thought regarding right and wrong. She looks faithfully after her household, is a patient, loving mother, and receives every command of her husband with unreplying obedience; she ages early, and remains a child to the end of her days.

of this character had two daughters in our school who were in their teens. Upon the death of the father, as there were no sons or sons-in-law, the mother determined to have her daughters married at once and to send a servant to bring them back to their native province. Then the two little maidens thrown into a great state of grief and nervousness, as having tasted some of the sweets of knowledge they greatly continued their studies. The younger said, "I have not yet finished with my dolls." To all exposures of their very early marriage the mother's self-depreciation replied, "I am old enough to care for them, some man

parents and go-between have found a husband for a daughter and all preparations arranged, the fact is announced to the bride. The usual reply is usually the stereotyped answer, "just as you say." Christians consult the priest beforehand and do not compel the bride to marry unwillingly. Some very hard cases come to the wife to bear. If her husband's mother-in-law is capricious she may be driven to her relatives, deprived of her property for some trifling cause.

Our bright girl students was married to a young man of education. Because he was not a son for his wife, his mother became very jealous and demanded that he divorce her,—for when a woman becomes a mother-in-law she comes to have considerable power in the family. The husband was for some time, but at last was overcome by family and social pressure and sent his wife back to her father, retaining their baby boy.

This was most pathetic as there was deep grief on both sides. The marriage was quickly arranged for him and her father, to wipe out the disgrace of having a divorced daughter, married her at once to a new husband. Thus the strife goes on between the old and the new, between light and darkness.

Even in her admirable *Japanese Women and Girls* very truly the woman's education under the old régime was one that fitted her position she was to occupy. The higher courses of study only

tradesman in the town where they live, seem inferior, and many of a type for whom the heart breaks. "The short and simple annals of the poor" are read in those faces, the homely joys, the destiny obscure, and we listen if not with tears at least with hearts which fill with sympathy as the story is told. With this one the dress states who it is; with that, the occupation at which we find her. And yet it is a wonder every day what the saddest, most unfortunate Hindu woman may achieve by the aid of sympathy and by a betterment of her environment.

The *régime* of most of these tradespeople differs from that of the Brahman lady in many ways. Not the same home duties are demanded with most, the same baths, ablutions, rinsing of raiment,—although a few in some of the trades conform very nearly to the Brahman type. Whether from poverty or what other reason it is not easy to infer, one does not often see the shrine in the home even of the well-to-do; the same religious duties are not required, the day's visit to the deity down the street, nor does one find these sisters at the Puran readings.

Many of the best of these, the Marathas who so stoutly resisted the British, have been in the royal family of some Indian independent or semi-dependent state. They are intelligent and worthy of their position,—ambitious, educated and enlightened and aroused to the best interests of the public. One of these has been thus described: "She was not yet thirty years of age, with a pleasant face, bright eyes and agreeable smile. Her hands and feet are particularly small and well shaped. The former were not overloaded with rings, though her Highness may not have been able to take a long walk by reason of toe-rings, one of which, on her left foot, seemed to exercise some control over her motions. She was unveiled, but from time to time drew by instinct her tissue shawl over her head. She held by her knee her little daughter who, said the Maharani, would have been Gaikwar had she been a boy; the child's governess, an English lady, sat a little behind her."

One saw here the mark of a distinct and interesting personality. A woman of strong character, Jum nabai nevertheless saw her own position in the state from the first. Of her later years there is little recorded. Like many a pious Hindu lady, when she found her end was near, she went on a pilgrimage to Wai and its sacred waters, and then returned to Baroda to die amongst her own people. That there are but few of this type need not be stated.

The weavers and allied trades are spinners, dyers and others important and numerous. There are many of our Eastern sisters in those trades who,

according to position or wealth, desire education and receive it, either from government or mission teachers. Many mothers and aunts are ambitious that their maidens should attend school;—"Yes, she goes to school." "Oh yes, she'll soon show us how to read!" There is genuine pride in the progress made, even if it be a pride that at times needs encouragement. The maidens however must be married, and leave school at a tender age, for two reasons,—poverty in many cases, and tradition. As soon as any maid may earn a few pennies, the aid of those two hands is needed in the home to assist in the household duties and so afford the parents time to eke out their scanty living.

The weavers work by the piece. There is often no space in their narrow rooms for their trade to be properly pursued and one sees the ladies of this trade,—those who are driven to earn a livelihood,—with their reeds stretched on frames at the side of the streets, where it is wound up so as to avoid a tangle and sent in with its frame to be adjusted to the loom, and there woven into raiment. The father ordinarily works at the loom; the sisters, aunts, mothers and nieces prepare the web for this hand and foot loom.

Few of the trades are very remunerative. Some in every trade amass wealth, yet what seem depths of poverty oppress one who visits these homes. The silver and goldsmith, the workers in brass and copper, are perhaps better off; and those who deal in goods manufactured by the tradesman are still more prosperous. The latter are the merchants, *Wanis*,—those possessed of "*Wan*," (goods to dispose of). These are often the bankers as well, and "grind the faces of the poor,"—at least enjoy that reputation. These statements may have been exaggerated in the ears of Europeans. Rates of interest charged are said to be exorbitant.

In the home of the *Wanis* there is less of the light of education, fewer ladies read and write, fewer of the fathers and brothers are found in the learned professions. The homes show signs of wealth, comfortable beds, swinging beds, brass and copper vessels in abundance, storerooms of grain and provisions filled to bursting, servants to do heavy work, bring water; a cow tied in the courtyard, perhaps; many and heavy ornaments worn by every feminine member of the home and by the brothers as well; the ladies well dressed and well fed, with leisure time on their hands, but few books and papers are seen about the houses. The ladies are more timid and reserved, however woman-hearted and even affectionate; the wife seems on the whole less tenderly loved than in other homes, more jealously guarded and more strictly watched.

Side by side with these are the farmers, gardeners, tailors, and a dozen other trades, not all on the same level yet in good standing. The number of mothers and sisters in these that read and write are sadly few. The reason urged for this is poverty. Many a town has as its headsmen or mayor the husband of one of these homes. Many are of better physique than those of other ranks, and show their standing by their bearing.

"I sent a letter to my daughter to come home."

"How did you send it?"

"Why, our neighbor's boy goes to school and writes."

In spite of this the influence of these wives and aunts in the homes may not be overestimated. One writer says, "Indian women may be despised yet their influence is simply incalculable. Remember they are the trainers of the children, and unless competent for this weighty task, the civilization to be developed must be very defective." The same writer further makes the astounding statement: "We have not a sufficient force of women missionaries and native workers to instruct and train the women and girls, even of the Christian community, not to say of those who are not yet Christians!"

The artlessness of the statement that more women missionaries are needed staggers one!

If a small proportion have as yet learned to read and write, a still smaller number have been inclined to entertain or to search after the truths of Protestantism. The story of the New Testament appeals to few in a personal way, it interests and holds the attention for the time. "Come again and tell us," is often the invitation. It is in their ears as a pleasant song—its "unsearchable riches" the "unspeakable gift" of God in His Son Jesus Christ—have not yet been discerned. When shall the missionaries find the way to these hearts and their message be heeded?

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## A YEAR'S WORK AT PONASANG

BY ELSIE M. GARRETSON

This account of the Girls' College at Foochow will be read with interest by many friends of the work there. The recent marriage of Miss Ruth P. Ward to Rev. F. P. Beach of the American Board Mission in Foochow left Miss Garretson, the efficient principal, with extra duties at the beginning of the semester. Happily, she is well reinforced by the help of Miss Dornblaser who went to Foochow in 1910.

Miss Clara Hill Dornblaser, another of the same family, will soon join her sister at Ponasang, where she will assist in the English classes of the College.

We are glad to be able to report better things than ever in our school, growth along several lines, joy in increasing measure, and enlarged oppor-

in the work for the Master. The total number of girls enrolled the two terms has been one hundred and twenty-one, of whom three were in the college grade, forty-seven in the preparatory and in the sub-preparatory. Ours is a boarding school, therefore these with us here in this compound week in and week out. We do not

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Miss Woodhull has taken one class in English, one in drawing, Junior Christian Endeavor Society meetings. If the statement that ing force consisted of three foreigners meant that these three were all time to teaching and the work of the school, we would feel more about the problem of how to give these girls what they need, but present force of foreign ladies, it seems as if we were just barely the fringe.

INGHOK GIRLS AT PONASANG  
(Supported by Ella J. Newton Memorial Fund)

In January, 1911, at our Commencement season, four girls graduated from the college course. Year by year we are conscious that the girls going out from our school are better fitted to fill their places in the outside world, and we are sure that this year's class is just one more proof of this fact. Three of the four are now teaching for our Mission; one has charge of a day school in Foochow City, another is assisting Miss Perkins in the Diong-loh Girls' School, and the third is with us here at Ponasang. The fourth girl in this group of graduates has been married, and lives now in the city. Her husband is still a student in Peking, and holds to the hope of one day traveling to the beautiful land of America for further study. In the meantime our graduate has nothing to do, and this is not at all to her liking, after the active years of study here at school. We were glad to hear her say a few weeks ago that she hoped to find a position to teach in one of the government schools for girls here in Foochow. Right here may I leave statistics and tell you a little of this girl's life?

Her father is a tea merchant of considerable wealth, a progressive man who sees the importance of having his children educated. The boys in the family have been to mission colleges and the three girls have studied with us here. A year or more ago, the two oldest daughters decided that they wanted to join the church, even though they both knew that they were betrothed to heathen families, and that probably all the surroundings of their future lives would be anything but Christian. They both gave evidence here at school that they were really trying to lead better lives and it seemed best to let them join the church, in spite of this dark future. On the wedding day after graduation, at the request of the bride herself, all worshiping of ancestral tablets and the like was omitted from the festivities, and not only for the bride but also for the groom, for he, too, had consented to put aside this part of the heathen ceremony. There was nothing Christian at the wedding but idolatry was omitted, and for this we gave thanks.

At the beginning of the fall term in 1910, this girl came to us with a request as to the exact size of the diploma which she expected to receive at the end of the year. She explained that on her wedding day, when the beautiful things in her trousseau would be taken from her house to that of her betrothed, this diploma framed in fitting style was to be carried in a chair through the streets. That had been a part of the marriage contract from the beginning. The diploma took second place in the wedding procession, where ordinarily would be a frying pan and some charcoal; I presume this is to show that the wife's place is in the realm of pots and kettles. But in the "New China," part of the social revolution is evident

where college diplomas take precedence over such things as frying pans. Our hope is that this girl may use her knowledge of the Christ in all her contact with the girls from better families or in the government schools of Foochow.

The daily life of the school goes on in much the same way as in other years. The regular recitations, housework, playtime of each day, the Christian Endeavor Society meetings and Sunday school on Sundays, all these keep us busy and keep the girls happy as well as out of mischief. Last spring we were privileged to have a series of special meetings during the visit of Mr. and Mrs. Strother, the Christian Endeavor secretaries for China. In the fall one girl joined the church, and it has been a great joy to see even this one child brought to the Master. We could wish for more, but "in His own good time" He will bring the fruit of our labors to redound to His honor and glory. We can only work in faith.

Our needs cry out earnestly this year. We feel that more foreign helpers are necessary. These girls need closer contact with us, and, to make our school the model which we would have it be to other schools, we must have better teaching force. Then, we need apparatus for the teaching of the sciences, if we would keep up a high standard. We need also a fund which will enable us to help the girls in the highest classes, in those cases where the parents feel that they can no longer afford to pay for the education of their daughters. Many a father feels that he cannot bear the expenses of schooling for his daughter further than the preparatory course, or the first year of college department, and just there he will offer to marry her into another family, simply because his finances will not stand the expense of keeping her in school until she graduates. If we could step in at such a crisis; and offer our help from a scholarship fund, we could round out the education of many a worthy and bright girl, thus making her fit for much larger service to Christian work and to her own home in the coming years. We lose a large number of girls now because the parents cannot afford to send their girls through the whole course up to graduation. It is not for us to give them a "short cut" to the end of the course, for they need these studies that we are giving them now and perhaps more, but with funds to help the most worthy we could fit more girls for larger usefulness in the kingdom.



## AN OPEN LETTER FROM MEXICO

MY DEAR FRIEND :—

So you think I should write you more fully about the present situation in Mexico, and the causes of the revolution!

You remind me of our old days in the Virgil class, when we proudly rose to translate :—"O muse, relate to me the causes!" Do you remember the wrath of our professor when some one got hold of that old parody and rendered the lines :—"O muse, relate me the facts, *if you happen to know 'em!*"

You wish to know "causes," and take it for granted that I happen to know them. "Sometimes it is better not to know!" I have nothing very definite to say, nothing especially new to tell you.

The Mexicans are working out many hard problems, and they are yet far from the correct solution; but they have good courage and a true ideal, and we who know them best have great faith in their future.

I understand why you have wished to hear from me in these months, and I should have kept you more in touch with us. The reports in the papers were alarming and very misleading. While we were peacefully going about our daily work, the newspapers in "the States" were publishing accounts of the "dead lying unburied in the streets of Guadalajara," and every day there were recorded some new horrors to alarm our friends. We have seen anxious days, it is true. No one could live in Mexico at the present time and not be vitally interested in her struggle; and for all Americans the situation has been, at times, serious.

Still do you ask what started this revolution into flame, after so many years of peace? It does seem strange that just when Mexico had won the admiration of other countries for her rapid advancement and her president was counted worthy to rank with the blood royal of the great kingdoms of the world, a revolution should suddenly spring into being. "It will soon be over," was the cry; but it was not to be ended until there had been many a hard-fought battle and many homes left desolate, and the outcome was far different from what most expected.

For years there has been a growing unrest and dissatisfaction with the existing government. Many earnest patriots felt that there was no hope of moving things out of the old ruts and the young students saw there was little room for advancement and growth while the ideal constitution was not put into practice. Elections were merely a farce and the people were tired of simply doing as they were bid. A desire for real liberty of action

had been born within them and they were burning to carry out needed reforms. Many hoped that the Centennial in 1910 would be the time chosen by Diaz for his resignation; and if he had seen fit to lay down the power at that time he would have gone down to history as one of the greatest men of any age.

But it was not to be. The conflict was inevitable and history has been made very rapidly in these days. Who can doubt that God is working through it all and that, later, we shall see his plans being wrought out and the land prepared to see a mighty work for the salvation of this people?

It has been a matter of great thankfulness on the part of the missionaries that questions of religion have not been brought forward as issues at this time. We expected to hear the old cry:—"Death to the Protestants!" and possibly to have an attack on church or school, but there has not seemed to be any new bitterness.

Labor questions and the relations of Americans and Mexicans in the employ of the National Railways have been coming up continually, and the "yellow press" has disseminated unwise articles about the expected invasion of Mexico by the United States troops. Every few days there would be a report that the warships were in Mexican waters or that the army had started to cross the border and for a time there would be wild excitement.

The November riots were the first events to disturb the peace. Reports of the lynching of a Mexican in Texas, printed with horrible details in the papers, roused the people to do something to avenge the wrong done to a countryman. For three nights houses were stoned and windows were broken, while Americans on the streets were roughly treated.

It was comforting to see, in the midst of all this, that the best class of Mexicans had no sympathy with the violence, and by their extra courtesy and kindness tried to protest against the indiscretions of the ignorant. Homes were thrown open to Americans and warnings were given to any who might be in danger. We were on our way to the evening service when we were followed by a perfect stranger who, in the kindest and most respectful manner, urged us to go to our homes to be away from all danger. We went on to the church and the few who were there decided that it would be prudent to close the church and go home. We reached home in safety, but there was a wild mob that evening and much damage was done to American property.

The Mexican Christians were most nobly loyal to their American friends; and school and church services went on with almost no interruption.

#### RED CROSS WORKERS IN MEXICAN REVOLUTION

Some of our congregations were disbanded because the people had to flee to the hills and for weeks some of our missionaries were completely isolated. At these times there were especial opportunities for service among the poor and the dying and hearts were drawn more closely together in the bonds of danger and sorrow.

Finally came the end of the war, and with it the "riots of rejoicing." While we in Guadalajara were in the midst of the graduation exercises of our *Colegio*, with all of our students happily occupied, there was a riot in the principal plaza, in which a large number of persons were killed. The government troops fired upon the crowd and bullets flew in all directions.

Popular feeling was aroused and the governor was obliged to resign. Another was elected by the state legislature who was not acceptable to the people and he was at once forced to withdraw. Within a half hour there were three governors of Jalisco! Since then there have been two more, and the end is not yet.

The battle is over, but the reconstruction period may be long; but it has been so in every country, and people should not be hasty in saying that Mexico is not ready for the free ballot.

There are many brave and distinguished Mexicans, men of education and culture, who are ready to consecrate everything they have to the cause of real liberty in their country, and those of us who are true lovers of Mexico and her people are sure that they will win.

Señor de la Barra, the provisional president, is respected by all who have followed his brilliant career; Francisco Madero, the leader of the revolution, is a highly educated, liberal man who has the affection of the masses and the respect and confidence of nearly everyone; Reyes and the Vázquez Gómez brothers are leaders of different parties, with a smaller but enthusiastic following.

What the future has in store for Mexico no one can foretell with any degree of certainty, but out of it all will come, later, a vigorous and well-organized government, in which our young Protestant students will have a wide influence. We are hopeful and thoroughly optimistic, and are glad to be at the front to do our part in the awakening of a nation.

Keep up your interest, and do not fail to remember Mexico daily that her future may shape itself speedily and all according to God's blessed purpose.

Yours sincerely,

SARA B. HOWLAND.

GUADALAJARA, MEXICO.

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## CHEERFUL WORDS FROM A NEW MISSIONARY

BY ISABELLE PHELPS, PAOTING-FU, CHINA

**I** LEAD a very normal kind of a life, studying from five to seven hours a day, eating three substantial meals of good American food (though some of it is grown in China) and walking or playing tennis for recreation. One of the things which must impress a newcomer, I think, is the normal nature of the life led by a missionary student of the language, and also by a missionary who devotes herself to educational work after the language has been learned. When I become sufficiently versed in the language to

begin touring, however, this present normal life of mine will give place to one of all sorts of experiences, judging from the reports which reach my ears. I am glad to have so capable a missionary as Miss Chapin to give me my introduction to the touring work. I shall probably, just as a little initiation, take a short tour with her this fall.

I am also having the opportunity of studying methods as applied to the management of primary girls' schools on the mission field and am securing information on the subject from various missionaries, in case I should ever have charge of our girls' school here. It's quite a proposition to be principal of one of these schools. It means getting rid of unsatisfactory matrons and trying new ones; administering discipline to naughty pupils; settling quarrels, exhorting and reproving the children; bathing and doctoring frozen feet; treating diseases that break out among the girls, and being a mother to them generally; examining them to see their progress in school; and a dozen other things which might well make a missionary long for the wisdom of Solomon and the strength of Hercules. I doubt if there is any kind of equipment which one could secure in the home land that would not, some time or other, be useful here.

The high-grade work undertaken by the missionaries, and general "up-to-dateness" of things impresses me. In the Sunday school we study the regular International Sunday-school lessons and hours of careful study and thought form the teacher's equipment here as well as at home. The missionary meetings of the Women's Christian Endeavor Society call for a vast amount of study on the part of the leader. The conduct of station classes, and the general lectures on a wide variety of practical, helpful and educational topics often given by the missionaries before these Chinese women would be an eye-opener to anyone who imagines that missionaries do not give carefully prepared talks, but simply talk "goody" to the poor heathen.

But oh, the bigness of the territory for which each missionary is responsible! How can any one mortal woman adequately cover the work for women to be done in a field nearly as large as the state of Vermont and vastly more populous? We are only hovering around on the edge of things because of the fewness of native and missionary workers and the lack of needed funds. Heathenism surrounds us on every side and the band of missionary leaders is so pitifully small! I wonder if every new worker doesn't find herself wishing she were a hundred missionaries instead of only one?

I certainly am very glad to be one missionary since I cannot be more

than one. And I am glad to be located right in Paoting-fu. The Chinese have been delightfully cordial and kind to me. So many ominous prophecies were made to me about them before I came, by people who thought they knew the Chinese race, that I really expected far less kindness than I have received. From the first these women and girls have been ready to show me affection and every courtesy. They apparently love to visit with me between services on Sunday and on various social occasions; and to have me drink tea with them. I try tremendously hard to talk with them, stretching my meager vocabulary until it cracks in a dozen places, and filling in the gaps with smiles. It is not at all difficult to love these people among whom the Lord has called me to work. I only hope that every missionary who goes out this year may be as happy in his or her new home as is this missionary who sailed last year.

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Miss Belle Nugent writes from Satara, Marathi Mission :—

The work in Satara has again suffered in the loss of Mr. Lee. We received the cable this week and are in great sorrow. He had made great plans for the work here and in the surrounding district. It is a field that has large opportunities for work, but one that is hard to work. One great drawback has been the divisions among the Christians themselves, and until these disappear there can be no great forward movement. Pray for these leaders that they may be fully consecrated to Christ and his service.

Dr. Grieve was greatly beloved by the people, and many of them still hope for her return. There is great need of medical work.

We employ five Bible women and have a class for them, when they meet with me for Bible study every day when I am well. Just now Anandras Hiwale is teaching them as I have not been very strong and am apt to overwork. However, I plan to begin with them again next week. One of the Bible women is an old pupil of mine and a graduate of the Bible Women's Training School, a most consecrated and efficient worker.

There are three schools for boys and girls, one the station school, where our Christian children and some non-Christians attend, the other schools are for Hindu children, one for the Tanners and the other for Mangs, Mahars and Shoemakers, etc., all low caste. Besides this I have the oversight of the church and the Sunday school and Christian Endeavor meetings, and also try to visit among the people.

When Miss Gordon was here twenty years ago she opened a school for high-caste girls in the city, but for years it has been closed. I want very much to reopen it and hope to do so as soon as I can secure a calling woman.

## MISSIONARY ITEMS

OUR missionary in Jhansi, Miss Morrison, writes: "Mohammedanism is on the increase, and is a real menace to Christianity. Only a strong native Christian church can gain the victory. If the Indian church is to be strong, its members must be in proportion to the demand. Oh! that many in schools and colleges would hear the Master's call, and give themselves to him, to use wherever he needs them."—*The Missionary Link*.

UGANDA'S CONVERTS.—Bishop Tucker recently made a visit to his Uganda diocese, and during the five weeks of his stay he confirmed nearly nine hundred, and admitted ten Baganda to the diaconate who had served some fifteen years as catechists, teachers or lay readers. In bidding farewell to the flock whose growth he has watched over since it was only two hundred, twenty-one years ago, till it is now over seventy thousand, the Bishop received numerous addresses, and both chiefs and people did their utmost to show their affection for him and their sorrow at his departure.—*The Missionary Review*,



## HELPS FOR LEADERS

## CHAPTER II

BY MARY PRESTON

The second chapter of the *Gleam* text-book offers a little more difficulty to the leader than did the first, for Buddhism is not easy to explain to children and we must be careful not to become abstruse in its presentation. Moreover we Congregationalists who have no mission in Burma, where the scene of the chapter is laid, will find it harder to picture even to ourselves, than India. Any book on Burma, however, will give us an idea of the general appearance of the country, its broad dangerous rivers, many trees, fertile rice fields, great northern mountains, narrow roads, innumerable pagodas and thatched bamboo huts, as would be seen from the *Gleam*; or if nothing else is available even an encyclopedia account greatly helps. Be sure to compare with India and so bring out a review of the last lesson.

(*Among the Burmans* by Cochrane, and *Burma, a Handbook of Practical Information* by J. George Scott, are both good for reference.)

Once the car is safely landed between the griffins at Shwe Dagon a game of contrast might be tried. Do not fail to have a large picture, even though it can be nothing but a crude chart, of an Eastern pagoda, and if it is a possible thing make a model of one. Such a temporary model could easily be built of blocks and folded paper, gilded if possible, the recesses for the shrines being marked on its base and other blocks placed near for pavilions. With such a picture and model let the teacher start the game by mentioning some characteristic of our Christian churches and calling for the corresponding characteristic of the Buddhist pagoda. The first child to raise the hand and answer correctly might be considered to win a point, or be otherwise recognized. Be sure to bring out the solid nature and comparative size of a pagoda, the story of the building of Shwe Dagon, its gold coating, its griffins, the big bell and its use, and the little bells on the umbrella top, the sellers of paper streamers right within its precincts, the images of the gods with people praying before them, and so on. From this concrete comparison at the beginning the children may be lead unconsciously to point out the difference between Gautama and Christ. The leader will for instance say, "Here in our churches in America we learn that there is a God who loves us and is like a father." And the facts that in the pagodas some people say there is no God at all and others pray to idols for help will come out in the answers. Of course the detail introduced in this part of the game must vary with the age of the children, but in any case it will be more easily remembered if closely connected with a vivid image of the pagoda.

Then if possible increase the interest of the Circle by having several from it appear in the costume of Burmese boys. One of them can represent Little Tree and tell how he prayed to our Father instead of to Buddha even in the pagoda. The leader may well question him a bit about his Christian school, having talked it over with him beforehand. Finally after the Gleam has carried the whole Circle over to Japan, and the leader has taken occasion on the trip to explain that many Japanese are Buddhists too, introduce Cherry Blossom. (For more about Cherry Blossom see *Dayspring* for July, 1911.) She should tell about her kindergarten and perhaps give each child a branch of cherry blossoms (easily made of tissue paper and twigs) as a souvenir. In this latter part of the lesson emphasize the point that the land of Buddha and pagodas never had any kindergartens until Christian churches sent them there.



# Our Work at Home

## "SUPERLATIVE" RELIGIONS

### I.

#### ABROAD

BY JESSIE KEMP HAWKINS

"I'M raal glad you dropped in, Mis' Doolittle, this arternoon fer I was feelin' the need o' talkin' to somebody. You see I jest got home from Northfield Wednesday an' I'm thet brimful o' idees I can't hold 'em enny longer. It seems ez ef I jest couldn't wait fer our Ruralville Domestic an' Furrin Aid Sassiety to start on the new study book on Superlative Religions.

"You don't say, Mis' Doolittle, you never heerd tell o' 'Superlative Religions'? Why, I thot everyone knew what Superlative Religions wuz.

"Why, they're jest a passel o' supernumary religions thet got into the world by hook or by crook an' jest made people wuz instid o' better. Fer instance, Mis' Doolittle, a man riz up in Arabia an' sez, sez he, 'I'm Mohammed an' then everyone thet follered his teachin' wuz a Moham-medan. Then another feller riz up in India an' sez, sez he 'My name iz Gautama; now every last one o' you thet follers me must be Buddhists.'

"You don't see what thet has to do with his name? Wal, I didn't at fust, an' I called Gáutama—Gautáma, until I heerd 'em call it 'tother way at Northfield, then I knew I wuz wrong. I tell you, Mis' Doolittle, I did larn a lot thet week I wuz at the Summer School. You see it wuz this way, the word Buddhist means 'enlighted one' and seein' there ain't nothin' you can't tell them fellers 'bout enny other religion it seems to me it's a purty good sort o' a name fer 'em.

"Did I understand you to say, Mis' Doolittle, you thot it wuz none o' our bizness mixin' up with the religion o' furriners? Wal, I used to say thet myself, I must confess, but ever sense Liza Ann, my niece, Jedediah's brother's wife's child went over to India ez a missionary I hev felt diffrent.

"You see, Liza, they all call her Elizabeth now, but I sorter feel she ain't the same les I call her Liza an' seein' she don't object, I keep it up. Wal, ez I wuz sayin', Liza sed the last thing 'fore she went, 'Now, Aunt Willie, you will pray fer me an' my work won't you?' O' course I wiped my glasses an' sed 'Law yes, child, o' course I will.' Wal, when I started

in to pray it wuz ez ef I hed come plumb up against a big stun wall. I jest didn't know the fust thing to say. I didn't know ennythin' 'bout India, or the people or missionary work there.

"I got out my jography fust an' found out a few things thet sprised me, I can tell you. I larned that ef India wuz all stretched out flat over the United States like a piece o' pie crust it would reach from the Rocky Mountains to the Pacific coast. Then I found it wuz surrounded by water on every side but one an' on that side some mountains called Himalaya made a nice roof. I spose thet wuz to keep the germs from other countries from fallin' down an' gettin' mixed up with the ones raised in India.

"Wal, then one roastin' hot day in Ruralville last summer when folks wuz faintin' dead away on the streets, I read thet in India for five solid months every year they hed jest sich swelterin' days an' wus, an' it sed it wuz no unusual thing fer the thermometer to stand at 161 degrees an' 175 degrees in the sun.

"I tell you, Mis' Doolittle, I hed found somethin' to pray about at last an' I dropped right down on my knees, perspiration an' all, an' prayed fer all those swelterin' souls in India an' for Liza specially.

"Then I read how forty millions of people in thet great country go supperless to their old mud beds every night an' I tell you my apple sass an' raised cake nearly choked me thet night fer supper. How I wished I could give them a bite o' my good things, but I couldn't, so I jest decided I'd put away a leetle money every month fer those poor sufferin' critters an' it makes me feel a long sight better.

"Why, do you know, Mis' Doolittle, the average family in India only hez twenty-seven rupees, which iz about nine dollars o' our money, to spend evry year. What would you an' I do with nine dollars a year to live on? We couldn't afford new bunnits very often could we?

"I tell you I hev read a great many things 'bout India thet hev made my heart ache, o' the thirteen thousand leetle widders under four years o' age an' o' the eighty thousand under thirteen years of age. I jest coukdn't believe sich awful things at fust but Liza wrote she wuz sorry to say they wuz only true.

"Wal, I thot I had heerd bad things enough, but when I wuz at Northfield I heerd more. One of the lecturerers, a Dr. Blake, who had traveled all over furrin parts an' wuz a very brilliant man, told us there wuz three hundred an' thirty-three million gods in India an' not a decent one in the bunch. There iz a monkey god an' an elephant god an' a snake god an' land knows what other kinds. Why, it's ez ef they had turned their temples into regular Zoos.

“Dr. Blake sed he saw a priest push a woman right off the sidewalk one day an’ then reverently make way for a cow to pass. You see they think a woman iz an awful inferior sort of a critter, while they hold the cow to be sacred an’ worship it.

“Then they keep monkeys in their temples an’ feed ’em up until they are so fat and plump they kin hardly see out o’ their eyes, while the leetle children, specially the girls, for whom they hain’t got a mite o’ use in India, are starvin’ to death.

“I tell you, Mis’ Doolittle, it’s time we Christians in America stirred ourselves a leetle an’ looked into these religions thet not only allows but encourages sich things. Yes, I know what you would say, there’s plenty o’ evil right here to hum, but it ain’t carried on under the name o’ religion ez it iz there. Besides, there are plenty o’ folks to hum allus firin’ up when furrin missions iz mentioned an’ who allus say there’s so much to do to hum. Wal, jest put them people to work to hum, Mis’ Doolittle, but don’t stop the one or two out o’ every hundred thet are willin’ to carry the gospel to the uttermost parts o’ the airth accordin’ to our Lord’s last command.

“I tell you when you know thet in India there are two hundred an’ twenty-two thousand people to one missionary, in other countries a similar number, while China hez seven hundred thousand people to one poor strugglin’ teacher, minister or doctor, it duz seem ez ef we shouldn’t grudge those poor souls one leetle gleam o’ brightness amidst all their darkness.

“I tell you, Mis’ Doolittle, these people are all groping about in the dark tryin’ to find the one true God amongst all their three hundred and thirty-three million o’ gods. An’ it iz the same with all the other religions ez it iz with Hinduism.

“Gautama didn’t intend hevin’ idols worshiped by the Buddhists, but very few foller his teachin’s to-day ez he gave them, so they practice the very evils he gev up.

“They offer artificial flowers an’ paper streamers to the gods an’ to be sure the recordin’ angels will not fail to credit ’em with their acts o’ worship they strike a bell several times with an old wooden mallet.

“The Buddhist priests are an awful bad lot, you know, an’ are notorious fer their evil doin’s. A priest can take off his priestly robe of bright yeller anny time an’ do jest ez he likes,—all the wicked, sinful things no one would dream o’ his doin’, then when he iz through go back to the temple an’ put on his yeller robe an’ piety again. Comfortable kind o’ religion, ain’t it? He believes he iz goin’ to end in Nirvana or nothin’ness enny way, some o’ these fine days, so you see he ain’t goin’ to be over pertic’lar

'bout his present behavior. You don't wonder Americans like to listen to the *swamis* or 'holy men' who flock to our shores to convert 'em to their religion, do you? An' the wimmen, Mis' Doolittle, the wimmen! I'm ashamed o' my sex, but I must confess it, they air the ones thet bite fust. Ef it won't for them the *swamis* would hev lost their jobs long before this.

"Did I understand you to say the Chinese didn't worship idols? Wal, I don't spose they do, thet iz they don't call it worshipin' 'em. They put gifts in front o' their tablets though, offer rice an' burn paper clothes an' money before their ancestral shrines so's their ancestors will hev plenty to live on in the next world an' the wimmen an' children bow down to the kitchen god, jest a paper picter they hang up in their kitchens. Then on New Year's night they stick up the kitchen god's lips with a sort o' sweet sticky stuff, so thet when they burn him an' he flies up to the skies he won't tell any o' the family secrets thet ain't sweet an' nice an' lovely. Quite a scheme, ain't it?

"No woman iz ever allowed in a Chinese temple though 'cept at a time o' great need, then the wimmen are permitted to go there fer help. Not much comfort in these religions, as fer as I kin see, for common sense Yankees like you an' me, Mis' Doolittle.

"Then there wuz two other religions in China, 'sides Confucianism, thet a woman lecturer talked 'bout at Northfield. She wuz a leetle woman, but she wuz smart ez a whip an' I jest liked to hear her talk. She told 'bout a religion called Animism where the people believe the air iz full o' speerits all the time thet are tryin' to hurt 'em. It must be terrible creepy, thinks I, the same sorter feelin' the one must hev hed who wrote 'The goblins will git yer ef yer don't watch out.' I couldn't help but think thet there must hev ben a leetle mite o' that same Animism in some o' our ancestors when they called human bein's witches an' hung 'em on Gallus Hill. An' I dunno ez we're wholly free from this Animism yet, Mis' Doolittle, fer I've seen folks lookin' over their right shoulder to see the new moon, throwin' salt over their left shoulder to avoid a quarrel an' rappin' on wood to keep trouble away. I guess we better wait awhile 'fore we brag too much 'bout bein' 'the people,' Mis' Doolittle, don't you?

"The other religion thet woman told about she called 'Dowism.' Of course I thot she meant the prophet Dowie had gone over to China with his follerers an' I thot to myself 'good reddance to bad rubbish.' But I wuz a leetle tu quick jumpin' at my conclusions. It wan't the same thing at all. It wuz really spelled with a T. T-a-o-i-s-m but pronounced ez ef it begun with a D an' I sorter lost intrest when I found it had nothin' to do with

Dowie. I remember she sed the man who invented this religion told his follerers they must empty themselves of everything, for emptiness wuz necessary for usefulness an' bespoke freedom from selfish motives.

"Wal, I didn't listen to much else she sed, fer my old head wuz beginnin' to buzz tryin' to keep all those old religions straight, an' it wuz no easy job, I kin tell you.

"But do you know the religion o' the Mohammedans struck me ez the very wust o' them all 'cos they pretend to worship one God, same ez we do, but in reality they bow down to their own evil desires, an' no people are more corrupt or untrustworthy.

"I spose Mohammed wuz a good man at fust,—we must give the devil his dues,—but arter his fust wife died he took one arter another until he had finally, goodness knows how many. He didn't intend his follerers should hev so many, though, as he laid the law right down for 'em an' sed 'four wives an' no more, my dear friends, shall be yours fer better or fer wus.' I tell you it's fer wus every time tu. Kin you imagine ennything diffrent, with four wives all shet up in one house together all belongin' to one man? Goodness knows some men hev their hands full with one an' what must it be with four! My, how they must fight an' fume! They say they are allers tryin' to disfigger fer life or kill the favrite wife an' I dunno but I should want to do the same, ef I wuz sitooated ez they are with nothin' to think or talk about but their own petty affairs an' jealousies. A man can divorce his wife for enny reason whatsoever an' a wife lives in constant terror o' hein' sent back to her father's house.

"You know one of the sayin's in their sacred book, the 'Koran,' iz 'The threshold weeps for forty days when a girl baby iz born, 'an' I don't wonder.

"The wimmen are the ones who suffer the most under all these religions an' I tell you I think it's high time the wimmen in Ruralville who hev so much to be thankful fer an' sich freedom should do somethin' fer their sufferin' sisters over the seas.

"I'm terrible thankful I wuz permitted to go to thet Northfield School an' larn all 'bout these 'superlative' religions an' now I want to share all the good things I heerd with the wimmen o' Ruralville. We wimmen o' hum must know more o' what our sisters across the seas are sufferin' because o' their religion. An' when we larn o' their awful needs and sufferin' we won't be willin' to rest night o' day until we give 'em the help they need so dredfully.

"I'll tell you I'm ready to work my fingers off to give 'em a leetle o' the

freedom I hev enjoyed all my life an' I feel sartin sure you'll help me, Mis' Doolittle.

"Thank you, Mis' Doolittle,—yes, I knew you would. I can allus depend on you. Must you go? Wal, come again soon. Yes, I'll drop over soon, thank you. Good-bye."

### SUGGESTED PROGRAMS FOR THE SEASON 1911-12

The general program-scheme, providing for eight meetings, based upon the text-book, *The Light of the World*, appeared in our August issue.

#### PROGRAM IV

**TOPIC:** Buddhism in China and Japan. Comparison with Christianity.

**Material:** Text-book, pps. 99-118. *Religions of China and Japan* in The World Missionary Conference, Vol. IV. *The Final Faith*, Dr. W. D. MacKenzie, pps. 10-15. *The Diary of a Japanese Convert*. *The Light of Asia*, Edwin Arnold. See also *How to Use* (ten cents) and Miss Milligan's *Analysis of Chapters* (five cents).

**Aim:** To make clear the differences in the Buddhism of Burma, China and Japan. To set 'forth, as was done in the case of Hinduism, the contrasts and the likenesses of Buddhism and Christianity. -

**Warning:** There is danger that the large themes of this year's study may bring *long papers* and *heavy* into our meetings. Again, therefore, we urge that all who participate be made to appreciate the fact that we shall all learn more and remember it better if we can have the main points briefly, *simply*, set forth.

**Preparation:** Those in charge of the program should help, if required, in the selection of suggested material for each who has a part, in the making of the chart, and in advising about costumes.

#### SPECIAL FEATURES OF THE HOUR

- I. Buddhism in China and Japan, as compared with that of Burma. [Let some one purport to come from any one of these countries, and if convenient let her wear a costume, while she speaks for all three lands.] Talk or Paper, ten minutes.
- II. Book Review: *The Light of Asia*, by Edwin Arnold, with brief extracts. Ten minutes.
- III. Chart Exercise: The chart, or blackboard, should present in two columns the Contrasts between Buddhism and Christianity and also in one column the Likenesses. Let some one, who has prepared herself, point out the chart outlines. Five minutes.

IV. Life Experiences: There may be several, culled from *The Diary of a Japanese Convert*, the opening confessions of Joseph Neesima in his *Life*, and from any of the numerous illustrations found in missionary magazines, the purpose being to show why men and women want to leave their old religions to become Christians.

M. L. D.

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### SARAH BLODGETT

Miss Blodgett, of Pawtucket, R. I., passed to the higher life, August 21, 1911, in the seventy-seventh year of her age. Miss Blodgett's entire life had been passed with the people of the First Congregational Church of Pawtucket, R. I., her father, Dr. Constantine Blodgett, having been its pastor for more than thirty-five years.

Miss Blodgett was a devoted worker in the foreign missionary cause, both in church and state. She had been identified with the work of the First Church auxiliary throughout the greater part of its history, serving in various offices.

During her years of service in the Rhode Island Branch, as superintendent of Mission Circles, she endeared herself to the many young girls who came under her influence,—some, doubtless, through her faithful teaching, deciding to give themselves to the foreign work.

The bright, comforting presence, even when in the midst of illness and sorrow, has been taken from us, and we are sad at heart, but the memory of this beautiful life will linger long, and we are grateful for the years we have been permitted to spend with her.

C. H. B.

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### ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fourth annual meeting of the Woman's Board of Missions will be held, by invitation of the Eastern Connecticut Branch, in Norwich, Conn., Wednesday and Thursday, November 8th and 9th, with a delegates' meeting on Tuesday, November 7th. The sessions will be held in the Park Congregational Church, except the Wednesday evening session in the Broadway Congregational Church.

The ladies of Norwich will be happy to entertain *delegates appointed by the Branches*, and women who have ever been under appointment as missionaries of the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to the chairman of the hospitality committee, Mrs. Leonard Woolsey Bacon, 35 Lincoln Avenue, Norwich, Conn. Owing to new railroad restrictions which go into effect November 1st, there will be no reduced rates.



## WOMAN'S BOARD OF MISSIONS

Receipts from August 18 to September 18, 1911

MISS SARAH LOUISE DAY, Treasurer.

<b>MAINE.</b>	42 00
<i>aine Branch.</i> —Mrs. J. Gertrude Treas., 347 Hammond St., Bangor Harbor, Jr. Miss. Soc. and C. Camden, Cl. of Little Girls, 5; Ladies, 8.	25 00
—Mary Dana, 1, Miss Sophia B. 1,	2 00
<i>aine Branch</i> —Miss Annie F. Treas., 52 Chadwick St., Portland. Abbie Hart Chapman Mem.	40 00
<b>Total,</b>	67 00

**NEW HAMPSHIRE.**  
*shire Branch.*—Miss Elizabeth ett, Treas., 69 North Spring St., A Daughter, in mem. of her "I. H. N.," 48; Amherst, Aux., 10; Inson, Flowers of Hope, 10; on, Aux., 25, C. E. Soc., 5, Jr. c., 2; Bath, Aux., 14; Benning- x., 12, C. R., 7.05; Bethlehem, ; Hoscawen, Aux., 8; Chester, 15; Colebrook, Ch., 6; Concord, ; Mrs. W. K. McFarland, in of Mrs. Elizabeth Jackman nd, 15, First Ch., Y. W. M. S., ul Workers, 5; Concord, West, ; Dover, Aux., 22; Dunbarton, ; Durham, Aux., 32.05; East Aux., 15; Franklin, Aux., 25; n, Aux. (25 of wh. to const. L. Charles C. Hadley), 36.68; Green- ix., 37, C. E. Soc., 5; Hillsboro, ; Hinsdale, Aux., 20, S. S., 4; Aux., 18; Hudson, Aux., 9.50, C. 1; Jaffrey, Aux., 15; Keene, ., C. R., 8; Kensington, Ch., 3; er, Aux. (to const. L. M's Mrs. l. Brown, Mrs. Dora P. How- ; Lebanon, Aux., 56.50; Leba- st, Aux., 34.87; Lee, Aux., 5; Aux., 12.50; Littleton, Aux., yme, Aux., 44.64; Manchester, ., Aux., 104.15, Wallace M. C., R., 2.50, Franklin St. Ch., Aux., S. S., 10, Girls' Club, 12, South . Ch., 2; Marlboro, Aux., 7.25, ., 5; Mason, Aux., 5; Meriden, ; Milford, Heralds of the King, hua, Aux., 91.75, Pilgrim Ch., Evening Miss. Soc., 13; New Aux., 15; Newfields, Aux., 6; od, Aux., 20; Penacook, Aux., ermont, Homeland Cir., 8; Ply- Aux., 20.60, C. E. Soc., 5; Ports- Aux., 114; Rindge, Aux., 20.15, c., 5; Rochester, Aux., 25; Sea- nd Hampton Falls, Aux., 6; n, Ladies, 15; Wakefield, Aux., ton, Aux., 20.23. *Jubilee*, Ports- Gifts, 200.50. Less expenses,

1,781 91

**VERMONT.**  
*Branch.*—Miss May E. Manley, Box 13, Pittsford. Ascutney- ix., 5; Bakersfield, Aux., 2.25; Aux., 10; Barre, Aux., 21; Bar- x., 20; Bellows Falls, Perfect Miss., 14.75; Bennington, Second c., 75; Bennington, North, Aux.,

33.50; Benson, Aux., 16; Berkshire, East, Aux., 5; Bradford, Woman's Union, 27; Brattleboro, Aux., 53.51, Y. W. Assoc., 2.50; Brookfield, First Ch., Aux., 18; Burlington, College St. Ch., Aux., 36.75, C. R., 1.32, Fluding Out Club, 2.34, First Ch., Aux., 50.14; Cabot, Aux. (with prev. contri. to const. L. M. Mrs. D. L. Hilliard), 15; Cambridgeport, Aux., 2; Castleton, C. E. Soc., 75 cts; Chelsea, L. B. Soc., 10; Colchester, Aux., 4.70; Cornwall, Aux. (25 of wh. to const. L. M. Mrs. Samuel Rose), 29.60, Prim. S. S., 5; Corinth, East, Aux., 14; Coventry, Aux., 15, Prim. S. S., 1.75, L. T. I., 25 cts; Craftsbury, North, Aux., 6; Danville, Aux., 20; Derby, Aux., 8; Dummerston Station, Aux., 9.10; Enosburg, First Ch., Aux., 20.10; Essex Junction, Aux., 14; Fairlee, Aux., 7; Franklin, Aux., 2, Jr. M. B., 4.50; Georgia, Aux., 14; Guildhall, Aux., 5.30; Hardwick, East, Aux., 21.15, S. S., 6; Hartford, Aux., 15.75; Jamaica, Aux., 1.50; Jericho Center, First Ch., Aux., 17; Jericho Corners, Aux., 9; Johnson, Aux., 26, Infant Cl., 6; Ludlow, Aux., 22.50; Lyndon, Aux., 17; Lyndonville, Aux. (to const. L. M. Mrs. Eva R. Hutchinson), 25, Busy Bees, 12.07; Manchester, Aux., 15.97; Middletown Springs, 28.62; Montpelier, Bethany Miss. Soc., 13; Newbury, Aux., 70; Newbury, West, Aux., 5; New Haven, Ladies' Union, 3.62; Newport, Aux., 8.75; Northfield, Laura Hazen Cir., 21.50, C. E. Soc., 5; Norwich, Aux. (with prev. contri. to const. L. M. Mrs. Mary E. Martin), 21.45; Orleans, Aux., 44; Orwell, Aux. (50 of wh. to const. L. M's Mrs. B. F. Manley, Miss Helen M. Todd), 50.61, Jr. C. E. Soc., 7; Peacham, Aux., 24; Pittsford, Aux., 112, Nickwackett Club, 10, S. S., 5.44; Post Mills, Aux., 34.12; Randolph Center, Aux., 14.20, C. E. Soc., 2, S. S., 2; Richmond, Y. W. M. S., 1.50, Light Bearers, 3; Royalton, Aux., 10, C. E. Soc., 2.50; Rutland, Aux., 48; Rutland, West, Aux. (with prev. contri. to const. L. M. Mrs. Harriet D. Parker), 13; Rupert, Aux., 8; St. Johnsbury, North Ch., Aux., 115.31, Prim. Dept. S. S., 3, South Ch., Aux., 92.33, C. R., 2; Sharon, Ladies, 4; Shoreham, Aux., 31; Springfield, Aux., 107, C. R., 5; Stowe, Aux., 21; Strafford, Ladies' Cir., 10, C. E. Soc., 5; Sudbury, Aux. (Th. Off., 4.78), 16; Swanton, Aux., 11; Vergennes, Aux., 26.62; Waterbury, Aux., 45.24; Waterford, Lower, Aux., 4; Westford, Aux., 9; Wilmington, Aux., 10; Williamstown, Aux. (to const. L. M. Mrs. Laura L. Ainsworth), 25; Windham, Aux. (Th. Off., 2.85), 7; Windsor, Aux., 9.25; Winooski, Aux., 8; Woodstock, Aux. (Th. Off., 85.30), 117.35, 2,044 46

MASSACHUSETTS.

Friend,  
*Andover and Woburn Branch.*—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Billerica, Aux., 35.50; Lawrence, Trinity Ch., Aux., 66.83; Lowell, First Trinitarian Ch., Aux., 10, Highland Ch., Aux., 10; Wakefield, Mary Farnham

250 00



Bliss Soc., 25; Winchester, Do Something Band, 5,	162 33
<b>Barnstable Branch.</b> —Miss Carrie E. Mitchell, Treas., South Dennis. Falmouth, First Ch., Woman's Union, 41.20; Falmouth, North, Aux., 19.52; Harwich, Th. Off., 10; Orleans, Mrs. T. E. Snow, 2; Yarmouth, Off. at Branch Meet., 11, Aux., 3,	86 72
<b>Berkshire Branch.</b> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Hinsdale, Aux., 23.50; Housatonic, Aux., 10.55; Lee, Aux., 241.65. Friend, 165, Friend, 125; Pittsfield, South Ch., Aux., 51; Richmond Furnace, S. S., 4. Less expenses, 9.93, —	611 07
<b>Cambridge.</b> —Friends through Mrs. E. C. Moore,	25 00
<b>Essex North Branch.</b> —Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Haverhill, Union Ch., Aux., 10, Prim. Dept. S. S., 10; Ipswich, Aux., 19.65,	39 65
<b>Franklin County Branch.</b> —Miss J. Kate Oakman, Treas., 478 Main St., Greenfield. Conway, Aux., 14.20; Greenfield, Second Ch., Aux., 6; Northfield, East, Aux., 18.26; Shelburne, Aux., 6,	44 66
<b>Hampshire Co. Branch.</b> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Greenwich, Aux., 22; Southampton, Dan. of Cov., 25; Westhampton, Aux. (100 of wh. to const. L. M's Mrs. Edith Blakesley, Miss Effie Edwards, Mrs. Lizzie Flint, Mrs. Clayton Rhoades), 105, Lanman Band (25 of wh. to const. L. M. Raymond Hathaway), 30,	182 00
<b>Middlesex Branch.</b> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Holliston, Aux.,	28 00
<b>Norfolk and Pilgrim Branch.</b> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Braintree, Miss Grace C. Foss, 25; Cohasset, Aux., 4,	29 00
<b>Suffolk Branch.</b> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 100; Chelsea, First Ch., C. E. Soc., 5; Newtonville, Mrs. D. Brewer Eddy, 200; Roxbury, Highland Ch., Aux., Len. Off., 50 cts.; Wellesley Hills, Aux., 10; Wrentham, Aux., Len. Off., 10. <i>Jubilee</i> , Boston, Friend, 900; North Cambridge, Mrs. E. V. R. Evans, 2,	1,227 50
<b>Wakefield.</b> —Mary Farnham Bliss Soc.,	10 00
<b>Worcester Co. Branch.</b> —Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Barre, Aux., 15; Gardner, Aux., 120.46; Grafton, Worthley M. B., 20, Y. L. S. S. Cl., 20; Holden, Aux., 35.51, The Happy Ten, 3; Leominster, Aux., 42.39, Pro Christo Soc., 5; Millbury, First Ch., Women's Miss. Study Club, 7; North Brookfield, Busy Bees, 15; Princeton, Aux., Th. Off. 28; Spencer, Y. W. Miss. Club, 26; Ware, Aux. (150 of wh. to const. L. M's Mrs. Thomas Lester, Mrs. Sidney McHenry, Miss Mayme Packard, Mrs. Robert Smith, Mrs. B. W. Southworth, Miss Bertha Spencer), 180.50; West Boylston, C. E. Soc., 5; Whitinsville, E. C. A. D. Band, 12.50, Aux., 1,132.35; Winchendon, Home Dept. S. S., 3, King's Dau., 10,	1,680 71
Total,	4,376 64

<b>LEGACIES.</b>	
<b>Boston.</b> —Miss Amelia de F. Lockwood, by Amos L. Danielson, Edith L. D. Howard, Extrs.,	500 00
<b>Charlestown.</b> —Sarah S. Tufts, by G. W. Mackintire, Extr.,	5,000 00
Total,	5,500 00
<b>RHODE ISLAND.</b>	
<b>Rhode Island Branch.</b> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, C. E., 7; East Providence, Newman Ch., Seekonk and East Providence Aux. (50 of wh. to const. L. M's Mrs. Eva Britton, Mrs. Amy Case), 61.25; Little Compton, Aux., 11; Providence, Central Ch., Mrs. Lydia A. Hallshury, 10; Tiverton, Aux., 10.67. <i>Jubilee</i> , Mrs. F. W. Carpenter, 10; Mrs. J. W. Danielson, 20; Mary E. Eastwood, 6; Mabel Ellis, 10; Mary I. Fuller, 5; Alice A. Ham, 1; Mrs. Fletcher S. Mason, 10; Woonsocket, Mrs. H. A. Cook, 5,	106 92
<b>CONNECTICUT.</b>	
<b>Bristol.</b> —Miss Harriet H. Hutchinson,	3 00
<b>Eastern Connecticut Branch.</b> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Goshen, Band of Workers, 10; New London, First Ch., Aux., 11.45,	21 45
<b>Hartford Branch.</b> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 600; East Windsor, C. R., 9.11; Hartford, Fourth Ch., Y. W. M. C., 16; Manchester, Second Ch., 110.10; New Britain, South Ch., J. G. S., 11.50; South Windsor, Aux., 12; Talcottville, M. C., 20; Tolland, Aux., 26; West Willington, Mrs. E. J. Gardner, 5. <i>Jubilee</i> , Gifts, 17,	826 71
Total,	851 16
<b>NEW YORK.</b>	
<b>New York State Branch.</b> —Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. <i>Jubilee</i> , Buffalo, Mrs. W. H. Crosby,	100 00
<b>PHILADELPHIA BRANCH.</b>	
<b>Philadelphia Branch.</b> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., Glen Ridge, Aux., 50; Orange Valley, C. E. Soc., 10; Paterson, King's Workers M. B., 2.35; Pa., Meadville, Park Ave. Ch., Aux., 17. <i>Jubilee</i> , N. J., Orange, Gifts, 50; Pa., Meadville, Park Ave. Ch., Aux., 25; Philadelphia, Gifts, 50,	204 35
<b>VIRGINIA.</b>	
<b>Rose Hill.</b> —Misses McIn,	3 00
<b>ILLINOIS.</b>	
<b>Elgin.</b> —Miss Jessie V. Payne,	10 00
Donations,	\$3,065 94
Buildings,	1,420 50
Specials,	142 00
Legacies,	5,500 00
Total,	\$15,147 44
<b>TOTAL FROM OCT. 18, 1910 TO SEPT. 18, 1911.</b>	
Donations,	\$90,447 18
Buildings,	29,880 64
Specials,	2,019 18
Legacies,	27,201 55
Total,	\$149,548 55

# Board of the Pacific

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The annual meeting of the Pacific Board this year, held in San Francisco, Sept. 6th, will stand out in our history, in that the presidents of the Washington, Oregon, and Southern California Branches were all present and participated in the program. Each read a fine paper on some special phase of our work. The Doshisha was presented by Mrs. J. H. Williams of Redlands, the Foochow work was reviewed by Mrs. Walter Hoge of Portland, Mrs. R. S. Osgood of Seattle pleaded for Brousa, and Miss Laura Richards of the Northern California Branch outlined the remarkable opening of Lintsing, China. We had with us Miss Anna Hill, who was just on the eve of sailing to relieve Miss Denton at the Doshisha Girls' School. She took us through the program of a day in the school. Her sweet personality won our love and her graphic descriptions gave us a new realization of the need and of our privilege in entering into this work in Japan.

The Pacific Coast does not mean to be behind in its efforts for the great "Week in October Campaign." The presidents of the Boards and Branches of several denominations have already met and have found it practicable to settle upon one time for the common effort—the third week in October. That week will therefore be a time of earnest prayer and labor among all our churches out here for the advancement of the home side of the foreign missionary work. We of the Pacific shore plead for the prayers of our sisters in the East that here, where such an effort is certainly most needed, it may not be least successful.

M. P. Y.

Amid the disappointments and sorrow overshadowing the Kusaie school-girls in their separation from so many of their teachers, it is a pleasure to hear of the marriage of one who has been in training there for a number of years. The following is from a letter written to one of our Christian Endeavor girls who was chosen as a correspondent be-

cause she bears the same name,—Elizabeth, or as it is in Kusaian,—Eritabeta.

“I was married on the 9th day of February. My husband was one of Mr. Channon’s scholars, and his teacher sent him down here to help our teachers. He will not stay here long because we are to help our own people who are in darkness. I am very glad to work for the name of Jesus. The people in my home do not know the truth about Jesus. Before I came to this school, I did not know. Please pray for us that we may be true and kind to everybody we meet and with whom we work. My husband sends his love to you and to your brothers and sisters, and I too.”

A NEW MISSIONARY.—We have our first word from Miss Louise DeForest who is to teach music at the Doshisha. She is now studying at Karuizawa.

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## A DAY WITH THE DOCTOR AT LINTSING .

BY DR. SUSAN B. TALLMON

Would you care to attend clinic with me to-day? This is our dispensary; it is small and crowded, for it is operating and drug room too. But see how clean the nurses keep it. You surely never saw a room with brick floor kept cleaner. We are going to be thankful when we have our new hospital. The prospect of having it soon makes us forget the inconvenience of being crowded. This furniture was all made by local carpenters. Of course we had to supply the drawings, for they have never done just this kind of work. The sheet zinc for the top of the operating table and the white paint came from America. We are rather proud of this instrument case, with glass doors, sides and shelves. Our instruments are not sufficient, but we are about to send off an order of one hundred dollars for more. And if we can do this every year for several years we will have a good working supply. The box in the corner with holes in the cover is our cash box. This compartment is for money paid for entrance tickets. Each patient if able to do so pays a fee equal to one-half a cent. Those who register in the hospital pay twenty-five cents a month. This compartment is for contributions. Fees and contributions from the Chinese last year amounted to more than \$64, which helps considerably toward running expenses.

It is two o’clock,—the hour for opening the dispensary. They are having prayers in the woman’s waiting room, and also in the men’s waiting room in the front court. I plan to attend the woman’s meetings, but they never delay if I am not there. In both places there is preaching as long as there are patients.

These are my two women nurses, Mrs. Chiao and Mrs. Ma. That sober-eyed, four-year-old is Mrs. Chiao's little boy, Lien Chun, a particular pet of mine. Mrs. Ma was for two years a teacher of the girls' school. A few months ago she became the wife of Ma Shwang Yuan, the young man who took that hard trip to Pang-Chuang to get Dr. Keator when Mrs. Ellis was so ill.

We see the eye patients first. For this poor old woman, we can do little. Her eyes tell of years of cooking over smoky fires, and sewing by the light of a bean oil lamp. We can relieve her to some extent, but she must not be allowed to hope too much.

These well-dressed people are a mother and daughter. They came in the fine cart you saw at the gate. The mother has an ulcer on the cornea. It is almost healed. The daughter's eyes have been troubling her for months. For a time she took treatment of a druggist down on the "Big Street." He began his career as a servant in a missionary doctor's family. He was a bright boy and picked up some knowledge of our Western methods of treatment. After the hospital here was raided by the Boxers in 1900, he bought up some of the drugs that had not been destroyed. The local treatment he gave the girl's eyes was quite right—for this there was no fee. His only charge was for the medicine he prescribed. For this he charged nearly a dollar a dose! You see doctors' fees in China depend on the ability to pay.

That girlish-looking mother asks if we cannot see her baby next. She and her husband have walked six miles to bring the child,—he carrying it in one of two baskets suspended from the ends of a pole resting on his shoulder. To balance the child, the other basket contains bricks. They must go back this afternoon. The baby is a girl and only a year old. Her head is swollen to much more than its natural size, and her eyelids are so puffed that they seem near bursting. The sticky brown stuff smeared all over her face and neck the mother says is ashes of burned cloth mixed with honey. No, we will not take her into the dispensary, we will treat her here on the porch. I am afraid she has erysipelas and we do not wish to get any unnecessary germs into the room. How anxious the parents are! Who says baby girls in China are seldom loved!

One can almost tell what is the matter with this young woman, without asking her a question,—pulmonary tuberculosis. And her poor little crying baby has enlarged glands of the neck. She says her illness was caused by getting angry! We can do little for her. Some day we are going to have a ward for just such patients as she, and another for those not so ill, and will hope to do our part in educating China for her fight against the "white plague."

I am very fond of this young woman and her charming little niece and nephew who come with her. They belong to a well-to-do family in the city. It is two years since she first came to have her eyes treated. See how beautifully her clothes are made,—what fine needlework! That she did before her eyes were bad. She can see now to thread a needle, but can never hope to do fine work again. I am afraid her elbow is tubercular, though there was certainly some infection too. The abscess was very painful, and pointed here at the elbow. Since treatment the pain and inflammation are nearly gone, but the elbow remains swollen. This little nephew of hers has tubercular disease of the spine. He takes his medicine like a man. He was very much pleased when I told his grandmother that he must eat good food. She teasingly said “Now, surely the doctor meant that you must eat millet mush!” “No,” he insisted, “she said eggs and meat.”

His sister is a delicate, sweet-faced little lady, isn't she? She comes not because she is ill, but because she wishes to learn to read, and while they wait, Mrs. Chou, the Biblewoman, is glad to teach her. There are no girls' schools in the city except ours. She would like to attend day school, but she lives too far away, and she is only nine, too young to attend boarding school even if her family were willing. They are not Christians.

What is the matter with this pale little girl? Hear that,—whooping cough—no possible mistake! And all the little children in the waiting-room have been exposed. Well, there is no use worrying about it. But we will tell the aunt not to expose others, though our telling will make little difference. Children in this land, when still very young usually have all contagious diseases from German measles to smallpox.

This old woman has rheumatism and this one eczema, but the latter case is not a serious one. She says that her disease is caused by a spirit that possesses her. She has had the spirit for many years. Sometimes it gives her one kind of sickness and sometimes another. She has visited all the temples in her region, and burned incense and paper money before all the gods and is no better. She has never before heard of the God whose delight is not in burned offerings and sacrifices, but in an obedient heart.

It is more than a year since this poor child first came to us. She has lithiasis. We wanted to operate, but the mother was so alarmed that they stopped coming. She says the medicine that the child took before cured her, and she has a relapse; but we know better.

Here is a child of a very pitiable class of which we see many each year. Until the last two years we called the condition enlarged spleen. Now we know it by the name of kala azar. So far no cure has been found. This child cannot live long. The reason she is crying so pitifully is because she is afraid of being hurt. Her mother has often taken her to native doctors who treated her by running needles into her back and abdomen. When we give her an antiseptic mouth wash, the mother says, “Now when I use this medicine, it will make her mouth well, and dissolve this big tumor, will it?” How gladly would we say “Yes.”

*(To be concluded.)*

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## FAITHFUL UNTO DEATH

On August 22, 1911, Miss Nellie N. Russell, a missionary of the North China Mission for more than twenty years, passed to her heavenly home. Early in life it became her desire to be a missionary, and when in 1890 she gave herself to work in China, it was with the purpose to enter the most needy and difficult field. Miss Mary Porter, Miss Russell's close friend, says of her: "Her life was so radiant, so full of power, yet so selfless. To have known and loved her has been an enrichment to everyone in our missionary circle and to so many of all ranks and characters. She gave herself with a lavishness rarely equalled and we who sorrow for the great vacancy here rejoice in the legacy which such a life has left us."

Miss Russell possessed the genius for friendship. "Her capacious heart had room for all." As her chief work in China had been visiting the outlying churches and mission stations, also holding services in many villages where no regular work was maintained, she became the friend and helper of the people of those districts. So valuable was her leadership that after the death of Dr. Ament she took a large share in what had previously been his work.

Her life among the people fitted her to reach so helpfully the non-Christian Chinese women and impress her individuality upon them. Superintending the lecture courses, making plans for a "social hall," where Chinese ladies might be properly received, teaching in the Bible school, touring and visiting, all reveal her to have been the efficient missionary, deserving of highest praise as organizer, administrator and faithful servant of Jesus Christ.

Mrs. Ament writes: "The struggle with ill health had been a long and brave one. Often in her endeavor to meet the need of others she would forget to eat the lunch she carried with her, till faint and weary. From the Sunday trips she often returned so white and tired, but we could not reproach her for her neglect of her own comfort. It would have had little effect, for, as she said, there was so much to be done and the time was so short."

Miss Russell died at Peitaho where she had gone to recuperate after a short but severe illness in the early summer. Here, by the seaside, she found most congenial friends and surroundings. Everything which skill and affection could suggest was done for the patient but her strength failed from day to day. A service was held in the Assembly Hall at Peitaho and the next morning the burial took place in the British Cemetery at Peking. One of her fellow-workers writes: "It was a tender, impressive service. We had thought few American or English friends could be present at this time of the year, but we were mistaken. Two Secretaries of the Legation, physicians from the Union Medical College, fellow-workers, and old time friends were there; native pastors, Bible women, and church friends, servants and guard of honor sent by the Military Governor of the city and by the chief of the civil administration. The beautiful sunshine after a cloudy morning, coming out with its benediction as we stood around the grave, seemed to bring a hope and an inspiration to each one of us, to go forward and carry out the plans she had so longed to see accomplished. Some of the Chinese are already saying, "When a stone is erected let it have one Chinese word upon it, just her name, then we can find her grave and every spring at the Ch'ing Ming—feast of all souls—we will go out and honor her memory."

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## THE NEED AT ADANA

BY ELIZABETH S. WEBB

The summer at the vineyard seems ancient history now, but I will say that we had a very pleasant time in spite of the heat.

In the fall, the coming of my sister and a new helper from England left me free for the work outside the Seminary, which I have had in mind for several years. It took some time to pass things over into other hands so that I could feel free.

The care of the day schools in the city, of the Bible women and of the Sunday school all took time and thought. Miss Wallis and I, together with two helpers, spent a week in Kozokook, one of our villages.



Then in December, Mr. Chambers and I had the pleasure of a three days' journey in an *araba* (covered spring wagon) with Dr. Patton of our Board. You can imagine how much we enjoyed it. After leaving him with Mr. McCallum, Mr. Chambers and I with one of the preachers visited five villages in our field. In two of them the burned houses and churches keep the massacre before one's mind constantly. But it is wonderful how the work still lives in spite of the awful desolation. In one of the villages (Osmania), where there was such dreadful destruction of life, only widows and orphans seemed to be left. Yet they promised to try to raise \$220 toward a new church. In every one of the five villages they have a building of some kind on hand, either church, school or parsonage.

While in the last village word came that two new missionaries, Miss Unger and Miss Cold, because of sickness, had been left here in Hadjin alone. It seemed as if some one must go to their help. I was the only one who could leave, so after five days in Adana I started up here. Hadjin is right in the heart of the Taurus Mountains, four days on horse-back from Adana.

It has given me a taste of real winter weather. Snow has been on the ground most of the time (nearly four weeks) since I came. One day this week the thermometer was only six degrees above zero. The streets, or roads, whichever you call them, here are for the most part like bridle paths. Often there is a mountain on one side and a precipice on the other. Almost everywhere one goes is up hill or down, so it is very hard to get exercise these days. But it is an interesting place and a very interesting work.

At one of the schools here the collection is taken in onions and potatoes, each child bringing one, or rather I should say, no child bringing more than one. The amount of the offering would rather be measured by the size of the onion or potato. Many are too poor even for this. A few Sundays ago when I was there about one hundred and fifty children were present, while the collection consisted of forty-seven onions, nineteen potatoes and money to the value of six and one-half cents in twelve pieces.

Miss Cold is having a little shirt, pair of stockings and shoes prepared for a little four-year-old boy who came last Sunday barefooted and with almost no clothing. It seems the mother is a widow and nearly blind. But what these people need is not charity (except in a few exceptional cases like this), but rather education and work. They can only be lifted up from within.



A few days ago an incident happened that gave us new courage. A man from the church here came in bringing a *lira* (four dollars and forty cents) which he wished to send to the church of Pastor Hsi in China. It seems he was the head carpenter in building a house for the Mennonites here last spring. It was put up largely to give relief in work to the poor.

All the workmen decided to give one *metallic* (a cent) a week from their wages to the Lord. In this way they gathered one and one-fourth *liras*. The quarter *lira* they had used to pay the tuition of poor children in the church schools here, and the *lira* they wished to send to this church in China. He had read of Pastor Hsi and his work, in Turkish, and wished to help it.

The school here, started by Mrs. Coffing, is doing a wonderful work. All through the villages of this region one can pick out at a glance the girls who have studied here.

You ask about our Adana building. The permit was given, but they wanted to make us promise to pay taxes on it. Since all property of this kind here in Turkey is exempt, this had to be settled by the Legation rather than personally. This is still pending.

But there is another very great difficulty confronting us: We have only about half enough money for it! My aunt gave this, but it is only a little more than half enough and we do not know what to do for the rest. Building and work are so expensive that it seems as if it would be much better to have it done by contract. But in this case we cannot begin without having the money needed to finish it in hand.

The ladies of the Board are anxious to help us, but have not the money to give. We shall need from seven thousand to ten thousand dollars more.

In a thank-offering meeting of the Y. W. C. A. here last week, one woman gave as a special reason for thanksgiving the fact that they had not been massacred. Let the women of America give this as a thank-offering that they can lie down in peace at night without the fear of being widows before morning.

As I was starting out on my last tour, our school cook in saying good-by held my hand and said, "I have the feeling you will bring me some word from my daughter. Do try to find her." Even as I write now the tears come to my eyes. It is so utterly impossible to help her. Husband, brothers and all male relatives killed, she herself wounded by a bullet that went in one side of her throat and came out the other, she rejoiced to think that her only daughter had perished in the flames rather than met a worse fate. But for months her heart has been wrung by persistent rumors

that her daughter was not killed but was carried off by a young Turk. As she held my hand, with her whole heart in her eyes and said, "I think you will bring me some word from her," it seemed as if my heart would break with sympathy for the utter hopelessness of it. Have the women of America no debt to these their sisters here!

The fifty orphans in our family are what make it so imperative that we should have the building at once. This year we are paying two hundred and twenty dollars in rent for a building that in no way meets our need. There was no other way we could manage. But it is simply a makeshift and a very expensive one too.

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## SOME OF THE DIFFICULTIES AT ADANA

BY SARA LOUISE PECK

When I write about my own work I hardly know where to begin. As you know my work is teaching in Adana Seminary, and supervising the school. There are to be thirteen teachers besides myself this coming year. Three of them are young, inexperienced girls who have in them, I hope, the making of good teachers, but it will need a great deal of help and advice as well as encouragement and inspiration. In the rooms of the oldest teachers also a great deal of supervision is needed. One needs to see that the children sit and stand well, that they put their arithmetic problems on the boards neatly, that classes come and go promptly, that they take good care of their books, that the dull or bashful pupils are not made unhappy or neglected, that all come as clean and tidy as possible, that the little people are not kept at one thing too long and that the atmosphere of the school is kept sweet and happy. Sometimes that is a difficult thing to do for we do not have stoves in any but the two large rooms and I never suffered with cold as I have here in Adana. The children's feet swell until they can no longer wear their shoes and then the swellings break and their feet bleed. Last year we had a girl whose feet were in such shape that she could not go downstairs to her meals. She sat in her seat and one of the girls brought her meals to her. At one time there were more than twenty of the girls of our family whose feet were so swollen and bleeding that they could not go to church. They hobbled about from room to room screaming with pain if anything touched their feet. I hope we as a family will never again suffer with cold as we suffered last year. We are sending for three coal stoves. No more rooms will be warmed than were warmed before but coal stoves will take the

place of wood. I wish we could warm our three primary rooms. These rooms are so full of children there is no place for a regular stove but I believe we could manage oil stoves if we had the oil and the stoves.

A larger part of every day than one would imagine is spent in giving permissions and excuses. A child has been out—she comes to me to explain that her sister's baby has been very sick, that their mother went over to help take care of the baby and that she had to stay home to do the work and get the meals for the family. Many come to ask permission to be excused at afternoon recess or some such time because a dress is being made and the child must go home to try it on, or there is to be a wedding in the family—at a certain time of year I might excuse my whole school to go to weddings, if I would—or what is very common the year through, a child wishes to be excused to go to the bath. Often she says her mother has gone and is waiting for her there. We try to make it a rule that girls shall not be excused from school to go to the bath and yet we want them to go and I can hardly find it in my heart to say no, especially since we, because of the breaking out among us of that horrible disease, have had to send large numbers to bathe in school hours. Then there are always parents and guardians to be seen and guests to be received. Our house is full of coming and going.

The arranging for and collecting of fees is another and very difficult part of my work, also deciding who shall be received and who shall not.

That is weighing upon my mind just at present. We have so many applications from girls who have finished their village schools and want to go on and be fitted for teachers, and there is such a terrible need of teachers, yet these girls are for the most part poor girls who cannot pay for their board and schooling, cannot pay even the sum of eight pounds which we are asking this year. Most of the village girls come for half price or less and yet we cannot continue to make such a reduction and meet our expenses. Last year our expenses were only two hundred pounds more than our receipts.

As Miss Webb and I were on our way to Annual Meeting in Marash we passed through Hamedia. We stopped for the night at the best khan and were given a poor little room with but two windows for the four of us. It didn't matter that there were but two small beds for the four of us, for we were very tired and ready to sleep anywhere. It was very hot and close and as soon as we were settled "the creatures" came streaming out for prey. Morning broke across the flat, treeless sands of the river before I had slept. I was stung and burning from head to foot. Along the river

front there was a commotion and shouting. An officer rode by with some prisoners. As he passed he rose in his saddle and struck the men over the shoulders with the butt of his gun. I saw that same scene enacted four different times before our wagon started that day at noon. It seemed as though I were living in one of Tolstoi's books.

We called that morning on one of our Adana Seminary girls who is married and living there. Most of her conversation turned upon the fact that there was no school for her children to attend. Her husband said, "I am doing well in business here but when there is no school for my children we cannot stay here. Our children are growing up like little animals in the midst of ignorance, idleness and superstition."

As we returned to the khan he pointed out scenes of the massacre and told us of how the Christians were hunted through the streets and fields with dogs for weeks. Upon our return from Marash we stopped again in Hamedia though not for a night, and the whole time of our stay the poor remnant of the Christian people pleaded either that they might be given a school or that we would place their children in orphanage or schools.

Whenever I think of Hamedia I think of the great crowd of hundreds and thousands of Moslems which filled the streets that first morning, gayly dressed after the fashion of the Orient, but with such ignorant heavy faces, sullen, silent, idle, that one feared them and yet was touched to the heart by their need. Then I remember the six Tarsus girls who are pleading to be educated. What shall I say to them? I have found support for two. There are tremendous opportunities for teachers in this land. From every side comes the call for schools, for teachers. Even old Tarsus, that old university center, is wondering what it is to do for teachers and calling to us in Adana Seminary for help.

The simple, straight ahead part of my work is in the class room. I teach physics, algebra, ancient history (just think of teaching ancient history in Asia Minor where it all happened), physiology, a class in mythology and history stories and sometimes physical culture. This doesn't sound very missionary does it? But when one sees our teachers, quiet, refined, high-minded Christian women and realizes that they are the products of our mission schools, of our own Adana Seminary for most part, then one realized that all the training and attention to details make habits and that habits make character.

In all that I have said there seems so little that is distinctively religious. And that is so, but the girls live in an atmosphere of religion. The day begins and ends with prayer and every one of their teachers is a devoted Christian.

This year at the Seminary we have had a Sunday school of two hundred and fifty to three hundred every Sunday besides the big school at the

church. I superintended the Sunday school at the Seminary until Miss Webb went away and then I went to the primary department of the church Sunday school. There has been another thriving little Sunday school under Miss Smith's supervision in one of the suburbs. I have not such command of the language that I can be a real thorough going Sunday-school superintendent. I have to get almost all the work out of the teachers, but that is good for them too, I believe. Some of these days we will be able to leave the work in their hands and turn our efforts to the Moslems. This is my great desire.

Pray ye the Lord of the harvest that he will send workers into these already ripe fields and that speedily.

In the meantime what am I to say to these Tarsus girls. Two of them are sisters and taught in the Tarsus Sunday school last winter. The superintendent says they are earnest, faithful girls. They are working through the awful heat of summer on the plain in a factory in Tarsus so as to earn something toward their schooling. They have hopes of being able to earn three *liras* apiece, but you see they need eight apiece. And if they come it is not for one year, but for four or five years.

Is there not some one I wonder who would be happy in educating these girls? Am I justified in taking them for three *liras* apiece when our finances are in the state they are?

Pray God to give me strength and great wisdom and courage and endless love and patience that I may do my part of the work well. I feel so unequal to the task before me. But it is a splendid work, the work you and your representatives are doing for the women and children of this land. May God bless you all, and give you joy in your work.

## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM AUGUST 10, TO SEPTEMBER 10, 1911.

COLORADO . . . . .	\$41 50
ILLINOIS . . . . .	1,636 44
INDIANA . . . . .	33 30
IOWA . . . . .	352 10
KANSAS . . . . .	121 15
MICHIGAN . . . . .	1,184 05
MINNESOTA . . . . .	542 32
MISSOURI . . . . .	622 18
NEBRASKA . . . . .	59 19
NORTH DAKOTA . . . . .	76 21
OHIO . . . . .	625 42
SOUTH DAKOTA . . . . .	95 00
WISCONSIN . . . . .	242 30
WYOMING . . . . .	31 74
TENNESSEE . . . . .	15 00
CHINA . . . . .	10 00
INDIA . . . . .	1 90
TURKEY . . . . .	49 96
MISCELLANEOUS . . . . .	302 50
Receipts for the month . . . . .	\$6,042 26
Previously acknowledged, plus Michigan correction, 50 cts. . . . .	\$57,716 55
Total since October, 1910 . . . . .	\$63,758 81

### GOLDEN JUBILEE FUND.

Receipts for the month . . . . .	\$712 15
Previously acknowledged . . . . .	4,508 79
Total since October, 1910 . . . . .	\$5,220 94

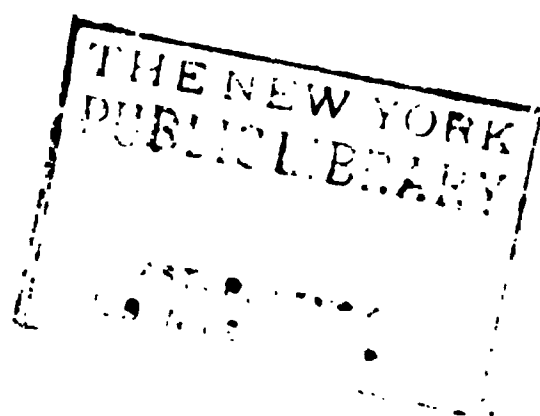
### BUILDING FUND.

Receipts for the month . . . . .	\$123 25
Previously acknowledged . . . . .	11,140 94
Total since October, 1910 . . . . .	\$11,263 19

### ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month . . . . .	\$51 84
Previously acknowledged, less Michigan correction, 50 cts. . . . .	921 64
Total since October, 1910 . . . . .	\$973 48

MISS FLORA STARR, Asst. Treas.



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{ Table of contents or index page is sufficient to be an exception }

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**BETHLEHEM RE-ENACTED**

BY WILLIAM ALLEN KNIGHT

From a forthcoming book, *We Would See Jesus*, by this well-known author.

All day the white majesty of snowy Lebanons had drawn our gaze while the ship swung on her way toward the Syrian coast where lies Palestine. At last we entered the harbor of Beyrout and saw daylight die on the mountains above it.

With evening came friends from shore, a doctor and his wife who had rowed out to the ship and joyously appeared on deck. I confess to regret that the sanctities of meditative solitude at evening time in such environment were to be denied me.

But these friends, exuberant with delight at seeing Americans whose faces or names were known to them, would not listen to any excuses; we must go ashore with them and at once to see the Christian college of their love—they had provided that the harbor though closed for the night should be open for them, they had friends among the keepers, and we must go.

The carriage was hurried through Beyrout's strange, crooked, hillside streets, and we entered the grounds of Beyrout College before it was too dark to view their orderly beauty. We entered a number of the buildings for a glimpse of their equipment as the shadows thickened.

The enthusiasm of our friends was contagious and we were responsive. Still, I was wishing that mind and heart were free to contemplate things invisible—the holy past rather than modern excellences, vastly effective for good through all that land as we knew them to be. But an experience never to be forgotten was in store for me.

When the dark had come we entered a quiet building, mounted stairways broad and clean, passed through silent, white corridors. It was their hospital for women and children. The pride of the American doctor and his wife appealed to me; the romance of devout skill in a lonely, far-away land was fine to see.

The doctor softly opened a door, and I saw a sight that brought mist to my eyes. A peasant woman in a snow-white bed sat upright holding her babe to her breast. This picture in soft light was my introduction to the Holy Land.

Were I a painter, I know the picture which should be the Madonna and Child of our time. No portraiture of the dear old Bethlehem scene could equal this of the mission field which reproduces the holy sight of long ago in such a scene as met my eyes that night. For it keeps Bethlehem ever with us, not in the beauty of art, but in the beautiful realities of life touched by the love that was disclosed when the Christ Child lay in His Mother's arms. It is Bethlehem re-enacted.

Plans for an important conference of representatives from all the American Board Missions in the Ottoman Empire are rapidly taking shape.

**All-Turkey Conference.** This gathering will assemble, it is now expected, in Constantinople, July 15, 1912, and will remain in session at least ten days. A deputation from the American Board, consisting of Prof. E. C. Moore of Cambridge, Mass., chairman of the Prudential Committee, Prof. A. L. Gillett of Hartford, Conn., Dr. M. H. Turk of Natick, Mass., and Dr. James L. Barton, will soon sail for six months of preliminary travel and consultation with the missionaries in the four missions in Turkey.

Miss Lamson and Miss Day, who are now visiting the Madura and Marathi Missions in India, will join this deputation in season to share in some of this preliminary work.

Dr. Barton, in his report presented at the annual meeting of the Board in Milwaukee, says of this commission and its work: "The delegates to this conference will be representative of all stations of the Board in Turkey and of all the special institutions connected with the Board; in addition, there will be present representatives of other missionary organizations carrying on work within the borders of the Turkish Empire. Commissions within the Turkish Empire are making investigations and gathering material which will serve as the basis for the discussions of the conference.

"Since Constantinople is the political capital of the Mohammedan world, with Mecca and Medina both within the borders of the Empire, its religious capitals, one can readily understand the importance of such a conference at this time to the entire Moslem question as well as to our own work."

Dr. and Mrs. H. T. Whitney sailed October 4th from San Francisco, returning to the Foochow Mission. Miss Clara Hill Dornblaser, under a **Missionary Personals.** five-year appointment, accompanied them. Miss Dornblaser will assist in the girls' college at Ponasang, where her sister Irene is teaching. Miss Blanche Kelly and Miss Edith Blair, two young ladies who have had several years' experience in teaching in Porto Rico, sailed in September to assist for two years in the girls' school at Barcelona, Spain, where their services are very much needed, owing to the increased number of pupils in the school.

Miss Marian G. MacGown, who went to Tientsin, China, in 1908, has been compelled to return to this country for medical treatment. It is hoped that Miss MacGown will not be long withheld from the post she has so efficiently filled at the Stanley Memorial School.

Miss Blakeley, president of the girls' college at Marash, sailed from New York, October 28th, returning to the Central Turkey Mission, in

company with Rev. J. C. and Mrs. Martin and Mr. Francis Leslie, new appointees of the American Board to that mission.

Dr. Katharine Scott of Lancaster, Mass., a graduate of the Woman's Medical College, Philadelphia, has recently gone to Madura to relieve Dr. Parker for a year by her help in the Woman's Hospital. It is hoped that by reason of this timely assistance, Dr. Parker may be able to take her furlough early in 1912.

The European Turkey Mission is rejoicing in the accession of two young women missionaries,—Miss Delpha Davis from Cedar Falls, Des Moines, and Miss Edith L. Douglass, a graduate of Colorado College.

Miss Davis hopes to be associated with Miss Mary L. Matthews in the care of the girls' school at Monastir.

Since the sad breakdown in health of the principal of the school, Miss Harriet L. Cole in 1909, Miss Matthews has carried a heavy load of responsibility, owing to the strenuous conditions in Macedonia, and the coming of Miss Davis will be most welcome.

MISS DAVIS

At Samokov, too, where Miss Douglass expects to be assigned, the

MISS DOUGLASS

serious illness of Miss Esther T. Maltbie, for forty years the principal of the girls' school, makes the appointment of a new helper most opportune. Both these young women will be supported by the Woman's Board of the Interior.

Most cheering reports of the work in the Southeast are at hand. Mrs. Theodora Crosby Bliss, the representative of the Woman's Board at these

The Southern Jubilee meetings, has been a welcome guest and a most acceptable speaker. Great interest was shown in Norfolk, Va., and in Greensboro, N. C. In Charleston, S. C., the offering at the Congregational Rally "exceeded the highest hopes" of the devoted women who planned and carried on this Rally. Though not so large an amount as that given by other denominations it was really a most generous sum in proportion to the number of women in the Congregational church and is a welcome addition to the Gedik Pasha Fund.

At Atlanta, Ga., large audiences, much enthusiasm, and many of the features of the Northern Jubilees marked the sessions, and here too the Congregational offering was a goodly one. In Jacksonville, the interest aroused led to the planning of "Little Jubilees" in various parts of the state, and Mrs.

Bliss expects to spend November visiting many of the Congregational churches in Florida.

In connection with the Institute Week of the World in Boston Continuation Committee, the Woman's Boards of Foreign Missions had a very "World in Boston" interesting meeting, October 30th, at the First Baptist Institute. Church, Boston. Two sessions were held, at one of which the text-book, *The Light of the World*, was considered by Mrs. Chauncey J. Hawkins in a most helpful way, and Mrs. W. L. Ferguson of the American Baptist Mission in Madras gave a wonderful account of "Women under Hinduism." On the afternoon program were Mrs. C. H. Daniels' fine presentation of "Mohammedanism," and several telling addresses on "What Asiatic Christians Think of the Non-Christian Religions." At a conference on "How and Why," Miss M. E. Emerson, Miss Lucy Sturgis, Miss E. D. Corey, Miss Grace T. Colburn and others gave suggestions as to various methods of work among young people.

In view of the fact that China is now at the front in the conflict between the Imperialists and Revolutionists a book published by Revell Company, "Women in China," on *The Education of Women in China*, is most timely. The book is by Margaret E. Burton who visited China in 1909 with her parents, Prof. and Mrs. Ernest E. Burton of Chicago University. Miss Burton has her data not only from the mission schools of the different denominations but also from government schools.

In consequence of the Boxer indemnity of \$18,000,000 being waived by our Government the Chinese are sending one hundred students to be educated in America each year for five successive years and after that fifty each year for twenty-nine years. These students will remain in this country from five to ten years.

Beyond question this large number of highly educated young Chinese will demand educated wives. Foot-binding will soon be only a relic of barbarism and the educated Chinese woman will take her place with her Occidental sisters. Miss Burton's book will be reviewed in a later issue of the magazine.

G. H. C.

Through the courtesy of the Woman's Baptist Foreign Missionary Board of the West, a novel little leaflet containing valuable information has been adapted to our own Board work and will be a very pretty "In a Nutshell." souvenir for Thanksgiving and Christmas meetings. Price 20 cents a dozen. A little pamphlet by Robert E. Speer, published by the Student Volunteer Society, will be found to be a helpful sidelight on the study book. Write to 125 East Twenty-second Street, New York, for

*The Non-Christian Religions Inadequate.* Price 10 cents. A bright dialogue, "An Oriental Banyan Tree," by Jessie Kemp Hawkins, will be of use to those who are preparing special programs for young people on Buddhism. A few mimeographed copies may be had from Miss Hartshorn, for postage.

Several of our Branches have held their annual meetings during the past few weeks. The Hartford Branch met at Hartford, October 18th, and in spite of a pouring rain had a most gratifying attendance to listen to Dr. Ruth P. Hume of Ahmednagar, India, and Miss E. Gertrude Rogers of Van, Turkey. The next day, October 19th, the Rhode Island Branch had its meeting in Providence, with Miss Blakeley, then on the eve of sailing, as its missionary speaker. This meeting marked an epoch in the life of the Branch, as Mrs. Henry W. Wilkinson, of Providence, its beloved president for seventeen years, and an officer since its formation in 1878, felt compelled to lay down the duties of the office. Five years before that date a missionary society had been organized in Providence in which Mrs. Wilkinson was active. Mrs. John H. Little of Pawtucket was elected her successor. Mrs. James G. Woolworth of Providence, for eleven years the faithful recording secretary of the Branch, resigned because of impaired health and Mrs. C. Moulton Stone was chosen to fill the vacancy.

On the same day, October 19th, the "missionary ladies" of the Worcester County Branch assembled in Worcester. Here Mrs. W. O. Ballantine of Rahuri, India, delighted her listeners, and the young woman's hour with Miss Preston as speaker was a marked success.

The Springfield Branch at Springfield, October 25th, was saddened by the absence of its president, Mrs. C. H. Burnham, because of serious illness in her family, but here too Miss Blakeley's presence was enjoyed.

The New Hampshire Branch at Laconia the same day was favored with glorious autumn weather. Mrs. Ballantine's fine addresses, a largely attended children's hour, and the spirited presentation of the Card Case Campaign dialogue by some of the members of Mrs. Shiveley's new Junior Band, interested all present. The Laconia auxiliary misses the inspiring presence of its beloved president, Mrs. Gertrude Blakeley, who has recently removed to South Hadley, Mass., where she will make her home with her daughter Bertha, librarian at Mt. Holyoke College.

The attendants at the Middlesex Branch meeting at Wellesley, October 26th, found new inspiration in the addresses of Miss Cook, principal of Dana Hall, Miss Mary T. Noyes of Madura and Mrs. C. H. Daniels.

Essex South Branch had an enthusiastic gathering in Lynn, November 1st, with an original program on "Missionary Literature." Dr. James L. Barton of the American Board and Mrs. D. O. Mears of Essex were among the speakers. At all these meetings encouraging reports of the October campaign have been received. In Beverly, Mass., two hundred new members have been added to the missionary societies, in one of the churches all but two of the women having been secured as members. From far and near comes the news of successful "visits" and of new subscriptions to missionary magazines. Already the subscription list of **LIFE AND LIGHT** begins to look a little less lonesome.

At these meetings the question of the treasury is a burning one so that **Branch and Board Treasuries.** the appended table of Branch receipts will be of interest. It must be borne in mind, however, that the difference in extent of territory and the variation in the methods of reporting auxiliary societies, make it impossible to have a really accurate basis of comparison.

Branch.	For Regular Work.	For Buildings.	For Specials.	Total.	No. Aux. Societies.
New Hampshire	\$3,321.42	\$267.50	\$40.40	\$3,629.32	96
Essex South	1,899.60		100.00	1,999.60	52
Springfield	4,328.57	1,346.09	47.25	5,721.91	78
Rhode Island	5,451.78	1,098.84	291.90	6,842.52	62
Hartford	8,950.27	1,235.00	492.17	10,677.44	84
Middlesex	1,552.02	187.50	654.33	2,393.85	33
Philadelphia	4,477.74	843.64	57.00	5,378.38	71
Worcester County	5,598.87	870.13	81.97	6,550.97	89

For the annual report of the treasurer of the Woman's Board and explanation of the amount of legacies there reported for the year see page 564.

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$26,395.55	\$591.31	\$222.84	\$8,068.93	\$35,278.63
1911	28,378.97	1,847.97	409.91	300.00	30,936.85
Gain	1,983.42	1,256.66	187.07		
Loss				7,768.93	4,341.78

FOR TWELVE MONTHS TO OCTOBER 18, 1911

	1910	1911	Gain	Loss
For Regular Work.	118,843.76	118,826.15	17.61	
For Buildings.	13,260.61	31,728.61	18,468.00	
For Special Objects.	3,272.94	2,429.09	843.85	
From Legacies.	51,057.98	27,501.55	23,556.43	
Total.	186,435.29	180,485.40	5,949.89	

## JENNY OLIN, MISSIONARY

1897—1911

**T**HE news received at the Board Rooms of the death of Miss Jenny Olin, September 2d, in Sydney, Australia, while not unexpected, brought a sense of loss to all those interested in the work in Micronesia.

Miss Olin was of Swedish birth, coming to this country when only fourteen years old. She was a graduate of Mt. Holyoke College, class of 1892, and in July, 1897, sailed for Kusaie, under appointment from the American Board, to teach in the girls' school. During her fourteen years of service she had had but one furlough. Those who heard her speak during that year, 1904-1905, will remember how her face lighted up as she told of her dear Island girls, who called her "Mother Olin" after their quaint fashion, and who will sadly miss her motherly interest.

Her associates, Miss Hoppin and Miss Wilson, will doubtless wish to add something later to this brief tribute to her untiring devotion and her patient suffering of many trials and privations that she might win these girls to Christ.

## MISS JENNY OLIN

When the cyclone of 1905 laid waste the mission property on Kusaie, leaving teachers and pupils without a roof over their heads, Miss Olin mourned that she was too far away to give help and counsel, and during the years that followed she never murmured over the loss of her worldly goods or the lack of personal comfort.

Several months ago, Miss Olin's health began to fail and it became evident in June that she must go to the nearest place for medical treatment. The long, difficult journey to Sydney, with Miss Hoppin as faithful nurse and companion, was alleviated by the kindness of the officers on the *Germania*, and on July 3d, Miss Olin was taken to the Lester Hospital, a private institution, where all that human skill and care could suggest was done to save the useful life. But her disease proved to be of an incurable



nature, though happily not accompanied with acute suffering, and after some weeks she slipped painlessly away to the land "where the inhabitant shall not say 'I am sick.'"

The funeral service was attended by Mr. Thomas Pratt, the agent of the London Missionary Society, by the Rev. H. P. Schlencker of New Guinea and the Rev. W. Morley of New South Wales. To these representatives of a sister Missionary Society, the Woman's Board, especially the Worcester County Branch which supported Miss Olin, is most grateful.

We wish to thank also the physicians and nurses, and that unnamed "number of ladies who visited her during her illness and did what they could to give her comfort." Surely to all of these must come the blessing of the "Inasmuch" for their ministry to one who was "a stranger in a strange land."

One of Miss Olin's lasting memorials will be a Kusaian hymn book with tunes which she had prepared and for the printing of which she had secured all but \$200 of the amount needed. Besides this she had ready a Kusaian translation of "Peep o' Day" which she expected to print on her little printing press.

"The day of reappearing! How it speeds!  
He who is true and faithful speaks the word.  
Then shall we ever be with those we love,  
Then shall we be 'forever with the Lord.'"

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## THE CONFUCIAN ESTIMATE OF WOMAN

BY ROSE M. MUNGER

**A**MONG the sayings, not over-frequent, of Confucius in regard to women is this: "Of all people women are the most difficult to manage; if you are familiar with them, they become forward; if you keep them at a distance, they become discontented." This shows the feeling of the great Chinese sage toward the half of the race which he without question assigned to an inferior place. They are a people to be managed in such a way that they may be as acceptable as possible to men. Confucius himself failed in reaching this goal and his own unhappiness in married life may have added a certain pungency to his rules for the treatment of women, though in that as in all else he aimed at justice.

The philosophy of Confucius added little that was essentially new to the ethical system of China, but he and his disciples codified and gave form to a great body of hitherto formless doctrine. The result was so in



harmony with the Chinese character that it took a deep hold and, the fundamental conservatism of that character being strengthened by his doctrine of ancestor worship, his book of "Rules" has exerted a very powerful influence upon the life and thought of the Chinese during these twenty-five centuries: Therefore, though China is a country of three great religions and though all have had their own effect, the position of women may be considered as largely due to the Confucian teaching. It is midway between that which she holds in Christian countries and her status under Mohammedanism or Brahmanism.

He says "man is the representative of heaven and is supreme in all things. On this account, woman can determine nothing for herself and

PRAYER WHEELS IN LAMA TEMPLE, PEKING

Photo by Chas. F. Gammon.

should be subject to the three obediences,—to her father, husband, and son." This doctrine of the three obediences, though somewhat modified in practice, gives a father the right to dispose of his daughter as he will, and, theoretically, allows a husband complete control over his wife's actions. The respect paid to advancing years and the filial piety of the Chinese tend to exempt her from the third obedience although that also may be exacted. He further taught that a woman's happiness comes only as she lives and works for man, that her business is the preparation of food and the care of the house, and above all the bearing of children, especially

sons. In truth, the latter is essential. A woman who fails to give to her husband sons who shall carry on the family line and worship at the ancestral shrines has failed to justify her marriage, and her husband is allowed or rather enjoined to take secondary wives until the longed-for boy appears. Nevertheless, the first wife is the only one married with pomp and ceremony and, as one writer puts it, she is the moon while the other wives are the stars. Moreover, the children of these concubines are considered as belonging to her, and they themselves, certainly until they bear children, occupy a position somewhat similar to that of slaves in the household. Under these conditions, the primary wife is often not averse to sharing her wedded life.

The Chinese woman may be humiliated as a wife, but she is honored as a mother and the more numerous the sons, the greater the honor. Mrs. Conger tells us that among the wealthy classes a woman's whole work is considered done if she rears children and that her life is organized for ease and comfort. There is no thought of outside duties, no responsibility for helping on the work of the world. Confucius taught that a woman should not be heard outside her own home and, until recent times, well have they obeyed that injunction. But as income decreases, woman's share of work increases until in the coolie class she works in the fields with the men and the animals.

In the summary of the five relations between human beings as stated by Confucius and amplified by Mencius, that of husband and wife is said to be "attention to their separate functions." There is no hint of equal interests or of companionship between them. The natural result of this is the failure to educate the women except in domestic duties. It seems a strange omission among a people whose veneration for learning has seldom been equalled anywhere, East or West. But it was so complete as regards any form of book learning that the first attempts of the missionaries to teach her were received with scorn and derision. Dr. Nevius, writing many years ago, suggests that the natural ability of the Chinese woman is so great that it seemed well to the ancients to deny her education in order to carry out the Confucian theory of inferiority. It would seem that the career of the Empress Dowager, to name a conspicuous example, and the achievements of those who have broken through the enforced seclusion lend color to this suggestion.

Under the Confucian system, old age was the part of a woman's life to which, unlike her sisters of the West, she looked forward with eager anticipation. With advancing years, her authority increased. As her sons

grew older, they paid her greater honor and, best of all, as they married and brought home their wives, they and the children born to them were in well-nigh complete subjection to her. In China the rule of the mother-in-law is not a joke but a grim reality for, too often embittered by her own early trials, she returns them to the young girls who have come under her rule just as she came under that of her husband's mother. They, equally

with her sons, owe her respect and honor and her will is supreme. As Professor Douglas puts it, "Christianity teaches that a man should cling to his wife, but Confucius says that a man should cling to his parents and make his wife do the same."

But the system of Confucius was not all degrading. He relegated woman to an inferior place but he never by precept or suggestion made her the plaything of man. His writings are marked by an austere morality and there is in the Confucian order of temple worship nothing of the licentious and obscene elements so generally found in the other Asiatic religions. Confucianism was powerless to prevent immorality but it never countenanced it. The Chinese woman is upon the whole vir-

BUILDING ON TEMPLE OF HEAVEN  
GROUNDS, PEKING

Photo by Chas. F. Gammon.

tuous and her standard of propriety is high, while the punishment is severe if she offends. There are far too many who are sold by their parents or abandoned to a life of shame, but this is never done in the name of religion. The very seclusion which Confucius enjoins, sad and lonely as it is and stunting to the mental growth, has served as a protection to the women of China—a protection greatly needed where there is not the bulwark of Christian principles.

He allows seven reasons for divorce,—unfilial conduct toward the husband's parents, adultery, jealousy, talkativeness, theft, virulent disease, and barrenness,—a wide range truly but modified by three reasons which prevent a wife from being sent away. A husband cannot do this if she has been faithful to his parents while they lived or mourned for them three years after their death, if he marries her while poor and then comes to riches and honor, or if her parents are unwilling or unable to receive her back. This puts a severe check upon legal divorce but there is nothing in the Confucian code to prevent a wife's being sold, providing she consents. Neither do we find in this code any check upon the too prevalent crime of infanticide. The struggle for life is sharp in China and the size of the family must be kept down. Hence, young babies are often killed or allowed to die and naturally it is the girl babies who are thus rejected. We can sum up a Chinese woman's life by saying that among the wealthy classes, childhood is reasonably free and happy, that in her early girlhood when she goes to her husband's home she receives a severe training in subjection and implicit obedience to an often tyrannical mother-in-law, but a training that each child she bears and each year of age renders less severe; that her life is narrow, secluded and dull, but that as old age comes on she has the prospect of herself ruling over a household and ordering its life, and that she knows at death she will be long honored and mourned by her sons. Among the poor, if she escapes the sentence of early death and the death in life of being sold as a slave girl or to a life of shame, she must see all possible favors go to her brothers; and as she grows older hard and constant work becomes her portion. Like her richer sisters, she must render obedience to her seniors. She has, it is true, a much freer life, but she has neither the leisure nor the ability to enjoy it. The dull and monotonous life of the rich, the drudgery of the poor go on without relief or variety; and perhaps the feeling of the Chinese woman herself toward this life is best expressed by the fact that among rich and poor alike her prayer is that in the next life she may be born a man. The future life offers her this hope and she may also look forward to being an object of worship to her descendants. Though Confucius denied her equal companionship with men in this world, he allowed her to be worshiped by them in the world to come.

Readers of *LIFE AND LIGHT* do not need to be told that when these women of China have once come under the broadening influences of education and Christian teaching, they have often developed strong and noble characters, and that they are finding that this life, as well as the next, offers them both opportunities and happiness.

## THE WITCH DOCTOR'S COAT OF MAIL

BY AMY BRIDGMAN COWLES

**D**URING the rebellion which swept through Natal and Zululand in 1906, the powerful hold which witchcraft exerts on the Zulu mind was tragically illustrated by the following incident.

"We are going to kill the white people." The speaker was a stalwart young Zulu with handsome face and powerful limb. As he spoke he was sitting in the hut, eating, with his father, a very old man.

"What is that you are saying, my son?"

"I say we are going to kill the white people. We are going to finish them *nya* (completely) and wipe them out of existence just like this," and the speaker blew across his fingers by way of illustration.

"Sibindi (pronounced See-bean-dee), my boy, do you not know that it is dangerous for you to even talk like that in these awful times?"

"Yes, father, I know it, but we are desperate, we young bloods, and we won't stand it any longer, that's all. You know how it is, my father. You know how the white people have taken our land and piled their detestable laws onto us. You know about these eternal pass laws. A pass to go into town, a pass to leave town. It's passes, passes, nothing but passes. Then, too, we cannot hunt except at certain seasons, nor can we even cut sticks to make a cattle kraal without a permit. They have raised our hut taxes and they have taxed our dogs, and now as a climax they have taxed our heads. One pound to a head (poll tax). Think of that. They will tax our feet next. No, father, we will not pay for our heads. Never! To-morrow I go with the others to join our army."

So saying, Sibindi grabbed his broad-bladed assegai and rushed out of doors. Standing on his left foot he raised his powerful right arm and sent his spear whizzing through the air. With every nerve tense, and each muscle rigid, Sibindi watched his assegai as it quivered clear into the heart of a tree.

"There," he said, "that is the way we will do it. Not one assegai but thousands, and guns too, and clubs and shields besides. Oh, we'll fix them. We'll make the streets of Durban run with the white man's blood."

Tremendous applause greeted this demonstration. But the old father shook his head and remonstrated once more: "Sibindi, you know this is madness; you know that we cannot conquer the white people. You have worked for them in their towns, you have seen their powder and their

and their great cannon with shots as big as a man's head. Because you know they can send an endless army across the sea in ships.

You know that for us to attempt to fight the white people means nothing but death. Oh! my son give it up, give it up."

Father," replied Sibindi, "have you not heard of that great witch at Mapumulo? They say her medicines are made of white people's blood with herbs which she alone understands. They say that after we have taken her medicine, the white bullets will fall off your skin like scales. Drops."

The old man was

When, the next day, Sibindi, decked with war paint, feathers and caribou spears and hide shield, the length of his spear, disappeared into the pathway. He soon joined his brothers,—young men of powerful physique, in stately steps, such as the world's cham-

A ZULU WITH WARRIOR'S SHIELD

Photo by C. H. Patton.

right covet. By twos and threes, by tens and twenties, the young Zulus silently found their way into the impenetrable bushes of Mapumulo hills. Under the direction of their leaders they were companies to be treated by the famous old witch doctor.

In the secrecy of the dark bushes, the old woman brewed great quantities of medicine. Countless herbs were pounded into paste between

From innumerable leather pouches and snake skins, mysterious bones and fat were produced and all added to the mixture in the

Days and weeks the men passed before the witch doctor in com-

panies. The wrinkled old woman stood before them, with her hair hanging about her face in long greasy locks and with inflated goat bladders bobbing about her head. She was clad only in a filthy cowhide kilt and adorned with necklaces of claws and bones and tiny medicine pouches.

The warriors were made to gorge themselves with pots full of her vile concoctions, then dipping a leafy branch into still another mixture, she sprinkled their bodies with stuff that made them itch furiously. They were not allowed to rub themselves. They were absolutely forbidden to go to their homes or to speak to women. If they must sleep on mats

A ZULU WITCH DOCTOR AND ATTENDANT

Photo by C. H. Patton

they must sleep only on new mats. Endless rules were given to keep them from breaking the spell of witchcraft. Finally they rubbed white men's gun powder between their eyes and put a pinch into their mouths. Then the men were pronounced invulnerable.

When, at last, the white men's guns opened fire upon the rebels company after company of superb savages dashed out of their hiding places in the bushes. With wild war cries and spears glittering in the sunshine, and with full confidence in their invulnerability, they ran fearlessly up to the very mouths of the British guns.

Like wheat before a scythe they were mowed down. All over the battle fields of Insuzi and Dalibo the corpses lay in hundreds,—a sight to make the angels weep. Among the dead there was a sprinkling of dressed men,—men who had lived for years on stations of the American Board

making a brave struggle to lead Christian lives. Swept off their feet by the irresistible tide of heathenism which surged about them, and quite losing their heads in all the excitement, they had joined the rebels. With their heathen relatives they too had been sprinkled by the old witch doctor. Strange to say even these nominal Christians believed themselves absolutely invulnerable.

During this same war, a white man traveling on his wheel through the country was seized by the rebels. After being subjected to most fiendish tortures he was put to death, and the warriors dipped their spears in his blood and rubbed it upon their brows. Believing the white man's blood to be a fetish which would absolutely annul the power of the white men's guns, these men, like their comrades, dashed into battle with absolute fearlessness and like them were shot down in heaps.

Sibindi perished with this number. For it is still true that the natives of Natal and Zululand believe in witchcraft, as have their ancestors for countless ages.

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## THE WORSHIP AND BELIEF OF ZULUS

BY MADIKANE Q. CELE

This account was prepared by a Zulu boy now studying in the United States. His use of a foreign tongue is of interest.

**T**HESE people worship more than one thing. They worship spirits and snakes and their creator. These three Beings which they worship each has its important part what it does for the people. They don't believe in trusting everything upon one god. And that is why they have more than one god. The first god is mention is spirit; now we will find out who is that god and what he does.

Great number of men there which are regarded as men of high standard, well known men, are those who have from ten, fifteen and up, women for their wives. These men of course having so many wives have also many children, and the people believe that if anybody died everything is dead,—him and his soul. They do not know anything about hereafter. But the man who has plenty wives and has plenty children that then when he dies, he is the only one whose soul live after him and his soul become the spirit what they worship. They bury him near to his home in order that this god-spirit be near to his family. His duty as god is to look after the children most, and grown people also, and bless them with such blessings as God bless you all, and they pray to that spirit, near like you pray to God. He does most saving and blessing.



The snake has never been able to find out how that snake became one of the gods. We have all kinds of snakes there, but this snake is different from all other snakes for it won't bite. They never pray on this snake, only when they see this snake they rejoice for they think the spirit which they worship has sent some blessing by this snake to those who see the snake, and if this snake is seen around home the blessing is sent to everybody to that home. That snake is the message from the spirit. The creator is the God who made everything, created men also. Oh, they are really afraid of him. He is such great and fierce God. No one must violate any of his rules. They have special occasions to come together and give sacrifices and pray to him, during that time people must fast, do nothing else but give thanks to him. They often hold that meeting two or three days. I wish I could tell you how they dress for that occasion and how they carry their services, but will make very long story.

His name is Mveliqaga Mdali or Nkulunkulu, means he existed before anyone ever existed and he is a creator. How he made everything and men of course; he simply commanded that everything come forth, so everything came forth, and after that he went up on top of the high mountain. In the foot of that mountain there was a nice clear river; on the shores of that river there were beautiful reeds growing there and he cried out with loud voice to those reeds and said "let men come forth from you reeds." So men came forth and he also commanded that women come forth; so they did. And he took them and placed them in every certain fine place. After long he thought that people which he had made should live all the time, — never die, so he had to tell them that, so he called one of his little animals. He called chameleon and he told it to go upon the same mountain where he stood while making men, and he told it to cry out with loud voice to the people and tell them that the Mveliqaga says people should live always. So the chameleon started, but it went on very slow, stopping by the wayside now and then having good time. Finally Mveliqaga changed his mind and thought it best that everybody live to an old age, then die, not live always. So he called lizard and told it to go upon the same mountain where he stood while making men and cry out to them and tell them that Mveliqaga says people should live to an old age, then die. So the lizard went right on and got there before chameleon did and it told people that Mveliqaga said people should live to an old age, then die. Then it went away, and very late the chameleon came and cry out too, and say the Mveliqaga says people should live always and never die. So all people answered and said, "We have received message from

the creator that we live to an old age, then die, so we don't believe you. Go away." And that is why to-day everybody they don't believe young people should die; when any young person dies they think somebody conjured that person.

They also offer some sacrifices for spirit, not same way they offer for Mveliqaga. For the spirit they kill cows, or sheep, sometimes goat. They call themselves feeding him. When anything like that is to be killed for him, first they pray to him long pray, begging him to accept the gift they going to give to him, and after that long pray the beast is killed. They will eat almost all the meat in one day except one leg of that cow or sheep. They put that away in a certain place so that when he comes and look for it by night he shall find it, as he won't come daytime. Next day they will go and get that very same leg and cook it and eat it themselves.

A "SMELLER-OUT" OF EVIL  
Photo by C. H. Patton.

But the spirit is fed just the same, for they call on him when they put it there.

To all these different ways of worship they are really sincere to it. They think they doing the right thing. The really right ways of worshiping and the really creator to them has never been told. They are same as though they were feeling their way through dark shadow of ignorance, not knowing where they are going. Sometimes seems as if blindly they worship Great Jehovah through snakes and spirits, for they are doing the best they know how.

I hope you will be able to understand what I have said. It is hard thing I ever try, to tell anything in English language. Oh, if I only could tell it in my own language I will say something then.

**A SUMMER TRIP IN TURKEY**

BY MARY W. RIGGS

Act 1, Scene 1. Two loaded pack mules, two mules with American saddles on which Mrs. Riggs and I are mounted, and an old white horse with mulish inclinations from being constantly associated with mules, on which Mr. Riggs rides on a native saddle, a broad flat affair, with his feet hanging down on the two sides of the horse's neck, start out on the morning of July 5th for the long journey from Harpoot to Bitlis, to attend the annual meeting of the Eastern Turkey Mission. With fresh, clean riding-suits and white cheesecloth veils we look quite respectable and fine,—a great contrast to our appearance when we reached home again.

Scene 2. Three days later. The party has grown, and there are now fourteen persons and seventeen animals. The road is hardly recognizable,—a path that is different from the rest of the steep rocky mountain side in that there is powdery dust worn from the rocks by the hoofs of the animals. The four muleteers are on foot and they frequently have to be called to reload an animal that has rubbed against a tree and thrown off its load, or to help one of the travelers to mount his high perch on the top of his load.

Scene 3. Six o'clock p. m. We have turned off from the road and now the procession stops. Here we are to spend the night. A flat spot is selected for our tent and two of us set it up while the third is putting up the traveling bedsteads. As soon as water can be brought from the spring we are ready for our supper. As we cooked a rice pilaff at noon we are satisfied with cold things in the evening,—sardines, bread, cheese and cookies. By eight o'clock we go to bed for we will be called at half past three in the morning, if not earlier. Our three beds are arranged, mostly inside the tent, with a space between into which we put all the small things that might tempt a stranger passing in the night.

Scene 4. July 15th. Bitlis markets have been passed through and we are out of the city on our way to the summer camp on the mountain side. The muleteers who contracted to bring us to Bitlis feel that they have done their duty and in spite of all protests from us they let down the loads right in the road and demand their pay. They have a right to do so if they wish for we did not tell them of this extra distance and climb up the mountain, as we did not know of it ourselves. But it is not a very polite way to treat us. They have hardly left us when some more considerate men come along with their animals and take us up the mountain.

Act 2, Scene 1. Eleven o'clock a. m. Under the great spreading walnut tree the morning session is closing. There are the delegates and visitors

from Erzroom, Van, Mardin, Bitlis, and Harpoot, all assembled,—twenty-one adults, while the voices of the three children may be heard at play in the distance. The questions have been difficult to solve and many have been referred to special committees which now meet for their work, in different parts of the camping ground. Those who are not on committees stroll off to their tents or to the mulberry trees or cherry tree for refreshments. The entertainment committee is planning a baseball game for the afternoon, in which old and young are to take part.

#### GRINDING WHEAT IN VILLAGE STREET

Scene 2. Sunday evening. The missionaries are all in a circle on the lawn. Little Robert Maynard is presented by his parents for baptism. Then follows the celebration of the Lord's Supper, a beautiful and very impressive service. At its close all sit still in silence till some one begins singing a sweet, familiar hymn in which all join in perfect harmony. Song after song is sung till the darkness reminds us of the time of rest needed by all before another day of strenuous work on mission business.

Act 3, Scene 1. In the crater of the extinct volcano Nimrood, the second in size in the world. It is five miles across and about half a mile deep. Eighteen of the annual meeting party, having spent one night together on the way, are assembled beside a good-sized lake into which several springs of hot water empty, so hot that you cannot hold your hand in the water. A

little above the lake there are some holes in the rocks from which hot vapor is issuing. There are two or more large lakes in the crater, and from the edge of the crater one can see these inside and at the foot of the mountain the beautiful blue Van lake with its boundary of high mountains. It is an exquisite view.

Scene 2. The Harpoot party is well on its way homeward, having refused the tempting invitation to visit Van before going home. We come to the place where we are to ford the Euphrates River. The muleteer leads the way with the animal bearing tent, bedding and other necessary articles. Mrs. Riggs and I follow riding on one horse as there are more people to cross than animals. Suddenly we all go into a deep hole, and things look rather serious. Mr. Riggs stands on the shore ready to swim to the rescue at any moment, but our brave steed swims and turns toward the shore. We are able to hang on and finally emerge, dripping from head to foot. With a guide who knows the crossing we ford the river safely and spend the next four or five hours drying our goods in the broiling sun on the sand of the river bank. Dry goods are not much injured but books and papers rebel against such treatment.

Scene 3. Home again safe and sound but tired after riding from three in the morning till nine. Home is sweet and so is plenty of warm water and clean clothes and a good square meal. It is five weeks to-morrow since we started, ten days of that time being spent in Bitlis.

Scene 4. Harpoot Garden House three or four days later. Mrs. Riggs is in bed with a severe attack of malaria. The people who have to travel in the summer in Turkey ought to be profoundly thankful if they are spared a time of sickness after they reach their destinations. We have decided that it was providential that we did not go to Van on our way home for if we must be sick we are glad to be at home and not on the road.

HARPOOT, August 21, 1911.

## HELPS FOR LEADERS

## THE GLEAM IN CHINA

## CHAPTER III

A very interesting meeting may be planned on the basis of the third chapter in *Touring in the Gleam* if the leader will represent and enter into the character of Deacon Tee. Dress in Chinese costume (which can be obtained at the Board Rooms,—free of expense except express charges,—if you cannot find one elsewhere) and when the meeting opens say that Miss Starr (or use your own name) is unable to be present and has asked you, Deacon Tee, to conduct the trip. Get the children to explain about the Gleam, and where they have already traveled in it, because although you have been here in this country for several months you have not heard before of this particular airship. Find out what they have seen in India and Burma, ostensibly that it may be easier for you to decide to what part of China you had best take them, but also in order to bring out once more the object of the visits and a review of previous lessons.

Since Deacon Tee has never attended your mission band before and does not know your usual order of exercises, his leadership now will furnish you an opportunity to vary the ordinary program somewhat. Have you tried letting your singing, prayer and Bible reading take place during the journey in the Gleam across America and the Pacific, after the children are well into the spirit of the hour? And have you thought of choosing as your selection parts of such a Psalm as the 189th, since truly you will be in the very act of taking "the wings of the morning"?

The children will enter very whole-heartedly into the idea of the meeting if you take care to speak in the first person, to see things from a Chinese point of view and to tell them a little of your life as a Chinese boy. Repeat to them what your father taught you about Confucius and Lao-Tsze, imitate the ceremony which you have seen the Emperor perform on the terraces of Shang-te, take them to Moy Dow's house and if you find that Moy Dow is not at home, call out two or three of the more restless children and have them actually go through the ceremony of ancestor worship. Such a presentation will make a deeper impression than any description

source.) Then, on your way home to America pick up your two delegates and have them tell what they saw in the temple. Sadly reinforce what they say from your own experience as a Chinese and just before the Gleam alights in this country again, briefly lead the thoughts of the children through what they have seen in the last hour to a realization of the difference between Chinese religions and our Christianity and the consequent need of sending missionaries into China.

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## A CALL FROM NORWICH

One of the strongest notes sounded in the Norwich Conference of Branch Junior Secretaries was the earnest desire of each of the workers present to get into closer connection with the individual Mission Circles, Cradle Rolls and Junior Auxiliaries within her territory.

The office of Branch Junior Secretary was created in order that each local leader might have some one of more experience or leisure than she, through whom her Circle could both receive suggestions and help in methods, and also be kept in closer touch with the Woman's Board and its wider vision.

Are you making full use of your secretary? If you do not know her write to the Board Rooms to inquire her name. She will be glad to speak to your Circle some afternoon. Have you asked her? She can give you help in your story telling, in hand work for the children, in schemes for money making, in settling the problem which most puzzles you. She can bring you the inspiration of one who sees dozens of Circles at work and, therefore, knows just how to strengthen your weak spot. When she writes asking you for the statistics of your Band are you careful to answer? Her work and efficiency, and in turn through her the strength of the Junior Department of the Board of which you are a unit, vary in proportion to the promptness and accuracy of your response just as the value of a pair of scales depends upon its sensitiveness to the slightest touch.

The Norwich meeting strongly urged that each Branch Secretary do more for her leaders. Let me emphasize here the complement of that: Leaders take more thought for, and of, your Branch Secretary!

M. P.



## THE WOMEN BEHIND THE WORK

NORWICH, November 7-9, 1911

### THE WOMEN OF NORWICH

The "good-bys" are still sounding in our ears,—the friendly "good-bys" of our lovely Norwich hostesses. It is too soon to get the perspective of this forty-fourth annual meeting of the Woman's Board of Missions, held by invitation of the Eastern Connecticut Branch, in beautiful, historic Norwich, Conn., "the Rose of New England" as her citizens love to call her. The golden autumnal sunshine of those three glorious days has not yet faded,—the glow and exaltation of those uplifting meetings have not yet been dulled. It is too early to tell results, but certain great impressions stand out in the light of this afterglow.

There was a joyousness and a spontaneity on the part of those who received the one hundred and eighty delegates, representing the twenty-three Branches of the Board, a heartiness of hospitality on the part of the welcoming Branch and the entertaining friends of the Norwich churches which gave a rare zest to all the social features of the occasion. The wide Colonial doorways, as we think of them, seem full of happy faces of the permanent and temporary dwellers within, and it was added happiness to know that all the fellowship of churches united in this hospitality.

The reception given Tuesday evening by the ladies of the Broadway Church was attended by several hundred people who, as one watched them, seemed to be in the spirit of a real Thanksgiving homecoming. Among those who received and whose presence was a benediction was Miss Caroline Gordon of the Greenville Church, Norwich, one of the founders and for many years an officer of the hostess Branch.

The luncheons which were served in the spacious and beautiful Osgood Memorial Parish House of the Park Church and in the Norwich Club House opposite, were attended by nearly three hundred women,—the largest number being present on Wednesday when the lunch hour was lengthened to permit of the Jubilee custom of after-luncheon speeches. Those presiding at the three places were Mrs. Leonard Woolsey Bacon of Norwich, chairman of the committee on hospitality, Miss Susan Hayes



New Haven Branch. Their rhymes and slogans, their tender reminiscences and their call to "tell the others" were received with such enthusiasm and interest that this Jubilette luncheon is likely to be a popular feature of annual meetings.

Another marked impression at Norwich was the sensitiveness of the spiritual atmosphere. Perhaps a part of the secret of this may be found in the fact that months ago when the committees of preparation met for the first time, a whole afternoon was devoted to prayer before a single plan was laid, and that during these months several devoted lovers of the missionary cause, now laid aside from active participation in the Branch work, as well as those serving on these committees, were pledged to a concert of prayer for a peculiar blessing on this gathering.

Those "who from their labors rest," especially Miss Gilman so many years the beloved president of this Branch, seemed present in spirit, and in remembrance of them hearts were welded closer and become even more desirous to serve their Master. Nor could it be anything but an atmosphere of deepest sympathy when we remember the group of missionary sons and daughters who have gone out from these Norwich homes. Among these are Delia Leavens of Tung-chou and her brother Dickson of Changsha, China, a member of the Yale Mission, and Mrs. Brownell Gage, the gifted daughter of Dr. and Mrs. S. H. Howe, pastor of the Park Church where the sessions of the Board were held. Mrs. Gage and her family are also with the Yale Mission at Changsha; Susan Huntington, *directora* of the International Institute for Girls at Madrid, Mrs. Elizabeth Barrows Ussher, of Van, Turkey, whose parents now reside in Norwichtown, Mrs. Harriet Hyde Zumbro of the Madura Mission and Rev. Edward H. Smith of Inghok, Foochow. These and others not now on the field, including Miss Caroline E. Bush who was baptized in the Greenville Church, make a background for such a meeting not to be ignored. Another happy circumstance was the presence and assistance of the pastors of the Congregational churches of Norwich and vicinity. Dr. Howe, Rev. Edward S. Worcester, pastor of the

Broadway Church, Rev. Herbert J. Wyckoff of the Second Church, whose sisters, "the Wyckoff twins," are missionaries in Pang-Chuang, China, and Rev. G. Henry Ewing, formerly of Paoting-fu, China, pastor of the Norwichtown Church, each took part in some service, while other pastors were present and helpful in many ways. The two devotional meetings, Wednesday and Thursday, led by Mrs. S. H. Howe and Mrs. D. O. Mears, were largely attended and notably earnest.

#### AT THE HOME BASE

At the deliberative meeting on Tuesday, Mrs. C. H. Daniels, whose clear and spirited guidance of every session was a joy to all, announced the topic for the three days, "Christianity and the non-Christian Religions." Reports were heard from all of the twenty-three Branches and were full of encouragement. The topic of the Every Woman, Every Church and Every Subscriber Canvass, called out expressions of pleasure over this "all together" form of work. In the absence of the treasurer, Miss Day, the assistant treasurer, Miss S. Emma Keith, made the statement for the treasury. Here and again on Wednesday when the formal report of the treasurer was presented by Miss Keith, the keynote of buoyancy dropped a degree. While the gifts from the Branches for the regular pledged work are \$553 more than was received for the same purpose last year, showing a total of \$118,826, and the whole amount of contributions, including the Jubilee fund and the sum available from legacies, reaches the goodly figure of \$192,458, yet because of the various demands of the year and the shrinkage in legacies as compared with 1910, the amount on hand for the pledged work of 1912 is \$3,300 less than was appropriated for the work of 1911, while an additional \$400 is needed to carry the work on the same basis.

At the forenoon session on Wednesday, Miss Stanwood presented the work of the Home Department under the captivating title "The Value of X," and pointed out in an Xceedingly happy manner the Xcellent qualities of our new secretary for young people's work, the duties and privileges of the Xecutive Committee, the Xtraordinary number and character of the meetings held during this Jubilee year, the Xtremely great value of the two hundred thousand Congregational women church members not avowedly committed to the foreign missionary work through our missionary auxiliaries, the unusual variety and attractiveness of the missionary Xhibit of the year, and the Xtremely humiliating number of the subscribers to LIFE AND LIGHT. The value of missionary literature was further empha-

Mrs. Frank A. Roath of Norwich, who has visited many missions, gave a very delightful address on the "Impressions of a Traveler," which together with greetings from the Canadian Congregational Woman's Board, brought by its president Mrs. S. H. E. Moody of Montreal, and from the Woman's Board of the Pacific Islands through its president Mrs. Theodore Richards of Honolulu, added much to the interest of the opening session on Wednesday.

#### WOMEN BEHIND THE WORK ABROAD

At the young people's session held in the Broadway Church, Wednesday evening, Miss Stanwood presented the thirteen women who stood as representatives of our one hundred and thirty-six missionaries and assistants in seventeen mission fields.

There were present from the "land of Sinim," Mrs. Mary Stanley Gammon, Mrs. Charles E. Ewing of North China and Mrs. George H. Hubbard of Foochow. Wednesday forenoon Mrs. Gammon voiced the plea for China now in the midst of her struggle for political liberty. Miss E. Gertrude Rogers and Mrs. George P. Knapp of the Eastern Turkey Mission presented the claims of the Moslem women and girls just coming into the possibilities of Christian education. Mrs. W. N. Chambers of Central Turkey and Miss Claribel Platt of Western Turkey were also present. Miss Julia E. Greene of Ceylon, Mrs. W. O. Ballantine of the Marathi Mission, Dr. Ruth P. Hume and Miss Mary T. Noyes of Madura, were the India group. Dr. Hume's direct, convincing address on "The Power of a Christian Hospital" was listened to with great interest on Thursday as so many of her hearers have invested money and prayer in this great medical work. Miss Noyes brought an illuminating story from "An Ancient Seat of Hinduism." From Papal Lands were Miss Mary

B. Dunning of Parral, Mexico, and Mrs. John S. Porter of Prague, Austria. Miss Dunning, who spoke on Thursday, gave a picture of the non-Christian conditions existing in our sister state, a picture relieved only by the faithful witness of the evangelical Christians and the holy lives of some of the Roman believers. Mrs. Porter, Thursday afternoon, would not be withheld from taking her hearers into the dark, evil smelling halls where at present the heroic followers of Huss are compelled to preach. Indeed, one almost suspected that gentle lady of a willingness to mildly suffocate some of her audience if by so doing she could provide better meeting places for her loved Bohemian Christians!

Mrs. Cora Keith Warren of Tottori was the sole representative of the Japan Mission and could be present only a few hours, long enough however to bring a beautiful story of the lovely lives of the Christian women of Japan and the changing social status of womanhood in that interesting land.

#### THE YOUNG WOMEN BEHIND THE WORK

One would have been a deeply-dyed pessimist not to be cheered by the big audience of truly young people and people in the "maturity of youth" which filled Broadway Church Wednesday evening. The inspiring choir of young women trained under the leadership of Mrs. Bela Learned and her committee, the uplifting music of organ and soloist, awoke feelings of courage and joy. Miss Preston's "What If" and "Why Not?" with its speculations as to the possibilities if "young people like you should open their eyes and look around the world" must have caused many of her hearers to give more than a passing thought to the question "Why Not?" The offering received at this meeting for the new building so much needed by the Mardin High School, Turkey, amounted to \$209.

#### THE MAN BEHIND THE WORK

There can be little doubt that at this meeting the climax of interest was found in the addresses of Dr. C. H. Patton, Home Secretary of the American Board. They were really his first utterances before a large audience since his return from his world tour of the missions in October. His innate love for Africa had been kindled into a white heat by his unusual opportunities in his visits to the three missions of the American Board in that Continent of Opportunity. His description of his remarkable journeys "Along African Trails" at this young people's session, and his masterly address Thursday noon on "What Africa Means to the Christian World," evoking both laughter and tears, will long be remembered. Dr.

that in order to bring the figures down to the sum estimated, every item of natural growth in school work, medical work and evangelistic work, has been reluctantly cut out. Can this be continued year after year, or shall we anticipate better things from the increased resources made possible by the "Simultaneous Campaign"?

If the closing of the forty-fourth annual meeting shall mark the beginning of fresh efforts to secure the "other five sixths of the women," the "No" which the Executive Committee must so reluctantly say to the reasonable requests of our missionaries in 1912, may be changed to a joyous "Yes," in 1913.

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## WAYS OF WORKING

Try An Open Meeting for all the church members, to which each active member is expected to call for and bring one who should belong to the society but has never joined. The meeting should be prayed about and a program planned at least a month ahead. Pictures, maps, flags and any missionary curios available should be used to make the room attractive. The service might be held on the birthday anniversary of the society, or at the time of the annual Thank-offering meeting, when the special program offered for it may be used with splendid success. With the parts all well prepared, good music, earnest prayers and bright talks, there cannot fail to be an awakened interest in the cause and in *Woman's Work*, which should be made very prominent during the meeting and copies of which should be distributed to the visitors. The president's earnest plea for new members and subscribers should be followed by a social hour and light refreshments, at which time every member should endeavor to meet and talk with as many of the visitors as possible and personally solicit them to join the society and subscribe for the magazine. Before dispersing, the meeting is

again called to order, and each member reports results as the roll is called. If there has been earnest, prayerful effort, the service is almost sure to end with a spontaneous "Praise God from whom all blessings flow!"—*Exchange*.

### SIDELIGHTS FROM PERIODICALS

CHINA.—"General Survey of the Year in China," *Missionary Review*, October. "Calvin W. Mateer, a Maker of the New China," *Missionary Review*, November. "In the Wake of the Boxer Massacres," *Missionary Review*, November.

INDIA.—"European Education in India," *Contemporary Review*, October. "Why India Lags Behind," *Nineteenth Century*, October. "The Pandhampur Pilgrimage," *Missionary Review*, November.

TURKEY.—"Our Moslem Sisters," *Nineteenth Century*, October.

UNITED STUDY COURSE.—"A New Weapon for the Old Controversy," *Missionary Review*, October.

Articles of general interest are, "Bahaism and Its Claims," and "Home Medical Department for Missionaries," *Missionary Review*, October, and "A Heathen Invasion," *Hampton's*, October.

F. V. E.

### SUGGESTED PROGRAMS FOR THE SEASON 1911-12

The general program-scheme, providing for eight meetings, based upon the text-book, *The Light of the World*, appeared in our August issue.

#### PROGRAM V

TOPIC: ANIMISM, CONFUCIANISM AND TAOISM.

*Material*: Text-book, chap. III. The World Missionary Conference, Vol. IV. *How to Use* (ten cents). Miss Milligan's *Analysis of Chapters* (five cents). *Rex Christus*, chap. II. *Flashlights Into Zulu Homes* (five cents).

#### SPECIAL FEATURES

- I. The Fundamental Ideas of Animistic Religions. [To be brought out by a series of eight questions which some one woman will arrange, and will ask, answers having been given to those who prefer not to give papers and talks.] Ten minutes.
- II. Three Sages Compared: Confucius, Mencius, Lao-tsze. Ten minutes.
- III. Reading: Selections from Chinese Classics. Five minutes.
- IV. The Meeting Place of Christianity and Confucianism. [A thoughtful paper to touch the special features, *i. e.* filial piety, moral sense, which give an approach to the gospel.] Ten minutes.
- V. Monologue: "Superlative Religions." Select from the monologue by Mrs. Hawkins in November LIFE AND LIGHT, the opening paragraphs and those which refer to the religions considered here. Five minutes.
- VI. Finale by leader in which the glorious triumphs of the gospel in China to-day will be impressed, briefly, comprehensively. Give thought to this.

M. L. D.

## WOMAN'S BOARD OF MISSIONS

Receipts from September 18 to October 18, 1911

Miss SARAH LOUISE DAY, Treasurer.

Friend, 1,120 00

## MAINE.

**Eastern Maine Branch.**—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Amherst and Aurora, Ch., 2; Orland, Misses H. T. and S. E. Buck, 15; Waldoboro, Aux., 6, 23 00

**Western Maine Branch.**—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bridgton, Aux., 16.25, C. E. Soc., 10; Portland, Second Parish Ch., Aux., Mrs. Hough, 5, Woodfords Ch., Aux., 21.74; Wells, Aux., 14.25; Westbrook, Ch., 4.25. *Jubilee*, Portland, State St. Ch., 5.50, 77 00

Total, 100 00

## NEW HAMPSHIRE.

**New Hampshire Branch.**—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Campton, Aux., 17.65; Candia, Aux., 9.50; Claremont, Aux. (50 of wh. to const. L. M's Mrs. John Garfield, Mrs. J. C. Kenney), 54.91; Greenfield, Aux., 12.50, Prim. Dept. S. S., 3; Hampton, C. R., 7; Hanover, Aux., 80.85; Henniker, C. E. Soc., 25; Kingston, Aux., 4; Mont Vernon, Aux., 11; Swanzey, Jr. C. E. Soc., 1.50; Walpole, Aux., 39; Webster, Aux., 20, Mrs. J. H. Bliss, 5. Less expenses, 5.81, 285 10

## VERMONT.

**Vermont Branch.**—Miss May E. Manley, Treas., Box 13, Pittsford. Barre, Friend, 10; Bellows Falls, Prim. S. S., 7.94; Montpelier (prev. contri. to const. L. M's Mrs. Harry S. Colton, Mrs. E. H. Kingsbury); Orleans (prev. contri. to const. L. M. Mrs. Emma T. Keys); Peacham (prev. contri. to const. L. M. Mrs. Ada Blanchard); Pittsford, S. S., 3.25; Plainfield, Mrs. A. Betsey Taft, 3; Post Mills, C. E. Soc., 2, 26 19

## MASSACHUSETTS.

**Andover and Woburn Branch.**—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Sunshine Bag Col. at Branch Meet., 3.43; Andover, Free Ch., Aux., 40, Seminary Ch., Aux., 20; Ballardvale, Aux., 14; Billerica, Aux., 12.55; Chelmsford Centre, Aux., 30; Dracut Center, Aux. (Th. Off., 6.57, Prim. Dept. S. S., 5.43), 25; Lawrence, Lawrence St. Ch., Aux., 75, Trinity Ch., Aux., 22.31, C. R., 11.03; Lowell, Eliot Ch., Aux., 5, First Ch., Aux., 102, Highland Ch., Aux., 20, Kirk St. Ch., Aux. (50 of wh. to const. L. M's Miss Belle F. Batchelder, Mrs. Samuel H. Thompson), 60, Pawtucket Ch., Aux., 25; Malden, First Ch., Aux., 180; Medford, Mystic Ch., Woman's Assoc., 114; Melrose, Aux., 67; Melrose Highlands, Woman's League, 30; Methuen, Aux., 16, C. R., 9.60, Wide Awakes M. B., 8.86; North Woburn, Aux., 20; Reading, Aux., 104.97, C. R., 27.82, Light Bearers, 9.92, Willing Workers, 5; Stoneham, Aux., 26; Tewksbury, Aux., 10;

Wakefield, Aux., 29.06, C. R., 4.23; West Medford, Woman's Christian League, 2.55; Winchester, First Ch., Miss. Union, 175; Woburn, Woman's Miss. Soc., 84. *Jubilee*, Lexington, Miss Emma Ostrom Nichols, 5, 1,394

**Berkshire Branch.**—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Lee, C. R., 2; Mt. Washington, Ch., 3; North Adams, Aux., 50; Pittsfield, Pilgrim Memorial Ch., Prim. Dept. S. S., 6.40; Richmond, Aux., 31; West Stockbridge, Aux., 10. Less expenses, 2.98, 99 42

**Essex North Branch.**—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Haverhill, Union Ch., Aux. (with prev. contri. to const. L. M. Mrs. Davis Follansbee), 19.50; Newburyport, Aux., 75; West Newbury, Second Ch., Aux., 7.75, 102 25

**Essex South Branch.**—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., 45, Ivy Leaves M. C., 45, C. R., 13, Second Ch., Miss. Study Cl., 16.45, Washington St. Ch., Aux., 60; Roxford, Aux., 16, Willing Workers M. C., 3; Cliftondale, Aux., 41.50; Danvers, First Ch., Ladies' Benev. Soc., 12.30; Essex, Aux., 71; Gloucester, Trinity Ch., Aux., 23; Hamilton, Aux., 10; Lynn, First Ch., Aux., 55, C. R., 6.75, Central Ch., Aux. (25 of wh. to const. L. M. Mrs. Mary B. Emerson), 37; Lynnfield, Center Ch., Aux., 15; Manchester, Aux., 50, C. R., 14.45; Peabody, South Ch., Aux., 200; Salem, Crombie St. Ch., Aux., 60, C. R., 3.25, South Ch., Aux., 21.17, Sunshine Workers, 2, Tabernacle Ch., Prim. Dept. S. S., 10; Saugus, Center Ch., Aux., 8, M. C., 5; Swampscott, Aux., 58.25; Topsfield, Aux., 30, 932 12

**Franklin County Branch.**—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Second Ch., Aux., 7.65; Montague, Aux., 7.07; Orange, Aux., 58 45, 73 17

**Hampshire Co. Branch.**—Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton. Th. Off. at Rally, 2.01; Easthampton, Aux., 76, Dau. of Cov., 12.75, Emily M. C., 11; Enfield (to const. L. M's Mrs. Frances Harlow, Mrs. Robertson Kennedy, Mrs. Thomas Lannon, Mrs. Sarah Munsell), 100; Granby, Light Bearers, 7; Hadley, Aux., 25; Hatfield, Aux., 68.85; Northampton, Friend, 50, Edwards Ch., Aux., 26.93, Smith College, Miss. Assoc., 45, S. C. A. C. W., 500; South Hadley, Mt. Holyoke College, Y. W. C. A., 625, 1,549 54

**Jamaica Plain.**—Robert Boone Hawkins, for his little sister, Children's Mem., 5 00

**Malden.**—Friend, 20 00

**Middlesex Branch.**—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Framingham, C. R., 5, Schneider Band, 25; Hopkinton, Aux., 44.50; Lincoln, Aux., 50; Marlboro, Aux., 68.35, C. R. and Prim. Dept., 21.65; Maynard, Aux., 9; Natick, F. M. S., 42; Northboro, Lyman Assoc., 10.50; Saxonville, Aux., 14, M. B., 5.26; Southboro, Aux., 14; South



ingham, Aux., 30.90, Miss. Club, 17; Christo Guild, 17; Wellesley, Pauline A. Durant, 100. *Jubilee*, 32; Framingham, Plymouth Ch., Dept., 1, 494 13  
*and Pilgrim Branch.*—Mrs. Markilly, Treas., 95 Maple St., Milton. tree, Aux., 10, M. A. K., 5; Cohasset. (Th. Off., 17.57), 18.62; Hingham, 14.26; Milton, Aux., 10; South, Aux., 20; Plympton, Aux., Sharon, Aux., 4.25, Prim. Dept. S. S.; Quincy Point, Woman's Home Soc., 2.50; Weymouth, East, Aux., Weymouth Heights, Aux., Th. 3.25; Wollaston, Aux., 20. *Jubilee*, South, South, Mrs. H. B. Reed, 3, 187 44  
*Middlesex Branch.*—Miss Julia S. t, Treas., Littleton Common. rough, Aux., 20; Concord, Aux., C. E. Soc., 10, Mary Shepard sers, 5, S. S. Miss. Assoc., 40; Dun- , Aux., 18; Fitchburg, C. C. Ch., 125, Rollstone Ch., S. S. C. R., Harvard, Aux., 21; Littleton, 1, C. E. Soc., 2; Lunenburg, Aux., North Leominster, Aux., 10; end, Aux., 30; Westford, Aux., 391 41

*Long Branch.*—Miss Frances J. als, Treas., 166 Highland Ave., Fall Assonet, Aux., 8.25; Attleboro, 34, Centennial M. B., 5; Berkley, in Seeds, 23, Cent Soc., 20; Digh- aux., 47; Fall River, Aux., 440, 1.50, C. R., 27, Jr. Willing Helpers, Middleboro, Aux., 137.68, Sunshine Girls, 5; New Bedford, Aux., Y. P. Miss. Club, 5; North Attle- Aux., 14.22; Rehoboth, Aux., 28.90, Beth B. Pierce, M. B., 5; Rochester, 25, C. E. Soc., 10; Somerset, granate B., 6, Whatsoever Cir., unton, Westville Ch., S. S., Chil- Day Off., 1.25; Taunton, East, 10, C. E. Soc., 2.50, S. S., 2.25; ort, Jr. M. B., 5, S. S. Prim. Cl., 1. s, Fall River, Aux., 20, 1,255 07  
*Ladley.*—Mt. Holyoke College, Y. A., 420 00

*Old Branch.*—Mrs. Mary H. Mitch- eas., 1078 Worthington St., Spring- Fund, Friend, 159.25; Agawam, (25 of wh. to const. L. M. Mrs. an B. Rice), 35; Blandford, Aux., infield, Aux., 45 14; Chester, Aux., icopee, First Ch., Aux., 12.50, Cent-a-Week Band, 15, Third Ch., 33.25, Miss Ella M. Gaylord, 100; ee Falls, Second Ch., Aux., 70, s Soc., 15; Feeding Hills, Aux., 30, 2.75; Hampden, Aux., 16.85; ke, First Ch., Aux., 22.86, Grace rs. Robinson's Cl. of Y. W., 10, d Ch., Aux., 764.65, The Airinsha, R., 10, S. S., 100, Jr. Dept., 13.60, Dept., 4.50, Kinder., 5, Agnes R. Mem. Fund, 20, Helena A. Daw- ein. Fund, 45; Huntington, Aux., dian Orchard, Little Women, 10; eadow, Ladies' Benev. Soc., 58.50, 5.05, Advanced C. R., 5.77, C. E. 10, S. S. Prim. Dept., 1.50; Long- ow, East, Aux., 35; Ludlow, Union aux., 52; Ludlow Center, Aux., recious Pearls and Dau. of Cov., Mitteneague, Ladies' Benev. Soc.

(50 of wh. to const. L. M's Mrs. George Crosier, Mrs. Charlotte J. Winegar), 60, C. R., 5; Monson, Aux., 88, Jr. C. E. Soc., 1; Palmer, Second Ch., Aux., 46, S. S. Jr. Dept., 3; Southwick, Aux., 12; Springfield, Emmanuel Ch., Aux., 5, Jr. C. E. Soc., 6, Faith Ch., Ladies' Aid Soc., 50, First Ch., Aux., 87.59, Miss Mary K. Stevens, 30, Opportunity Seekers, 75, Jr. C. E. Soc., 13, Hope Ch., Aux. (50 of wh. to const. L. M's Mrs. Fred C. Brigham, Miss Clara S. Reed), 71, Cheerful Workers, 10, C. R., 5, King's Heralds, 5, Memorial Ch., Aux., 165, Lend-a-Hand Soc., 20, King's Helpers, 15, North Ch., Aux., 77, Olivet Ch., Aux. (with prev. contri. to const. L. M's Mrs. F. W. Harwood, Mrs. Nathaniel Lee), 26, C. R., 3, Golden Link Aux., 40, S. S., 25, Park Ch., Aux., 13, South Ch., Aux., 153.94, St. John's Ch., Aux., 5; Three Rivers, Union Ch., S. S. Prim. Dept., 8; Westfield, First Ch., Aux., 288.67, Light Bearers, 15, Second Ch., Aux., 100; West Spring- field, First Ch., Aux. (75 of wh. to const. L. M's Mrs. Harry L. Brown, Miss Carrie P. Kinner, Mrs. Elizabeth C. Stratton), 79.75, C. R., 3; Wilbraham, C. E. Soc., 5; Wilbraham, North, Grace Union Ch., Aux., 30.50, C. E. Soc., 5, Jr. C. E. Soc., 1. *Jubilee*, Gifts, 80.50, 3,493 92  
*Suffolk Branch.*—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Woman's Assoc., 50; Auburn- dale, Mrs. Curtis Bates, 50, Aux., 48, C. E. Soc., 15; Boston, Friend, 100, Mt. Vernon Ch., S. S., 50, Park St. Ch., Aux., 130, Union Ch., Aux., 60, Chandler Cir., 38.97, Monday Eve. Miss. Club, 33.73; Boston, East, Baker Ch., Aux., 15; Boston, South, Phillips Ch., C. R., 20, Phillips Chapel, C. E. Soc., 5; Brighton, F. M. S. (C. R., 27.18), 112.18; Cambridge, First Ch., Aux., 107, C. R. (prev. contri. to const. L. M. Miss Jane B. Wilson), North Ave. Ch., Aux., 114.15, Y. P. M. S., 35, Pilgrim Ch., Monday Miss. Soc., 33.50, Wood Memorial Ch., Aux., 30; Canton, Woman's Benev. Union (to const. L. M's Mrs. Fred A. Edson, Mrs. Henry L. Seavey, Mrs. Wayne L. Waters), 75; Charlestown, Winthrop Ch., Aux., 22; Dedham, Aux., 28; Dorchester, Harvard Ch., Woman's Benev. Soc., 10, Pilgrim Ch., Aux., 30, Second Ch., Aux., 44.97, Y. L. M. S., 72, Village Ch., Aux., 5; Everett, Mystic Side Ch., Ladies' Aid Soc., 25; Foxboro, Aux., 5; Franklin, Mary Warfield Miss. Soc., 33; Hyde Park, Aux., 29.75; Jamaica Plain, Boylston Ch., Aux., 38, Central Ch., Aux., 42, Chih Jen Yung Club, 5; Mansfield, Woman's Union, 10; Newton, Eliot Ch., Woman's Assoc., 400; Newton Center, First Ch., Maria B. Furber Soc., 10; Newton Highlands, Aux., 38.32, C. R., 21.52; Newton, West, Second Ch., Aux., 422; Newtonville, Central Ch., Woman's Assoc., 51; Ros- lindale (prev. contri. to const. L. M. Miss Mary L. West); Roxbury, Eliot Ch., Aux., 25, Highland Ch., Aux., 16, Imm.-Walnut Ave. Ch., For. Dept., 156.64; Roxbury, West, South Evangeli- cal Ch., For. Dept. (Th. Off., 7), 11.86, C. R., 13.14; Somerville, Broadway Ch., Aux., 6, Highland Ch., Women Workers,



20, Prospect Hill Ch., Aux., 90, Winter Hill Ch., Woman's Union, 20; Somerville, West, Aux., 20, Lower Lights, 17.96; Watertown, Phillips Ch., Aux., 21, Mrs. S. Gay Greenwood, 10; Wellesley Hills, Aux., 55; Winthrop, Aux., 10; Wrentham, Aux., 36. *Jubilee*, Boston, Mrs. E. B. Bayley, 20; Cambridge, Miss M. Emelia Whitney, 5; Canton, Mrs. E. W. Weston, 20; Newton, Mrs. George Agry, 1; Newton Center, Miss Sarah Louise Arnold, 5, 3,040 69  
**Wellesley**.—Friends, 418; Miss Sarah F. Whiting, 5, 423 00  
**Worcester**.—Central Ch., S. S., 16 00  
**Worcester Co. Branch**.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Friend, 75; Athol, Aux. (25 of wh. to const. L. M. Miss Emily M. Cook), 46; Barre, Aux., 10; Charlton, Aux., 8; Clinton, Aux., 89.08; Dudley, Aux. (25 of wh. to const. L. M. Mrs. Abbie T. Bateman), 26.28, *Jubilee* Off., 80.84, C. R., 5.95; East Douglas, Aux., 45.48; Fisherville, Aux., 20.50; Grafton, Aux., 66, Little Light Bearers, 4; Hardwick, Aux., 32; Hoquale, Pro Christo Soc., 10, Jr. C. E. Soc., 5; Lancaster, Aux., 17.32, C. E. Soc., 3, Miss. Study Club, 45; Leicester, Aux., 120, C. R., 3.75, The Gleaners, 7; Leominster, Aux., 78; Millbury, First Ch., 43.50, Second Ch., 76; North Brookfield, Woman's Union, 71.25; Princeton, Aux., 58; Royalston, Aux., 25; Rutland, Aux., 30; Shrewsbury, Ladies' Miss. Soc. (75 of wh. to const. L. M's Mrs. Herbert A. Cook, Miss Helen M. Harlow, Mrs. Thomas Harlow), 85 90, C. E. Soc., 26, Jr. C. E. Soc., 3, Bement Miss. Study Cl., 7.60, Lend-a-Hand Cir. of King's Dau., 5; South Royalston, Friend, 5; Spencer, Aux., 161.24, Jr. Dept. S. S., 14.76; Sturbridge, Aux., 16; Templeton, Woman's Benev. Soc., 10.50; Uxbridge, Aux., 16.40; Warren, Aux., 11.50, Jr. C. E. Soc., 5; Webster, Aux., 60; West Boylston, Aux., 12.50; West Brookfield, Aux., 17, Prim. Dept. S. S., 2; Westboro, Aux., 13.60; Westminster, Aux., 41.54; Whitinsville, Aux., 25; Winchendon, Aux., 27, C. E. Soc., 5; Worcester, Adams Sq. Ch., Aux., 13.70, Bethany Ch., Aux. (to const. L. M. Mrs. W. W. Wright), 25, Memorial Ch., Aux., 5, Park Ch., Woman's Guild 11.62, Piedmont Ch., Aux., 400, Pilgrim Ch., Woman's Assoc., 64.67, Jr. C. E. Soc., 5, Little Light Bearers, 9.13. *Jubilee*, Mrs. Charles Burbank, 25, Mrs. J. H. Robinson, 1, 2,183 61

Total, 16,081 09

#### LEGACY.

**Lenox**.—John Henry Mattoon, by G. S. Pelton, Extr., 250 00

#### RHODE ISLAND.

**Rhode Island Branch**.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Aux. (25 of wh. to const. L. M. Miss Olive M. Smith), 53.25; East Providence, Newman Ch., C. E. Soc., 5, Dau. of Cov., 13.25, Helping Hand Soc., 22, Beginners' Dept. S. S., 3.25, Prim. Dept. S. S., 3, Jr. Dept. S. S., 6.83, United Ch., Aux., 20, Prim. S. S., 4.61; Kingston, Aux., 66.80; Paw-

tucket, Darlington Ch., Aux., 5, Park Place Ch., Aux., 127, Beginners' Dept. S. S., 2.80, Prim. Dept. S. S., 5.60, Pawtucket Ch., Aux. (175 of wh. to const. L. M's Miss Christina Dick, Miss Ruth L. Hawes, Miss Joan MacMillan, Miss Amy W. Thompson, Mrs. G. R. Thurber, Mrs. Agnes Trescott, Miss Helen E. Whipple), 230, Y. L. M. C., 100, Happy Workers, 50, Smithfield Ave. Ch., Ladies' Aid Soc., 13, C. R., 5.34, Prim. Dept. S. S., 3.11; Peace Dale, C. R., 3.30, Prim. Dept. S. S., 1.05; Providence, Academy Ave. Ch., Miss. Club, 10, C. E. Soc., 5, Beneficent Ch., Women's Guild (100 of wh. to const. L. M's Mrs. Arthur E. Alden, Mrs. Arthur A. Fuller, Mrs. Walter L. Rice, Miss Phoebe M. Waite), 490, Jr. Dept. S. S., 3, Central Ch., Miss Helen S. Lathrop, 500, Miss Lucy N. Lathrop, 200, Prim. Dept. S. S., 13, Wilkinson Miss. Cir. (25 of wh. to const. L. M. Miss Josephine Baldwin), 35, Elmwood Temple, Prim. Cl. S. S., 5.51, Free Evangelical Ch., C. R., 13, North Ch., Aux., 19, Pilgrim Ch., Beginners' Dept. S. S., 2.75, Plymouth Ch., Aux., 22, Dau. of Cov., 2, Morning Stars, 2, Union Ch., Woman's Guild, 500, The Friends, King's Dau., 5, Prim. Dept. S. S., 7.20; Riverpoint, Women's M. C., 5, Wide Awake M. C., 5, C. E. Soc., 13.50, Prim. Dept. S. S., 6.50; Saylesville, Prim. Dept. S. S., 2.50 Westerly, Prim. Dept. S. S., 10; Woonsocket, Globe Ch., C. E. Soc., 5, S. S., 16.25, Prim. Dept. S. S., 6. *Jubilee*, Barrington, Mrs. C. E. Blake, 3; Edgewood, Henrietta C. Everson, 5; Pawtucket, Mrs. John J. Brokenshire, 5, Mrs. George H. Fowler, 25, Miss N. D. Kinyon, 5, Mrs. John W. Little, 10; Providence, Mrs. J. J. Bellows, 1, A. Y. Billings, 1, Mrs. J. T. Caulkins, 5, Mrs. Ely A. Elliot, 1, Mrs. Herbert Haynes, 1, Mrs. H. J. Humphrey, 5, Mrs. J. F. Huntsman and daughters, 25, E. W. Lee, 2, Mrs. H. W. Wilkinson, 25, Woonsocket, Mrs. E. H. Rathbun, 50, 2,922 80

#### CONNECTICUT.

**Eastern Connecticut Branch**.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 2; Lebanon, Aux., 5; Lisbon, Aux. (with prev. contrl. to const. L. M's Mrs. Dwight Gallup, Mrs. Frank Ellsworth Hyde), 32.60; New London, Mrs. J. N. Harris, 440, First Ch., Aux., 6, C. E. Soc., 2.85; North Woodstock, Aux., 7; Norwich, Broadway Ch., Aux., 113.70, First Ch., Lathrop Mem. Aux., 42; Putnam, Aux., 5; West Woodstock, Aux., 10; Willimantic, C. R., 2.60; Woodstock, Aux., 14, 682 73

**Hartford Branch**.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 120; Int. Olive G. Williams Fund, 25; Int. Bacon Fund, 810.25; Increase in inc. from Legacies, 296.88; Friends, 852; Friends, 104.52; Friends, 15; Burlington, Aux., 10; Collinsville, Aux. (25 of wh. to const. L. M. Mrs. Elizabeth J. Warren), 40, Hearers and Doers, 21, S. S., 5; Columbia, Aux., 46; Coventry, Aux., 3.25; East Windsor, Aux., 40, M. C., 7,

Y. L. M. C., 9.00; Farmington, Aux., 62.75, S. S., 5; Glastonbury, Miss Julia W. Broadhead, 500, Aux., 13.75, C. R., 8.25, J. E. Soc., 25, Y. L. M. B., 101; Granby, Aux., 61.00; Hartford, Center Ch., C. R., 3, Fourth Ch., Aux., 21, Dau. of Cov., 25; Park Ch., Aux., 40, Wethersfield Ave. Ch., 40; Kensington, Aux., 24.50; Manchester, Ladies' Aid Soc., 100.40; New Britain, First Ch., Aux., 175.37, South Ch., F. M. S., 11.02, C. R., 15.59, Y. W. League, 25; Newington, 118.25; Poquonock, Aux., 40, C. R., 6.25; Rockville, Aux., 35; Simsbury, Ch., 5, Aux., 43; Somers, W. F. M. S., 27.90, C. E. Soc., 14.70; South Glastonbury, L. M. Soc., 10; Southington, Aux., 25; South Manchester, 106.25; South Windsor, Y. L. Miss. Club, 10, First Ch., Aux., 1; Stafford Springs, 37.10; Talcottville, Aux., 110.25; Terryville (with prev. contri. to const. L. M.'s Mrs. Howard D. Allen, Mrs. Arthur E. Jewett, Mrs. Charles Purrington, Mrs. Ernest G. Woodward), 78.06; Vernon Centre, Aux., 11; West Hartford, Friends, 25, Aux., 85.97; Wethersfield, Aux., 156.32; Windsor, 64.65; Windsor Locks, Aux., 280. *Jubilee*, Gifts, 20, 4,973 43

*New Haven Branch.*—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Int. on Miss. Fund, 40; Gift of Deceased Friend, Miss Helen Bradley, in mem. of Miss Sarah Townsend, 300; Friend, 50; Black Rock, C. E. Soc., 10; Branford, Aux. (to const. L. M. Mrs. L. K. Tompkins), 25; Bridgeport, First Ch., King's Messengers, 15, Olivet Ch., Montgomery Miss. Soc., 16, Bell M. B., 10; Canaan, Pilgrim Ch., Y. L. M. C. (to const. L. M. Miss Mary E. Smith), 25; Chester, C. R., 7.60; East Haddam, Aux. (25 of wh. by Mrs. S. I. Brownell to const. herself L. M.) (with prev. contri. to const. L. M. Mrs. Mary Newcomb Bugbee), 41.10; East Litchfield, C. E. Soc., 10; Haddam, Aux., 26; Higganum, Aux., 3, C. E. Soc., 20; Huntington, Ch., 15; Kent, Aux., 5; Litchfield, Aux., 81.58, C. E. Soc., 26.95; Meriden, First Ch., Aux., 35; Middletown, First Ch., Aux., 64.40, S. S., 30, Mr. Hazen's S. S. Cl., 12.50, Third Ch., Busy Rees, 10; Milford, Plymouth Ch., Aux. (to const. L. M. Mrs. Howard C. Meserve), 25; Milton, Aux., 9; Morris, S. S., 10; Naugatuck, Miss. Study Cl., 3.50; Newtown, Silver Cross Soc., 1.50; Norfolk, Whatsoever Cir., 10; North Stamford, Aux., 1; North Woodbury, C. E. Soc., 15; Norwalk, S. S., 25; Ridgefield, Prim. S. S., 10; Salisbury, Aux., 21, S. S., 23; Seymour, Dau. of Cov., 25; Sharon, C. R., 8.80; Shelton, Aux., 40; Stamford, Aux., 25; Stratford, Aux., 63, Miss. League, 15; Thomaston, C. R., 3.71; Washington, C. R. (100 of wh. to const. L. M.'s Julia Booth. Severn Bourne, Dorothy Grant Hollister, George Peterson), 110.07, C. E. Soc., 10; Westville, C. R., 2.56; Winsted, First Ch., Aux., 32, C. E. Soc., 15.65, Second Ch., C. E. Soc., 10; Woodbury, C. E. Soc., 20. 1,415 42

*New London.*—Mrs. J. N. Harris,

100 00

Total,

7,171 60

#### LEGACY.

*Farmington.*—Sarah J. Thompson, by William A. Kimball, Extr., add'l,

50 00

#### NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Binghamton, First Ch., Aux., 20; Bridgewater, C. E. Soc., 25; Brooklyn, Mrs. T. R. D., 250, Brooklyn Hills Ch., Jr. and Inter. C. E. Soc., 5, Central Ch., King's Guild, 10, Clinton Ave. Ch., Girls' Club, 70, Park Ave. Branch, Aux., 20, South Ch., S. S., 28.94, United Ch., Jr. C. E. Soc., 5, Willoughby Ave. Ch., Home Dept. S. S., 7.57; Buffalo, First Ch., Aux., 65; Carthage, Aux., 5; Central Assoc., 6; Danby, C. E. Soc., 3.65; East Bloomfield, Aux., 32; Fairport, Aux., 50; Jamestown, Pilgrim Memorial Ch., Aux., 10; Massena, Aux., 12.50; Napoli, Aux., 20; North Pelham, Aux., 5; Oneida, Chenango and Delaware Assoc., 27.94; Pulaski, Aux., 17.81; Riverhead, First Ch., Aux., 45; Rocky Point, Mrs. M. S. Hallock, 15; Rochester, South Ch., Aux., Girls' Club, 10; Wadhams, Miss Martha Sanders, 5; Walton, Aux., 30, C. R., 5; West Bloomfield, Aux., 20; White Plains, Aux., 25. *Jubilee*, Binghamton, 5; Brooklyn, Ocean Ave. Ch., Aux., 30, Plymouth Ch., Aux., 15, South Ch., Ladies, 60, Mission, Mrs. Larsen, 5; Buffalo, 51; Ithaca, Aux., 167; Mt. Vernon, 38; New York, Broadway Tabernacle, 30, Mrs. M. J. Corbet, 10, Julia P. Roberts, 5; Riverhead, Sound Ave. Ch., Aux., 5; Syracuse, 38.26, 1,310 67

#### PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson. D. C., Washington, First Ch., Aux., 247.58, Miss. Club, 107, Mt. Pleasant Ch., Aux. (25 of wh. to const. L. M. Mrs. Isabella H. Ronsavill), 25.50, Jr. C. E. Soc., 5; Fla., Daytona, Aux., 10; Md., Baltimore, Associate Ch., Aux., 30; N. J., Asbury Park, Aux., 35, S. S., 10; Bound Brook, Aux., 50; Chatham, Stanley Ch., Aux., 20.50; Closter, Aux., 22.75; East Orange, First Ch., Aux., 35, Trinity Ch., Aux., 27.25; Glen Ridge, Aux., 70, C. R., 5; Grantwood, Aux., 13; Jersey City, First Ch., Aux., 20, King's Dau., 5, Waverly Ch., Ladies' Aid Soc., 5; Montclair, First Ch., Aux., 153.49; Newark, Belleville Ave. Ch., Aux., 23.48, Y. W. Aux., 10, M. B., 17.40, First Ch., Aux., 12.01, C. R., 3; Orange Valley, Aux., 97.24, Y. W. Aux., 65; Passaic, Aux., 18; Paterson, 46.04; Plainfield, Aux., 25; Upper Montclair, Aux., 7, Howard Bliss M. B., 44; Verona, Aux., 10; Westfield, Aux., 105.08; Woodbridge, Aux., 34.58, C. E. Soc., 10, Girls' Club, 25; Pa., Germantown, Neesima Guild, 36; Kane, Light Bearers, 1; Meadville, Park Ave. Ch., Aux., 25; Philadelphia, Central Ch., Aux., 87; Va., Falls Ch., Aux., 30; Herndon, Aux., 20. *Jubilee*, D. C., Washington, First Ch., Mrs. Platt, 5; N. J., Plainfield, Mrs. W. W. Smalley, 25; Pa.,

Philadelphia, Central Ch., 7; Williamsport, First Ch., Aux., 42.80. Less expenses, 150,	1,528 40
WISCONSIN.	
Ashland—Friends, through Miss Agnes Feunenga; Ashland, Ch., 10, Northland College, Y. W. C. A., 29.45, Y. M. C. A., 5.46, Baptist Friends, 25,	69 91
COLORADO.	
Colorado Springs.—Miss Dora M. Jones,	21 00
Donations,	\$28,878 97
Buildings,	1,847 97
Specials,	409 91
Legacies,	300 00
Total,	\$30,936 85
GIFT FOR LEGACY EQUALIZATION FUND.	
Rhode Island.—Friend,	250 00

Income of Designated Funds.	
October 18, 1910 to October 18, 1911.	
MARY H. DAVIS FUND.	
Income,	40 00
MARY H. DAVIS HOSPITAL FUND.	
Income,	40 38
MARTHA S. POMEROY FUND.	
Income,	20 00
JULIET DOUGLAS FUND.	
Income,	200 00
LAURA L. SCOFIELD FUND.	
Income,	228 00
MRS. W. F. STEARNS MEMORIAL FUND.	
Income,	20 00
MRS. JANE PALMER MEMORIAL FUND.	
Income,	7 36
EWELL FUND.	
Income,	10 97
Total,	\$564 71

TREASURER'S REPORT.

RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1911.

Balance to the credit of the W. B. M., October 18, 1910	\$117,824 53
Contributions	
For regular work	\$118,828 15
Gifts for buildings	31,728 61
Gifts for special objects	2,429 09
	\$152,985 85
*Legacies	33,591 13
Interest Account	5,883 46
Deposit for buildings withdrawn	5,001 84
	197,460 26
Total,	\$315,284 81

EXPENDITURES FOR THE SAME TIME.

Appropriations for 1911	\$115,826 98
Additional appropriations for general work	9,187 26
Appropriations for buildings	41,313 53
Outfits and traveling expenses of missionaries	11,144 43
Allowances and grants to missionaries in America	6,532 67
Gifts for special objects	2,429 09
Expenses in connection with legacies	981 04
Expenses of publishing LIFE AND LIGHT	1,947 11
Expenses of publishing Mission Dayspring	420 11
Expenses of literature	1,022 79
Expenses of Home Department	12,060 68
	\$202,365 69
Balance to the credit of the W. B. M., October 18, 1911	
For buildings, in addition to special deposits	\$2,458 22
For appropriations for 1912	110,460 90
	112,919 12
Total,	\$315,284 81

\*LEGACIES.

The amount of legacies available for 1910-11 was computed in the following way:—

Total amount of legacies received in 1910-11	\$27,501 55
One third available for 1910-11	\$9,167 18
One third of Legacy Equalization Fund of \$25,000:—	
Gifts in hand	\$7,600 01
Advanced for unpaid pledges	733 32
	8,333 33
One third of 1909-10 legacies	14,939 83
Income of Reserve Legacy Fund	1,151 29
Total of legacy receipts as reported	\$33,591 13



# Board of the Pacific

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**MRS. E. R. WAGNER,**  
San Jose, Cal.

**Treasurer.**

**MISS HENRIETTA F. BREWER,**  
770 Kingston Avenue, Oakland, Cal.

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Miss Louise DeForest writes of her fortunate escape from the wreck of the Empress of China. She has been spared "the spoiling of her goods," even that proverbially uncertain thing, the umbrella being returned to her. She was "too much interested in watching others to be afraid."

At Campbell, a thriving country district in Santa Clara Valley, the women of the Congregational Church have organized, in connection with their auxiliary, a home department of twenty-three members. These ladies have home cares that prevent them from meeting with the rest, so by means of printed programs they will keep in touch; they make their pledges and at stated times receive literature and helps.

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## A DAY WITH THE DOCTOR AT LINTSING

BY DR. SUSAN B. TALLMON

(Concluded)

There are no more patients for the woman's clinic, so the women nurses may go. Here are my two men nurses. They studied for eight months with Dr. Tucker at Pang-Chuang Hospital, and that training tells. This one is Mr. Chiao, the husband of my elder woman nurse. You may think the younger man, Mr. Wang, with his pock-marked face, unprepossessing, but he is a very bright, interesting young man, and is going to do his share of the world's work. My assistant, Mr. Hê, is away. Here are five eye cases, all patients whom we have treated before. For this man's eyes, the native doctor blew powder into his ears, but there was no improvement!

From a village four or five miles away comes the next man, he is a church member, and asks if he may now be seen. He brings a tiny baby

of convulsions before they were two weeks old. We tell the old man to be kind to the helpless little thing, and not to put it out of the house to die of itself. We remind him that this tiny creature has a soul, and he may sometime go to it though it cannot return so to him.

This man wants a tooth pulled. It is a great satisfaction to relieve so much suffering by so simple a means as pulling a tooth. And here is a boy who cut off his thumb when chopping up straw for fodder. The stump is doing well.

You will be interested in hearing about this next case. The man came to us after a fight in which his thigh was badly cut with a knife. The fight grew out of a quarrel about money matters. A boy working for him owed a man the equivalent of two cents and some one else owed him five cents. Because of the fight, they are now having a lawsuit that is costing many dollars! The man is nearly well, but to help his case, his friends still bring him to the dispensary in a large flat basket.

Here is a happy faced man, who came more than forty miles to be treated. He has just sold his coat and made a thank offering to the hospital with the proceeds. For a number of years he has suffered greatly from a decayed jaw bone, and now, after a simple operation, he is nearly well.

These three young men, wearing the long garments, are from the government school where indigestion and tuberculosis abound. In this land scholars should never exercise vigorously, or even indulge in rapid walking. But times are changing. Here is some one who comes for medicine for four in his village. All are old patients, and as he brings their dispensary cards, we are able to look up their records, and send them medicine.

This hospital court is for women. Do you see that girl sitting by the window? We did a harelip operation for her ten days ago. They wished the operation that they might marry her into a more desirable family. Her lip looks very well. We are quite proud of it. In fact you may

have noticed many things about which I am enthusiastic. I am interested in my work, in the patients, and most of all, in the people who help me daily in the hospital. I could talk to you all day about them, but I am not going to,—at least not until you are somewhat rested.

Here is something to rest you, these long beds of portulacas, a carpet of all shades of orange and yellow, red and pink, deep colors and pale tints. They are so beautiful they always rest one. No matter how hot and tired and burdened one may be, he sees in these bright little faces looking up, the promise of Him who cares for the lilies and sparrows, and cares much more for these his ignorant suffering children, and for us who try to serve him by serving them.

Here we are back at the “ladies’ house.” The cool quiet is very restful after the confusion of the afternoon. Let me get you a drink of cold water, and while I am gone here is a little poem by Lucy Rider Myer that a friend sent me. Having been in the dispensary half a day, you will understand why she sent it.

“Oh, God,” I cried, “why may I not forget?

These halt and hurt in life’s hard battle throng me yet.

Am I their keeper? Only I to bear this constant burden of their grief and care?

Why must I suffer for the other’s sins?

Would God my eyes had never open been.”

And the thorn crowned and patient One replied,

“They throng Me too; I, too, have seen.”

“Thy other children go at will,” I said, protesting still.

“They go unheeding—But these sick and sad, these blind and orphan,

Yea, and those that sin drag at my heart, for them I serve and groan.

Why is it? let me rest, Lord, I have tried.”

He turned and looked at me—“But I have died.”

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CONCERNING CHINESE WOMEN.—“I have been getting facts concerning the women of China,” writes Rev. J. Sadler of Amoy. “You would be profoundly impressed if you could realize how the strength of heathenism is in the women. From earliest years they teach their children concerning demons to be feared, worshiped and served. Through their lack of training, they are totally dependent on fathers, husbands and children for subsistence and thus lead a slavish life and do nothing to lessen the appalling poverty. Public spirit is out of the question. The importance of women’s work cannot be overestimated. The destiny of the country is largely in their hands.”—*The Missionary Review*.

	Regular.	1,362 50
"Special" for Doshisha Bldg. Fund,		300 00
Total,		1,562 50

*August.*

*Southern California Branch.*—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena Long Beach, W. S., 35; Los Angeles, First, W. S., 815; Pasadena Lake Ave., W. S., 30; Riverside, W. S., 13; Santa Barbara, W. S., 10, Whittier, W. S., 25, 428 00  
 \$100 of the Am't from Los Angeles, First, was for the new Doshisha Bldg.

*September.*

*Southern California Branch.*—Mrs. S. E. Hughes, Treas., 56 Worcester Ave.,

**OREGON.**

*August.*

*Oregon Branch.*—Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Ashland, Aux., India Sch'p, 5, Y. P. S. C. E., 5; Salem, Aux., 4.36, Sunnyside, Aux., 5, Hubbard, Mrs. Poinsett, 1.50; Portland, First, Mrs. A. R. Roberts, 8.80, First, Aux., 46, 77 00

*September.*

*Oregon Branch.*—Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Wilsonville, 5; Ashland, Jr C. E., 4; Forest Grove, Aux., 16; Portland, First, Aux, Mrs. F. M. Warren, 25. Mrs. J. A. Bell, 25. Mrs. E. W. Luckey, 10, Mrs H. G. Colton, 1. Mrs F. Eggert, 25, Mrs. A. R. Roberts, 15, 138 00



# Board of the Interior

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The editor of *Mission Studies* is Miss Mary I. Lyman; who was the choice of Miss Pollock whom Miss Lyman assisted in this department for

Editor of many months. Miss Lyman is of missionary parentage, her "*Mission Studies*." parents having been the children of missionaries and born at the Sandwich Islands. Her father, Dr. Henry M. Lyman of Chicago, was for years the physician of the American Board, that is he examined the health of candidates for missionary service.

Mrs. Lyman was Miss Sarah K. Clark, daughter of Rev. and Mrs. E. W. Clark, of Honolulu. She was for many years a valued and beloved member of the Executive Committee.

Miss Lyman has therefore lived always in a missionary atmosphere and she brings to the editorship of *Mission Studies* every needed qualification. This is a word of welcome and Godspeed.

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## INTERDENOMINATIONAL WORK NEAR PEKING, CHINA

BY MRS. MARY P. AMENT

The three days I spent at the Hsi Ting fair twelve *li* west of the city were full of work and delightful fellowship with the Bible women, five of whom worked with me. Miss McKillican of the Presbyterian Mission shared the work the first day and was relieved by Miss Payne. Later, Miss Knox (M. E.) took it up and she, Miss Russell and Miss Miner brought it to a close regretfully, for so many waited to be instructed. We never got near before to the families living in encampments. They used to be most anti-



foreign. Now they are respectful and interested. They have a military spirit but it is not directed against everything foreign as of old. Not an undesirable word was heard. The women and children are well clad, clean and intelligent about the affairs of their world. They ask us to keep up our visits. The church is seeking to raise a fund among its membership and friends to rent or buy a place where permanent work can be done. Such a place is offered. We hope the Chinese Home Missionary Society will do it and support a preacher. The yearly union work would continue half a month each spring, and give a friendly impulse to keep it from lagging.

I did wish you could look in and see the crowds who hung on our words. Many a woman has begun to pray and to seek God's will. Numbers told us of peace and comfort thus obtained—of relief from pain, of better treatment in the home. We felt many burdens were lightened, new hopes and ideals nourished and that it was blessed work to have a share in.

The Bible women did splendid team work and did not spare themselves, talking one after the other from eleven o'clock until four and then doing personal work for an hour more and after supper going to the encampment where they were housed and giving two or three hours to meet those who filled rooms and courtyard. This rate of work involved change of workers, as no one could keep it up more than three or four days without a rest. Here was where our union work came in, and it was delightful to stand beside those of other missions, native and foreign, and reinforce their efforts. Pictures helped; leaflets were used; texts hung up; singing we couldn't have as it made great crowds gather and we were full. Prayer was offered—brief and simple, over and over as each worker finished and so the first step was made intelligible.

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## OPPORTUNITIES AT FAIR TIME

BY MABEL A. ELLIS

Lintsingchow has been all astir these last two weeks. The Mission premises have been thronged with visitors, as many as two thousand a day have been to our compound. "Whence this new interest in mission work?" you ask. Ah, I fear the interest is not in mission work, but in the mission buildings and in the foreigners.

This is the fourth month fair time. On the first of the fourth month, the goddess of the city comes from the sacred mountain to her Lintsing home. Many thousand with gay banners and lanterns go out to meet her. The band after practising for weeks prepare long and strong notes of

welcome. This year it was reported that at ten o'clock at night she would reach the suburbs of the city four or five miles away. A division among the leaders caused four sedan chairs to start to meet her. When they meet a gentle wind and the chair grows heavier, they say they know that the venerable goddess has come from the sacred mountain a hundred and twenty miles to our south. These four chairs met her at four different places and took her to different temples! No one seems to try to explain these discrepancies. At the temples she is worshiped with pomp and ceremony, then the worshipers go out on the streets lined with venders and their various wares. This is the opportunity of the year for the Lintsing merchant. It is our opportunity too.

At this time people come from far and near, sometimes whole villages in house boats; the streets are crowded from morning to night. The rich and learned in carts and wheelbarrows, the poor and ignorant on donkeys and on foot. They come to worship, to buy and sell, and to see the city. One of the attractions of the city is our foreign compound. Here they come by the hundreds and here we meet them. Sixteen women helpers were ready to preach to the women, and from the out-stations all the teachers came in to work with the men. Mrs. Ellis had gone to Peitaiho with her little nephew, so Mrs. Eastman and I had our hands full. We talked to them, directed the helpers, and showed them through the compound. They, too, wished to lay up merit, they said. They, too, worshiped and prayed. And it was for us to show them the difference between the goddess of the city and the other gods and the Father we worship. I cannot say that they listened eagerly. They had curiosity and were glad to hear us talk. "Where is your home?" "What do you eat?" "How old are you?" they asked. We told them what they asked to know and much more. They were impressed with the fact that we had come ten thousand miles to tell them of the gospel. "Are you ever homesick?" one white-haired old woman asked me. "Who is not homesick when among so many strangers?" I replied. "Oh, of course you are very homesick," she said. "Whom have you at home? Tell of the doctrine you came to teach here." The native helpers must be depended upon for the work with such crowds and they need your prayers. Many complimentary remarks we heard. One said, "When we go to the temples we spend our money burning incense, our bodies are wearied with the prostration, and we get nothing. Here spend no money, have a place to rest in the church, have water to drink, and kind women talk to us, we will come again next year."

showing them that we are not afraid of them. Many mothers went through the school. They saw how the girls lived, what they did and how happy they looked. "We will send our small Fourth," some said, or "When may little Fifth come to the school," others asked. Many hundreds proved that they were not afraid of the water we offered them, as our gatekeeper who brought the water can testify. Surely they understand us a little better now.

The boarding school has thirty-five pupils now. The last pupil is a dear child. She came to us from a village where she has seen but one foreigner, yet she is not at all afraid of us. She passed her entrance examination very nicely. The examination goes like this:—

"How old are you?" "Ten."

"What have you read?" "A catechism."

"With whom?" "My father when he was at home, then with the old helper when he came."

"When did you unbind your feet?" "When I thought of coming to school."

"Who are Christians at your home?" "My father."

"How much bedding have you brought?" "A mat and a quilt."

"How many pair of shoes and stockings?" "Two"

"What clothes?" "Two suits of outside clothes."

"Have you your tuition?" "Yes." (A rare answer.)

"Have you a comb?" "Yes."

"Can you comb your own hair?" "Yes."

Then I examine the black head of straight, stiff hair, look well about the neck of her dress, carefully inspect her dirty hands, and send her for a common bath at least.

## WOMEN'S WORK FOR WOMEN

BY GRACE FUNK, SHAO-WU, CHINA

I am supposed to be fifteen miles away from here at Tie-li-fung holding some Bible classes. Miss Bement and I were going together and planned to start at four-thirty this morning and be there in time for a morning session at ten o'clock, but last night it rained and rained and this morning the river was at flood height. Perhaps you remember that our bridges are all pontoon bridges and are taken away when a flood is on. They say there will be no ferry boat across to-day, "no, not even if we give them a big dollar." A big dollar will accomplish a good deal in China but when I looked at that raging torrent of yellow water I wasn't sure that I wanted to try to cross to-day either. So here we are on this side of the river, and fifteen miles away on the other side, our classes wait in vain.

Do you know, I sometimes think it is one of the great miracles of God that in all the years of the Shao-wu station none of the missionaries have lost their lives in the river. We are constantly hearing of the drowning of a Chinese. Day before yesterday was the Dragon boat festival and just at our back door one of the boats was broken and two men drowned—both were North Gate men.

School closed the last day of May. We always close just before the Dragon boat festival and it came a little earlier this year. We had such a good term of school and the weather kept reasonably cool until the very last so that the girls were not as worn out as they sometimes are. Miss Bement and I have both said many times that it was the best term of all. Things went smoothly and we both had time for a great deal of country work.

From the first of January until after the first of May we were not at home a week at a time together, often only a day or two. Of course, it was hard to come home and take up not only your own work but the other's as well, but we were able to plan it with as little inconvenience as possible. I have been able to give over six weeks to the country work since the first of the year.

I think I appreciate more than I ever did before what the girls are doing who are working in the out-stations. I shall never forget one beautiful day when I walked over thirty or ten miles through the villages of one out-station with one of our graduates and her father. To see the women flock out of their houses after that girl and beg her to sing to them, talk to them, teach them a verse of Scripture! She was just a little bit of Heaven dropped down to them and they knew it. And then she really had taught

them so much. There were so many intelligent women in that little congregation. Her father, the preacher, says that it is a woman's church.

I always have been so thankful that I am a woman, but never quite so glad as in these past few months. I've seen the appeal of my womanhood so much stronger than ever before. Five minutes talk by a woman has more appeal to women than an hour's talk by the most brilliant preachers in our field.

I still continue in charge of the women's work at the South Gate and am there frequently for prayer meetings and other work during the week. You will be interested to know that two of my "grandma ladies" there, passed away about China New Year. One of them was particularly faithful. She never missed a Sunday and always learned the Golden Text and would repeat the prayers after the preacher. One Saturday night she took a bath, changed her clothes in preparation for the Sabbath—and awakened in Heaven. A week or two later the other old lady died in just the same way. It made such an impression on the Chinese. They said God must truly have loved them to give them such a peaceful end.

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## PARAGRAPHS FROM MISSIONARY LETTERS

Miss Jessie E. Payne writes from Peking, China:—

This is Passion Week and we are having daily meetings in the church as well as evening prayer meetings in the school. We are praying God may pour out his blessing upon his children at this time. The Bible school will close after this week of special meetings and the women scatter to their homes. Miss Porter will probably go to Paoting-fu and Tientsin for a few weeks of evangelistic work.

Last Friday occurred the graduating exercises of the first class from the Men's Union Medical College. Sixteen young men received their diplomas and a government permit to practice medicine. Speeches were made by Sir John Jordan of the British Legation, Mr. Calhoun and Na Tung. The latter also as the government's representative presented the students with their diplomas. It is fine to think that there are so many young men prepared for this great work and that so many of them are Christian young men, who will carry the message of love as well as healing to the body. During the recent plague, many of them have had a chance to test their mettle and to do good service for their country. The

Plague Conference now in session at Mukden sent a congratulatory message to the graduates.

A recent incident shows the need of a little medical education of the general mass of people. We have had three cases of scarlet fever in the school and they have been kept in strict quarantine for six weeks according to regulations. Their clothes have been fumigated before they could be brought back into the school and the coolie, whose wife is caring for them, was dismissed from service because he went into an outer room in the yard to eat his dinner.

Another girl was ill and went home for about ten days, a younger sister who attends the day school and takes the noon meal in the school, was then ill and at home for about the same length of time. A third sister after being out of school for less than a week came back with her face and hands peeling in great flakes. I asked her what was the matter. "Oh, we've just had the scarlet fever." And so with all our strict quarantine for a favored few, the scarlet fever germs have been going in and out among us each day. Fortunately they have all been light cases and so we can see the funny side of what might be very serious conditions.

Miss Mary Stowe writes from Karuizawa, Japan:—

Again my sister and I are in Karuizawa for the summer and again the summer is made a memorable one. I well remember writing last summer in the midst of the flood and now there has been an accident,—a bad one. Several parties climbed Mt. Asama the night of August 14th, and after waiting for awhile for the sunrise, there came an explosion instead which sent out much gas and some hot stones which struck some of the people, hurting them more or less severely. Two or three were not hurt at all but not enough were left uninjured to take the other men down. One man was sent ahead to get a relief party. Two of the men were helpless. All of them were taken part way down the mountain away from the immediate vicinity of the crater. The moving was too much for one man who lost so much blood that he only lived about seven or eight hours. It seems especially hard that he should have been the one fatally hurt since he is leaving four small children to be taken care of by his wife.

It has been a year of part teaching and part studying and the proper balance hasn't always been kept. At times both have suffered, although I felt after the examinations at mission meeting that the Japanese study had really fared the worse.

My literature with the two upper college classes was most interesting and I was sorry to drop that work during the spring term and thereby lose all touch with the college work.

As my winter's work had been rather heavy I was given a very light teaching schedule this spring after Miss Forbes came the first of May, so that I had more time for study. Now that Miss Gordon and Mrs. Donaldson have both left us, we are troubled and, if no one comes out for the emergency, language study bids fair to be even more thoroughly crowded out this fall. Some of Mrs. Donaldson's classes may come to me and there is even a chance that I may have again the College Senior English literature, which I shall enjoy having, as I did not like to be without a single college class this spring.

I am also going to try and keep Miss DeForest's Sunday-school work together until she comes back from her furlough. That may mean two sets of normal classes besides visiting the two Sunday schools that are directly under her care.

We were so very late in leaving Kobe it is making the summer vacation seem very short. In less than a month now school will be in working order again.

WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM SEPTEMBER 10, TO OCTOBER 10, 1911.

COLORADO . . . . .	\$391 45
ILLINOIS . . . . .	5,367 82
INDIANA . . . . .	440 25
IOWA . . . . .	2,144 43
KANSAS . . . . .	1,022 78
MICHIGAN . . . . .	883 09
MINNESOTA . . . . .	796 67
MISSOURI . . . . .	469 80
NEBRASKA . . . . .	1,097 00
NORTH DAKOTA . . . . .	223 88
OHIO . . . . .	2,853 58
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FLORIDA . . . . .	10 00
NEW YORK . . . . .	5 00
AFRICA . . . . .	5 00
CHINA . . . . .	35 00
MISCELLANEOUS . . . . .	1,073 14
Receipts for the month . . . . .	\$19,177 50
Previously acknowledged . . . . .	\$63,758 81
Total since October, 1910 . . . . .	\$82,936 31

GOLDEN JUBILEE FUND.	
Receipts for the month . . . . .	\$1,300 07
Previously acknowledged . . . . .	5,970 04
Total since October, 1910 . . . . .	\$7,171 01
BUILDING FUND.	
Receipts for the month . . . . .	\$1,400 00
Previously acknowledged . . . . .	11,200 00
Total since October, 1910 . . . . .	\$12,700 00
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Receipts for the month . . . . .	\$107 20
Previously acknowledged . . . . .	200 00
Total since October, 1910 . . . . .	\$1,000 00

FLORA STARR, Asst. Treas.

THE WOMEN BEHIND THE WORK

# Life and Light for Woman

He stooped to bless  
And, stooping, raised us; And the tenderness  
Which looked in pity on a world of sin  
Long years ago,  
Still waits in love to call the nations in,  
Till all shall know  
How man may rise in Him to holiness,  
Because He stooped so low.

—A. P. C.

Woman's Boards of Missions  
*of the* Congregational Churches

BOSTON

CHICAGO

SAN FRANCISCO

Vol. XLI.

JANUARY, 1911

No. 1



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# Life and Light for Woman

The New Woman in Old China

By ALICE SEYMOUR BROWNE

After Many Days

By KATE G. LAMSON

Woman's Boards of Missions  
*of the* Congregational Churches

BOSTON

CHICAGO

SAN FRANCISCO

Vol. XLI.

FEBRUARY, 1911

No. 2

*Entered at the Post Office at Boston, Mass., as Second-class matter.*

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NEW WOMAN OF THE ORIENT—SECOND NUMBER

# Life and Light for Woman

Changes I Have Seen

BY MARY E. ANDREWS

The Woman's Hospital in Madura

BY EVA M. SWIFT

“The Joy of Arriving”

BY IRENE LE W. DORNBLASER

Woman's Boards of Missions  
of the Congregational Churches

BOSTON

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"For my sake and the Gospel's, go  
And tell Redemption's story;"  
His heralds answer, "Be it so,  
And thine, Lord, all the glory!"  
They preach His birth, His life, His cross,  
The love of His atonement  
For whom they count the world but loss,  
His Easter, His enthronement.

Bishop Henry Bickersteth.

Woman's Boards of Missions  
of the Congregational Churches

BOSTON

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SAN FRANCISCO

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## “Stir Into Flame.”

Stir me, oh! stir me, Lord, I care not how,  
But stir my heart in passion for the world!  
Stir me to give, to go—but most to pray;  
Stir, till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er deserts where no Cross is lifted high.

Woman's Boards of Missions  
of the Congregational Churches

BOSTON

CHICAGO

SAN FRANCISCO

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# Life and Light for Woman

Maria B. Poole: An Appreciation

By CAROLINE E. BUSH

A Hard Winter in Aintab

By ELIZABETH TROWBRIDGE

Making the Most of the Jubilee

By FRANCES J. DYER

Woman's Boards of Missions  
*of the* Congregational Churches

BOSTON

CHICAGO

SAN FRANCISCO

Vol. XLI.

JUNE, 1911

No. 6

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CONTINUATION WORK"

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How It Happened

A Story of The World in Boston

By JESSIE KEMP HAWKINS

Industrial and Relief Work in Adana

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# Life and Light for Woman

## A Helping Hand

That day is lost wherein I fail to lend  
A helping hand unto some wayside friend ;  
But if it show  
A burden lightened by the cheer I sent,  
Then do I hold the golden hours well spent,  
And lay me down to rest in sweet content.

Woman's Boards of Missions  
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BOSTON

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# Life and Light for Woman

Happy Umzumbe

BY CORNELIUS H. PATTON

The Brahman Lady

BY DR. JULIA BISSELL

The October Campaign

Woman's Boards of Missions  
*of the* Congregational Churches

BOSTON

CHICAGO

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# Life and Light for Woman

Grant us the will to fashion as we feel;  
Grant us the strength to labor as we know;  
Grant us the purpose ribbed and edged with steel  
To strike the blow.

Knowledge we ask not — knowledge Thou hast lent,  
But, Lord, the will — there lies our bitter need,  
Give us to build above the deep intent  
The deed, the deed.

— John Drinkwater.

## Woman's Boards of Missions *of the* Congregational Churches

BOSTON

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# Life and Light for Woman

For all true words that have been spoken,  
For all brave deeds that have been done,  
For every loaf in kindness broken,  
For every race in valor run,  
For martyr lips that have not failed  
To give God praise and smile to rest,  
For knightly souls that have not quailed  
At stubborn strife or lonesome quest;  
Lord unto Whom we stand in thrall  
We give Thee thanks for all, for all.

Margaret E. Sangster.

Woman's Boards of Missions  
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